

# ADVENT



# HERALD

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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 751.

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## THE SABBATH.

List! 'tis the holy Sabbath time;  
List! and hear the silvery chime,  
For 'tis the day that's ever blest  
As the Christian's day of rest.  
Hark! and hear the gentle invitation  
To holy thoughts, and pious adoration;  
There's something in the Sabbath toll  
To tranquillize the mind, and win the soul—  
Telling us of heavenly care,  
And to prepare our hearts for prayer.

List! as the sounds ascend to heaven,  
List! and hear the welcome given  
To these triumphant songs, arising from the living.  
Gentler seems the wind to blow—  
Lovelier seems the earth to grow,  
Clearer is the light of day,  
Warmer, brighter is the sunny ray,  
Bluer seem the vaulted skies;  
Calmer seems the soul to rise  
In unison with earth, air, and songs of joy.

Blessed Sabbath! Let us pray for strength  
To keep temptation for our path;  
From the ills of anxious care,  
Mournful thoughts, and dark despair,  
Earthly things that try the soul  
Till it sink 'neath their control.  
From the evils of our uncurbed will,  
Holy Sabbath, save us still:  
List! to the temple's solemn chime,  
List! 'tis the hallowed Sabbath time.

## Allocution of Pope Pius IX.

THE following allocution was delivered by the Pope in the Secret Consistory of July 26th, on the affairs of the Catholic Church in Piedmont:

VENERABLE BROTHERS:—As you are aware, venerable brothers, we have often before, in your meetings, deplored with extreme grief the melancholy state of our holy religion in the kingdom of Sardinia, but more especially in the allocution which we addressed to you on the 22d of January in the present year, and which was printed, we complained once more of the grievous injuries which, for many years, the Piedmontese government has not ceased to inflict daily on the Catholic Church, on her power, her rights, her Ministers, her Pontiffs, on our supreme authority, and on the dignity of the Holy See. In that allocution, raising once more our apostolic voice, we reproved, condemned, declared null and void, in the first place, all and each of the decrees passed by that government to the prejudice of religion, of the church, and of the rights of the Holy See, and, in the second place, that supremely unjust and disastrous law which was then introduced, and by which it was proposed, among other things, to suppress almost all the monastic and religious communities of either sex, the collegiate churches, all the simple benefices with right of patronage, and to hand over their revenues and property to the administration and free disposition of the civil power. Nor did we neglect in that allocution to advise the originators and promoters of this iniquity to reflect again and again on the censures and spiritual penalties which the apostolic constitutions and œcumenic councils inflicted *ipso facto* upon those who usurp the rights and property of the church. We were sustained by the hope, that those, at least, who still boast of the name of Catholics, and who dwell in a kingdom where the very constitution itself declares that the Catholic religion shall be the only religion of the State, and guarantees that the inviolability of all property, without exception, would ultimately be overcome by the just remonstrances of our venerable brothers, the illustrious bishops of the country, by our remonstrances, by the complaints and paternal admonitions which we repeatedly addressed to them; that they would recall their minds and their hearts to better ways; that they would desist from persecuting the church, and hasten to repair the grievous injuries which they had inflicted on it, which hope was held out to us by certain promises

made to those bishops, and in which we thought that we might place confidence.

But, with grief we say it, not only has the Piedmontese Government closed its ears to the supplications of its bishops and to our own words, but inflicting daily more grievous injuries on the church, and on our authority, and that of the Holy See, and despising openly, our reiterated protestations and our paternal admonitions, it has not hesitated to approve, to sanction and to promulgate the aforesaid law, which has been altered in appearance, but the principle, the object, and the animus of which remain what they were. It is truly most afflicting to us, venerable brothers, to be obliged to depart from that gentleness and mansuetude to which we are naturally inclined, which we have observed, which we have moreover learned from the Eternal Prince of Pastors, and which we have always endeavored to manifest, and adopt instead a severity that is completely repugnant to our paternal disposition. But when we see that for six years and more, we have exerted in vain all the cares, and solicitude, and longanimity, and patience that were possible, to repair the evils suffered by the church; when there is no longer any hope that the authors of these attempts would ever show themselves docile to our exhortations, whereas, despising all our admonitions, they persist in following their injustice, and in doing everything to oppress the church in Piedmont, and to destroy her power, her rights, and her liberty, we are constrained to have recourse to ways of severity that we may not appear as wanting in our duty and abandoning the cause of the church. And in thus acting we do no more, as you are aware, than follow the illustrious examples of so many Roman Pontiffs, our predecessors, who, distinguished by learning and by holiness, have not hesitated to inflict on degenerate and rebellious children of the church who violated and usurped her rights, the penalties decreed by holy canons against those guilty of such crimes.

Wherefore we once more raise our apostolic voice in your august assembly, and declare null and void as well the laws above mentioned as all and each of the acts and decrees which have passed in Piedmont to the detriment of religion, of the church, of our authority, and of the rights of the Holy See—acts and decrees of which we have spoken with sorrow in our allocution of January 22d, of the present year, and in the present one. Moreover, it is with the most profound regret that we are obliged to declare that all those in Piedmont who have dared to propose or approve, or sanction the aforesaid measures and the law against the church and the rights of the Holy See; also, that all those who are employed by them, who give them their support, counsel and adhesion, and those who become executors of their orders, have incurred major excommunication and the other censures and ecclesiastical penalties imposed by the Sacred Canons, by the Apostolic Constitutions, and by the decrees of General Councils, particularly by those of the Council of Trent.

Although the inevitable necessity of fulfilling our duty obliges us to employ apostolic rigor, we nevertheless know and bear in mind that, notwithstanding our unworthiness, we are the vicar upon earth of Him who, when he has been angry, has been mindful of his mercy. Therefore, raising our eyes towards the Lord our God, we earnestly and humbly supplicate Him that He would be graciously pleased to illuminate with the heavenly light of His grace and to bring back to better sentiments the degenerate children of His holy church in all ranks and conditions, whether lay or clerical, invested even with the sacred character, and whose errors can never be sufficiently deplored; for nothing could be more grateful to our heart, nothing more consoling, than that those in error should enter into themselves and return. Nor do we neglect in the prayers and supplications which we offer with thanksgivings, to implore of God, rich in mercy, that He would pour out the most abundant gifts of His divine grace on all our venerable brothers, the archbishops and bishops of

the kingdom of Sardinia, and that he would aid and console them in the midst of so much tribulation and anguish, so that after all they have already done for the glory of the His name they may continue to defend courageously the cause of religion, and of the church by their episcopal zeal, their fortitude, and their prudence, and may watch with the utmost care over the salvation and preservation of their flocks. Finally, we do not cease to offer the most humble and fervent prayers to the God of Mercy that, in His infinite mercy and clemency He would vouchsafe to fortify, by His divine assistance not only the faithful clergy of that kingdom, who, following, for the greater part, the example of their bishops, accomplish their duty with distinction, but also so many eminent laymen of that country, who, animated with the present Catholic sentiments, and heartily devoted to us, and to this See of Peter, make it their glory to consecrate their efforts to the defence of the church's rights.

## Foreign News.

"SEBASTOPOL EST PRISE."—Sebastopol has at last been taken—at least all that portion of it which lies south of the harbor, and which has been spared by the Russians themselves, for as was anticipated, they destroyed their defensive works and laid the city in ruins, when they were overpowered by the assault. This result is the consummation of a siege of nearly a year. The allied army landed in the Crimea September 13; the battle of the Alma was fought September 20; and the position before Sebastopol was taken and the siege commenced September 29. At the time of writing this paragraph we are without the details of the final assault, and have no means of forming an opinion as to the magnitude of the success which has been achieved. It is certain that what has been done has cost a fearful expenditure of human life; but if it should appear, as there is reason to believe, that another Sebastopol exists on the north side of the harbor, the guns of which command the portion which has been taken by the allies, the besiegers are not yet out of the woods.

### REPORT FROM GEN. SIMPSON.

Sebastopol is in possession of the allies. The enemy during the night and this morning evacuated the south side, exploding their magazines, and setting fire to the whole of the town. All the men-of-war were burnt during the night with the exception of three steamers, which were plying about the harbor, and the bridge communicating with the north side is broken down. Our casualties are great. During the night the Russians have sunk all the remaining line of battle ships in Sebastopol harbor.

### FROM GEN. PELISSIER.

BRANCHIER REDOUBT, Sept. 9, 3 A.M.—Karabelnaia and the south of Sebastopol no longer exist. The enemy perceiving our solid occupation of the Malakoff, decided upon evacuating the place, after having destroyed and blown up nearly all the defenses. Having passed the night in the midst of my troops, I can assure you that everything in the Karabelnaia is blown up, and from what I could see, the same must be the case in our left line of attack.

This immense success does the greatest honor to our troops. Our losses during the day, after so many obstinate combats, must be considerable. To-morrow I shall be able to form an estimate of results of this great day's work.

A great portion of the honors are due to Generals Bosquet and McMahon. Everything is quiet in the Tchernaya, and we are vigilant there.

Gen. Pelissier, Sept. 9, 8 P.M., says: The enemy has sunk his steam vessels. The work of destruction continues under the fire of our mortars, as mines are successfully sprung at different points. It is my duty to defer entering the place, which has the appearance of a great furnace.

Prince Gortschakoff, being closely pressed by our fire, has demanded an armistice to carry off his wounded.

The bridge near Fort St. Paul has been destroyed by the enemy. I am engaged in ascertaining the amount of our loss. Everything is going on well. We are watching the movements of the enemy on the Tchernaya.

### DISPATCH FROM ADMIRAL BRUAT.

CRIMEA, Sept. 9.—An assault upon the Malakoff Tower was made yesterday noon, and later on the Great Redan and Central Bastion. A gale from the north kept the ships at anchor. The mortar boats, to be enabled to fire, were obliged to enter Stereletescha Bay. They fired six hundred shells against the Quarantine Bastion and Fort Alexander. Six English mortar boats, also at anchor in Stereletescha Bay, fired about the same number of shells.

Last night violent explosions and vast conflagrations made us suppose that the Russians were evacuating the town.

To-day we ascertained that the Russian vessels have been sunk. The bridge was covered with troops retreating to the north side. After 8 o'clock the bridge was destroyed. Only a few steamers are anchored in the port, near Fort Catherine. I approached this morning the Quarantine Battery, on board the *Brandon*, and ascertained myself that they are now evacuated. They have just blown up. Our soldiers have left their trenches, and are spreading themselves in groups over the fortifications of the town, which seems to be totally deserted.

### SARDINIAN ACCOUNTS.

General Marmora writes that the Russians have withdrawn from the town, after having set it on fire, blown up all the public buildings and works of defense, and sunk their last ships.

### RUSSIAN ACCOUNTS.

Accounts from St. Petersburg are received, giving the following from Gortschakoff, dated Sebastopol, Sept. 8—noon:

The enemy received fresh reinforcements incessantly. The bombardment continues very violent.

10 o'clock P.M.—The garrison of Sebastopol, after sustaining an infernal fire, were repulsed to-day. Although six assaults were made, they could not drive the enemy from the Bastion Korniloff. Our brave troops, who resisted to the last extremity, are now crossing to the northern part of Sebastopol. The enemy has found nothing in the southern part but the bloody ruins which his attack has made. The passage of the garrison from the southern to the northern side has been achieved with extraordinary success, and our only loss on that occasion is about 100 men killed. We left on the southern part only 500 men, grievously wounded.

### SUBSEQUENT DISPATCH FROM GEN. PELISSIER.

CRIMEA, Sept. 10, 11 P.M.—I inspected Sebastopol and its lines of defense to-day. The mind cannot form an exact picture of our victory, the full extent can only be understood by an inspection of the place itself. The multiplicity of the works of defense, and the material means applied thereto, exceed by far anything hitherto seen in the history of war. The capture of the Malakoff, which compelled the enemy to fly before our Eagles, already three times victorious, has placed in the hands of the allies an immense establishment the importance of which it is not possible to state exactly. To-morrow the allied troops will occupy the Karabelnaia and the town, and under their protection an Anglo-French Commission will be occupied with making out a return of the material abandoned to us by the enemy. The exultation of our soldiers is very great.

Sept. 12, 11 P.M.—The enemy has destroyed the remainder of his fleet. Nothing now remains in the harbor.

ANTICIPATED BATTLE.—The allies are hastening preparations in case of Gortschakoff attempting to reach Perekop, or to unite with Liprandi.

LOSS OF THE ALLIES.—REJOICINGS IN FRANCE AND ENGLAND.

The London Post says: The English loss in



the assault on the Redan was 500 to 600 killed, and 1400 wounded, including 141 officers.

The *Moniteur* says: that on the morning of the 11th, 4500 were wounded, including 240 officers who had gone to the Ambulances. Dead not ascertained, but probably short of 2000.

The Paris correspondent of the London *Times* writes that five French Generals were killed, besides ten superior officers.

It is also affirmed that Generals McMahon and Trocheau had died of wounds, and that Gen. Bosquet was either killed or wounded.

General Pelissier is created a Marshal of France.

Paris was illuminated.

A grand National *Te Deum* was celebrated by the Emperor at the Church of Notre Dame.

Queen Victoria sends an address of thanks to her army, and directs General Simpson to congratulate Marshal Pelissier on his brave victory.

Throughout France and England the rejoicing is immense.

ARMISTICE AND CAPITULATION.—Paris correspondence says—Gen. Pelissier telegraphs for instructions in case Gortschakoff should ask to capitulate, and the reply reported is: "That the Russians must surrender at discretion, lay down their arms, and give up all the fortified places in the Crimea, including Odessa, with all the munitions of war, and without doing any previous damage thereto," but Gortschakoff has not yet asked for terms.

#### RUSSIAN STATEMENT.

The resolution of Prince Gortschakoff exhibits the energy of a great commander. It saves Russia from an inextricable position, into which a false interpretation of points of honor would have thrust her. The Russian army concentrated north of Sebastopol, will henceforth have that unity of movement and action, which until now was wanted.

Sebastopol of the South is replaced by Sebastopol of the North, which is a formidable position, bristling with innumerable guns, which a compact army henceforward will defend.

Impartial history will do Gortschakoff justice, who by making a sacrifice, and avoiding useless effusion of blood, has preserved for Russia an army trained to war by a struggle of a year's duration, and placed that army in a position which enables him to command a situation.

### DR. ELLIOTT'S GREAT WORK.

#### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

Such was the standing scenery throughout the Apocalyptic visions. Nor was it depicted before St. John as a mere ornamental appendage; but was to be made use of, as I have already intimated, both emblematically and chronologically,—to furnish figures and to designate localities,—just as the scenery of countries elsewhere prophesied of, with a view to the elucidation of the prophecy.

It is to be remembered that the subject of the promised revelation was large and complex,—the things which were to happen thereafter. It was to be the same, in effect, as that which in its retrospective delineation constitutes the combined secular and ecclesiastical history of Christendom:—the former, or secular, comprehending the grand political changes and revolutions of the Roman world, with the agencies instrumental in causing them, whether from without or from within: the latter, or ecclesiastical, the outward fortunes, adverse or prosperous, of the church; its purity or corruption of doctrines and worship, its general apostasy in the course of time, the coalescing of the apostatizing church with the world, and the separation, sufferings, faith, protection, and ultimate triumph of the saints, that is of the true people, the spiritual church of God.

Such being the subject, so large, various, and complex,—and the more complex from the events of its two great divisions, the secular and the ecclesiastical, often intermingling,—the difficulty must be obvious of fittingly exhibiting it; especially in respect of marking the due connection of events, and with the proper unity of effect. The difficulty has been frequently felt

and noticed by those who have delineated it in history; and must apply of course in full measure to its foreshowing in prophecy. Which being the case, it is really most interesting to observe how suited the provision of the apocalyptic scenery was to lessen, if not to overcome it.

In the first place, to represent Christ's Church in respect of its worshipping, (that church which is the "house of the living God.") there was the symbolic temple:—its inmost or most holy place, including, as the fit locality, that part of the church-constituency, the spirits of the just, which was then with Christ in heaven, and of its outer sanctuary, or holy place, (the vestibule and passage to the former,) figuring by what might be noticeable within it, the secret spirituality of the worship, as seen and accepted by Christ, of his saints on earth; and the temple-court, and what past therein, what was publicly observable in their public and corporate worship.—Further to symbolize their peculiar polity and citizenship, there appeared the holy city and Mount Zion; the visible picturing of St. Paul's ideal metropolitan city of the Christian body, with its base on earth, its mountain-top upwards towards heaven:—a symbol of the saints, in truth, as significant as it was beautiful: forasmuch as they are of a city and kingdom different from those of this world; while in the world being not of the world, but having their citizenship, their *πολιτεία* in heaven.—Besides all which, in order the better to signify events, views, or changes of importance, affecting or characterizing at any time the apostolic line of the Christian ministry, there was the further and very remarkable help of the apostle John's own presence on the scene, in the representative character; (for such I doubt not will be found to have attached to him;) himself to take part in the sacred drama, and enact as a living actor the roll assigned him.

In contrast with all which, and to represent the world as distinguished from the saints, there was the terrene landscape of the Apocalyptic or Roman earth, and its great city; the earth being the fit emblem of those who, in heart, dwelt only on earth. In the event, which was soon to take place, of its inhabitants nationally abandoning Paganism and professing Christianity, the symbol of the Gentile or outer court of the Temple was at hand, as joined to that of Israel, to represent their profession as proselytes;—as excluded therefrom, to mark their complete and recognized apostasy.—In the firmamental heaven which overlooked the terrene landscape, and its sun, moon and stars, there was that which might fitly designate, as in other prophecies, the secular powers of the world; whether in the lustre of supremacy, or as eclipsed and cast down.—There was in the movement of atmospheric storms, the overflowing of rivers, and other such changes, visibly passing from without upon the landscape, the ready symbol of foreign invasions; and again in its earthquakes, that of political commotions and revolutions from within.—Further, as there seems to have been a chorographical truth in the landscape, and the four quarters of the Roman earth, and its inland sea, and frontier rivers, and other localities to have been designated, there was a scenic facility of not merely symbolizing invasions, or other such events occurrent, but of visibly marking the particular localities originating or affected by them, if in any case deemed requisite.

Besides all which it must be remembered that there was the opportunity of superadding, from time to time, supplemental hieroglyphic signs or symbols, such as in chap. xii, for example; symbols associated for the most part with the scenic landscape: and, finally, that the connexion of the histories of the world and of the church, the intermingling of secular and ecclesiastical, might be easily and at once made mani-

\* It should be remembered that heavenly is a word often used of things on earth, which have a heavenly origin, association, or ending. So in Heb. viii. 5, St. Paul speaks of the things in the Jewish temple as a "shadow of heavenly things," meaning thereby things spiritual in the Christian church. And so too Christ's kingdom of heaven, spoken of in the gospels, embraces the saints on earth. Similarly what is called the "heavenly Jerusalem," or, "the Jerusalem above," (Heb. xii. 22, Gal. iv. 25,) in either case an ideal city, embraces them also. Thus it was used by St. Paul as a type of the whole Christian church,—militant as well as triumphant; and seems in that sense to have been visibly represented to St. John.—In Gal. iv. 26, St. Paul contrasts Mount Zion, or the Jerusalem above, as the type of the Christian church, with Mount Sinai, as the type of the Jewish. On which passage Macknight observes: "The catholic church consisting of the believers of all nations, which is formed on the covenant published from Mount Zion, St. Paul calls the Jerusalem above, because its more perfect state will be in heaven." And Whitby, on Heb. xii. 22; "It is the heavenly Jerusalem: not that heaven is primarily intended by it, and not the church of Christ on earth: but *propter originem et finem*; as having its rise from heaven, and as leading to it."

fest to the Apocalyptic imagery; as its glances were directed from Mount Zion, or the temple, and what passed therein, to the earth below; from the earth to the temple and Mount Zion.

II. Next as to the plan and order of the Revelation.

It is evident that plan and order must have been essential to the distinctness of so extended a prophecy. And while, no doubt, one object of representing the events of the coming future, as written in the Book in the right hand of the enthroned One, was to mark them as well preordained in his eternal counsels, yet the chief object of their being there written, must have been, I think, that of signifying what it is now our purpose to consider,—the plan, order, and grand division of the prophecy.

The form of the book seems to be that of a roll. Such was a common form of books among the Romans; and the almost universal one, I believe at least, of sacred books, among the Jews.\* The divisions externally and at once apparent on it were two-fold. First, the Book appeared as one written within and without; secondly, as one sealed with seven seals: the seals being all visible on the outside; and so constituted, as that they could only be opened in succession.—Further, after the seventh seal had been opened, intimation had been given of other divisions. There appeared seven angels with seven trumpets; which trumpets were successively sounded, and symbolic visions connected with them, successively exhibited: each, I conceive, like the visions of the seals before them, with its counterpart either written or painted, (for the word *ὁραμα* will admit of either meaning) in the columns of the seven-sealed Book.—Finally on the seventh trumpet's sounding, and after a retrospective digression somewhat long and varied, seven vials were poured out, each having its description written in the book also; the last reaching to the close of the present dispensation and the triumph and glorious reign of Christ and his saints.

Thus the question arises, what might be the nature and relation of these several divisions? What of the writing within and without? What of the seals, trumpets and vials?

And as regards that primary rank of division, its being written within and without, does it not seem natural to suppose that, according to the forms of writing then customary, what was without might be probably intended as a part supplemental of that within;—supplemental not accidentally, or, as occasioned by an unexpected and overflowing redundancy of matter, so as was often the case in the rolls of human writing; but purposely and with premeditated design: perhaps so in fact as to answer to, and comprehend, the very digression after the seventh trumpet just spoken of? Such, I think, it will prove.—Again, as to the relative chronological position of the Apocalyptic seals, trumpets, and vials, would not the most natural arrangement of them seem to be that which supposes each of the latter series of sevens to be consecutive on the former; the seventh seal comprehending within it the seven trumpets, and the seventh trumpet the seven vials; the trumpets carrying on the history chronologically from the end of the sixth seal, and the vials from the end of the sixth trumpet? Such, in fact, appears to myself the self-commending simplicity of this view of the Apocalyptic structure, that I think to the mind of the Evangelist it must almost at once have suggested itself; and almost at once carried its own evidence of truth along with it.

Besides which divisions there were noted from time to time important chronological periods, in the developments of the prophecy; periods most useful, especially in the case of the great supplemental digression just spoken of, to fix the order and connexion of certain of its parts:—the most notable of these periods being that of the time, times, and half a time, or 1260 days: as one whereby not merely, it is to be well observed, was the connexion indicated between different parts of the Apocalyptic drama; but also between them and certain celebrated prophecies of Daniel, to which the same chronological and most remarkable period attached.—Thus, on the whole, was the most perfect order and plan, as well as the fittest scenery, provided for the due unfolding of the Apocalyptic drama.

As to the dignity and grandeur of this drama, who can express it? Its subject nothing less than the prolonged conflict, even to its termination, between the antagonistic powers of Christ's true church and the world; its moral that, whereas at the beginning the crown and glory and dominion appeared attached to the potentates of this world, and the church oppressed and low,—at the ending dominion and crown and glory were all seen to pass away from the

\* This presumed form of the Apocalyptic book as a roll, is well illustrated by the comparison in Apoc. vi. 14; where it is said that the heaven passed away from the Evangelist's view "as a book (*βιβλίον*) rolled up."—The same form is noticed in Jer. xxxvi. 2, "Take a roll of a book." And we may compare also Ezek. ii. 9, 10, Zech. v. 2.

men of this world, and to be transferred to the saints and church of Christ! And then such a theatrie scene! such music! such an audience! How, in the comparison, did the boasted splendor of the grandest of the imperial theatrie displays, lately exhibited in the proud capital of the world, fade into meanness?

And more especially was its pre-eminent grandeur manifest in this additional circumstance characterizing it, that the Evangelist was admitted, as it were, behind the scenes, in the figuration of the great mundane drama; and in what passed in the secret recess of the Holy of Holies, permitted to behold him and his acting, who was the Almighty Overruler over all. I have already just hinted at this matter: and I must now beg for a little while to detain the reader; that he may consider with me beforehand, somewhat in detail, the grand lessons that thus, as the drama proceeded, were set before St. John.

And, first, there was thus manifested to him the real origin of events in the throne of God, and of the Lamb. Hence, he saw the lightnings, thunders and voices that had their echoes in the changes of this world: hence the commissionings of angels, with their visible and mysterious agencies. Man is apt in these things to look only to second causes. The inner-temple vision, in the exact spirit of Bible history, directed the apostle's eye to the great first cause of them all in the glorious high throne of the heavenly sanctuary.

Secondly, there was thus strikingly marked out to St. John, the very reasons and motives which dictated these counsels of Him that sat upon the throne, thus ordering all things. It is in true and sublime description that our great philosopher depicts the divine minds as the sensorium of the universe. And, as the Evangelist marked what was said and what was done in the inner-temple, he might see that there was nothing of all that passed on earth unobserved by the divine mind, nothing unfelt by it. Thither, he perceived, came up the memorials of the sins of its inhabitants, while immature as yet, and when fully ripe; each with its own call for judgment: thither, in striking contrast, what concerned his own people, his saints of the church militant. Not a sigh could escape from, nor a suffering vex them, but its pulse was evidently felt there. Thither tended, as to their proper centre, the cries of the souls slain beneath the altar; thither, as sweet incense, the prayers and adorations of the saints. And then mark the result. It was on the cries of the martyrs rising up that the political heaven, the supremacy of their oppressors was seen to pass away.—It was in requital of its oppression of the saints that great Babylon was made to drink of the wine-cup of the wrath of God. And amidst all the commotions and changes, the woes and judgments on the earth, he heard declarations made by the Spirit, from time to time, and saw heaven sent visions given, to assure his people of the provision made for their safety, and that all things should work together for their good.

A third point notable in what passed within the Temple—and indeed in what passed without also,—was the employment of angelic agency in producing the varied eventful changes in this world. Most truly, as well as beautifully, has it been said by Milton, "Millions of spiritual creatures walk the earth unseen, both when we sleep and when we wake." He has said it truly, because it is precisely according to the uniform representations of Holy Scripture. When the first-born in Egypt, or the army of the Assyrians was to be slain, it was by the agency of a destroying angel. When Elisha or Peter was to be delivered, it was still, as represented in Scripture, by angelic instrumentality. Under the present dispensation, we are told, they are employed as ministering spirits to the good, destroying spirits to the evil. Similar was the view presented to St. John in this prophecy.—Numbers of them, indeed, without number were seen, engaged in the heavenly temple in contemplation and praise. But to others he saw given commissions in the sphere of active employment: and in fulfilment of them they afterwards appeared directing the tempests, sounding the trumpets, pouring out the vials, scattering the fire, gathering the vintage. The language indeed is prefigurative; but the truth I speak of can scarce be mistaken as exhibited under it.

Yet once more it was evident from what passed within, how in time, as well as in measure and manner, every event was ordered,—even to the minutest accuracy. It needed not that there should be any dial-plate in the sanctuary. That infinite mind was to itself its own measure of succession. There was marked the passage and the progress of time, alike in its minutest moments and largest cycles; the hour, and the day, and the month, and the year: the time, times and half a time; one day as a thousand years, and a thousand years as one day:—the exact and fittest moment of loosing or restraining, of deliverance or judgment;—the hour known to no man, no, not to the angels in heaven, of the harvest and the vintage, of the mys-



tery of God ending, the consummation of all things, the day of judgment.

I must not forget to observe, in conclusion, that whosoever explanation might be needed, each class of the blessed ones present in the temple-scene appeared prompt to confer with the Evangelist. The living creatures, as the first four seals were opened, invited him in turn to come and see. From the elders there came one to point out the palm-bearing multitude to him, and tell their origin and their history. An angel was the party to show him the closing scene of Babylon, and the glories of the New Jerusalem. Lastly, voices of an unseen one from heaven, as of the Spirit of Jehovah, spake from time to time to him of what he was writing; as if superintending it, in order that there might be in it no error, no deception. And Jesus himself, the beloved one of his soul, as he had begun the revelation, so in his own person and with his own promise, ended it: "Surely I come quickly."—It was a beautiful exemplification of that union and communion of saints below with beings of a higher order above, of which St. Paul had written to the Hebrew Christians: "Ye are come (or are in association with) the general assembly and church of the first-born, whose names are written in heaven, and the spirits of just men made perfect, and an innumerable company of angels, and Jesus the Mediator of the new covenant, and God the judge of all." Indeed the whole passage is most illustrative of the subject we have been discussing. For, if we include its previous and commencing clause, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem," it brings before us the very scene, in part, as well as celestial company present in the apocalyptic visions. Inasmuch that I cannot believe the resemblance fortuitous. The ideal imagery seems to me to have been purposely dictated by God's Spirit to one apostle, as the pretended prototype of what was here, some thirty years after, to be visibly represented to another in the visions of Patmos. For, "no Scripture is of private interpretation; but holy men spake as they were moved by the Holy Ghost."

#### CHAPTER V.—ON THE ENSUING HISTORICAL EXPOSITION OF THE REVELATION.

And now, as the conclusion of this introductory part, it may perhaps be useful to set before the reader a brief general statement of the principles, plan, and (as I hope) evidence of truth, that he will find to characterize the following Exposition of the Apocalyptic prophecy.

Its subject-matter I assume to be the continuous fortunes of the church and of the world, (that is of the Roman world and the Christian church settled therein,) from the time of the revelation being given, or time of St. John's banishment, to the end of all things. This its commencing date I consider, as already observed, to have been fixed by Christ's own words, "I will shew thee the things that must happen after these things" (*αὐτὸς ὁ κύριος μετὰ ταῦτα*). If the words "these things," mean the state at that time of the apocalyptic churches, as described in the seven epistles,—a point which, I suppose, few will doubt,—then must Christ's declaration, as it seems to me, distinctly and necessarily imply that the foreshowing of the future should begin from the time of John's banishment, or soon after. This is indeed admitted by the most competent judges. And the importance of the canon of historical exposition of the Apocalypse thus fixed cannot be over-estimated. It sets aside of itself,—what there is indeed, as I think, superabundant other evidence also to set aside,—interpretations based on the principle of the Apocalypse being a prophecy figurative only of the times yet future of the second Advent. I believe the words, *αὐτὸς ὁ κύριος μετὰ ταῦτα* must have positive violence done them, in order to extract therefrom any other meaning than that which I have given.

In the divine foreshowing of its great subject I have felt persuaded, and have carried out my exposition on the persuasion, that the two following rules must have been observed:—first, that the epochs and events selected for prefiguration must have been such as are confessedly the most important and eventful; (by confessedly meaning, in the judgment of what are considered standard authorities;);—secondly, that the figuring emblems must have been, in some approved consistent sense, characteristic and distinctive. Such would be the case were a master-mind among men to develop the great general subject in a series of descriptive sketches or pictures. How then can we suppose it otherwise in the prefigurations of the Omniscient Spirit?

The direct evidence of truth hence arising, in case of agreement between the symbol and historical object it is applied to, will at once be felt by the intelligent reader: specially from the circumstance of the symbols being not expounded after the Interpreter's own fancy, that bane too often of prophetic exposition; but in a sense, as I said, approved: that is, according to their recognized meaning, more especially at the time and in the country supposed to be referred to: or perhaps as otherwise fixed; e. g. by some local or chronological peculiarity, strongly mark-

ed in the prefiguration.—Of course the evidence will be felt strong in proportion to the number of details combined in the symbol, their distinctiveness of character, and the exactness of their application to the era and the subject. It might be expected a priori, and will be found in fact that in the long series of prophetic prefigurations there will be some more circumstantial, distinctive, and striking than others; and some indeed quite brief, and comparatively general in character. But the former will be found, I believe, much more frequent than the latter; and certainly abundantly sufficient in frequency and strength to serve as effectual buttresses to the sacred building, and to keep up its continuity unbroken. Nor will the seeker for truth fail to consider the argument cumulative in this case; and how, if in a long continuous series of prefigurations one, and another, and another, each in its precise order of time, be shown to have had its fulfilment, the strength of the evidence of truth must needs rapidly increase each step; indeed with almost the rapidity of geometrical progression.

Besides which direct evidence the reader will find offered from time to time in the ensuing Exposition a species of indirect evidence, hitherto unnoticed I believe, of the nature of what I may call allusive contrast. Examples will best illustrate it. But I may thus briefly explain its nature. Supposing the great subject of the Apocalyptic Revelation to be the histories, in connexion or in contrast, of Christ's faithful church and of the world, (of the latter, either in its primary state of avowed Paganism, or its subsequent state of corruption and apostasy under the Christian name,) then,—just in God's actual intervention at one and another crisis, for the revival of his church, and vindication of his own rights and honors, the revelations of gospel-light and truth made by Him would be necessarily in marked contrast or opposition to the then prevalent errors and corruptions,—so in the Eternal Spirit's foreshowings of the same, a similarly marked contrast must be expected to appear, on putting the Apocalyptic picturing of the heavenly revelation side by side with the historic picturing of the chronologically correspondent corruption and heresy. The same, too, partially, in the Spirit's prefigurative sketchings, from time to time, of its faithful ones; faithful among the faithless. Some three or four examples of this will be substantiated, if I mistake not, in the ensuing Commentary, specially in Apoc. 7, 10, 8; the view of St. John in his representative character, hitherto quite barren in its results, furnishing under this head, as well as under the former, most important accessions of evidence. —Nor let me pass on without just hinting the theological importance of each such substantiated allusive prefiguration: inasmuch as it must present not merely evidence of the fulfilment of prophecy in matters of historic fact, but evidence of the divine judgment in matters of religious doctrine.

With regard to the plan, order, and chief divisions of the Exposition ensuing, they have been already almost intimated in the preceding chapter. For that which an expositor may have declared to be in his opinion the most natural plan, order, and chief divisions of the Prophecy, those self-same, except for very cogent reasons, he ought of course to follow out in his own Exposition. Accordingly the three septenaries of Seals, Trumpets, and Vials, will be interpreted by me as connected and consecutive series;—the seventh seal unfolding itself in the seven Trumpet-Visions, the seventh Trumpet in those of the seven Vials: and this with no interruption or interruption: save only that of the supplemental retrogressive part, (marked as such by clear internal evidence,) which I have supposed to have occupied the outside of the Apocalyptic Scroll. Hitherto this scheme of arrangement has not, I believe, been consistently developed. There are some expositors who, though admitting the consecutiveness of the three septenaries, have yet encumbered its development by the surely strange supposition of the seven-sealed Book containing but a part of the Revelation, and its other and larger part being inscribed in the little Book held by the rainbow-crowned Angel of Apoc. 10. Others again have explained the witnesses' death and resurrection noted apocalyptically under the sixth Trumpet, as having reference to events long subsequent to those which are the main subject of that Trumpet, and indeed to the sounding of the seventh Trumpet after it. Hence an involved structure at the best; and a proportionate want of the self-evidence of the simplicity of truth.

(To be continued.)

#### The Cabinet.

THE efficacy of prayer, to bring light and wisdom into the mind, peace into the conscience, submission into the will, and purity into the affections; to keep our garments clean, our armor bright, and our hearts joyful; to make us strong for the conflict, for service, or for suffering; to obtain sufficiency for our place and work, and a

blessing on our endeavors; to secure peace with our enemies or protection against them; to carry every point that is truly good for us; to bring down blessings on our families, friends, and country; to procure peace and prosperity to the Church, the conversion of sinners, and the spread of the Gospel; and for all things which we can desire and conceive—must be allowed by every man who reverences the Scriptures, or knows what it is "to walk with God." Did men speculate and dispute less, and pray more, their souls would be "like a watered garden;" fruitful, joyful, beautiful, and fragrant. Prayer is the first breath of Divine life; it is the pulse of the believing soul, the best criterion of health or sickness, vigor or debility. By prayer we "draw water with joy from the wells of salvation;" by prayer faith puts forth its energy, in apprehending the promised blessings, and receiving from the Redeemer's fulness; in leaning on His almighty arm, and making "His name our strong tower;" and in overcoming the world, the flesh, and the devil. All other means of grace are made effectual by prayer; every doctrine and instruction produces its effect in proportion as this is attended to; every grace revives or languishes according to the same rule. Our grand conflict with Satan and our own hearts is about prayer; the sinner feels less resistance, in all other means of grace, than in retiring to "pour out his heart" secretly before God; and the believer will find his chief difficulty to consist in continuing instant and fervent in this spiritual exercise. If he succeed here, all else will eventually give place before him, and turn out to his benefit and comfort.—*Rev. T. Scott.*

ENGLISH IGNORANCE OF AMERICA.—Very few Englishmen know much in regard to the United States, and our people often times have much merriment over the blunders of their English friends. A Boston merchant was asked at a dinner party in England a short time since, if there were many people in Boston that knew the English language? Another of our friends was inquired of in London, if the Indians in Boston worshipped at the same churches as the white residents? One more recent instance of this ignorance of the state of affairs in the United States, is a letter from "an officer serving in Canada," published in the *London Times*, who proposes to raise a body of soldiers in Canada for the Crimea, by the Queen's offering a pardon to all the deserters from her Majesty's service in the United States. This officer thinks that at least two thousand persons could be raised.

TOWN CLERK OF EPHESUS.—"I have heard one say," observes Dr. Mather, "that there was a gentleman mentioned in the 19th chapter of Acts, to whom he was indebted more than to any other man in the world. This was he whom our translation calls the town clerk of Ephesus, whose counsel it was to do nothing rashly."

Upon any proposal of consequence, it was usual for him to say, 'We will first advise with the town clerk of Ephesus.'

"O, think before you act,  
And nothing rashly do;  
One thoughtless deed your peace might break,  
And plunge you into woe."

#### Millenarianism.

BY H. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

"Here," said a student to Casaubon, as they entered the old Hall of the Sorbonne, "is a building in which men have disputed for four hundred years." "And," asked Casaubon, "what has been settled?" How does it happen that the labors of learned men so often prove utterly worthless, and rather cumber than aid the honest inquirer after truth? It is simply because they mistake the proper objects of human inquiry, and exceed the limits God has set to the understanding of man. They investigate subjects that cannot be known, and attempt to solve questions that cannot be answered. It is probable that one-half at least, of the works of philosophers and theologians might be annihilated, in a moment, without abridging the means of human improvement, or injuring the cause of true science. "Our public libraries," says Hallam, "are cemeteries of departed reputation; and the dust accumulating upon their untouched volumes speaks as forcibly as the grass that waves over the ruins of Babylon." Fortunate would it be for mankind, if the Babylon of controversial theology were sleeping, side by side, with its great prototype; but modern enthusiasts build again the tombs of the old prophets and those potent heresiarchs, who ruled among the nations, in former ages, "even all of them lie in glory, each in his own house."

If their *tomes* were as innocuous as their *tombs*, we would "Let the dead bury their dead," in quiet; but the literature which bewilders and misleads the humble inquirer after Divine truth, is infinitely more pernicious than that which caters to the passions of the carnal heart. There is hope that the "very chief of sinners," may be converted and saved; but the state of those fanatics, "whose little reading and less meditating hold ever with hardest obstinacy that which they took up with easiest credulity," is truly desperate. Of all the books that have

"Escaped decay's effacing fingers,"

none are more worthless than commentaries on prophetic symbols. It is our honest conviction, that, if every theory and speculation, advanced by scheming theologians respecting the future history of the world, and based as they pretend, upon the dark imagery of the Apocalypse and the book of Daniel, were obliterated from the minds of men, sound doctrine and true religion would be promoted. Do we, by this declaration, disparage the study of prophecy? By no means. The predictions of the Bible already fulfilled present a field of research broad enough and ample enough to employ the best thoughts both of men and angels who "desire to look into these things." Besides, "pure word of prophecy" has other and higher uses and aims than merely to foretell future events. It has warnings for the thoughtless; reproofs for the erring; threatenings for the incorrigible; instruction for the ignorant; and consolation for the faithful. Contemplating, in the light of revelation, the history of the past, the stirring events of the present, and the "exceedingly great and precious promises" for the future, the devout student may well exclaim: "The works of the Lord are great, sought out of all them that have pleasure therein." To such topics let the curious mind confine itself, nor attempt "to pry between the folded leaves" of God's secret book.

"Beyond, abstain

To ask, nor let thine own inventions hope  
Things not revealed, which the invisible King  
Only omniscient, hath suppressed in night,  
To none communicable in earth or heaven."

Certain great truths are so plainly revealed in prophecy, "that he may run that readeth." Among these we may class the ultimate triumph of Christianity, and the second advent of its founder. But by what instrumentality will the church achieve its conquests? and for what purpose will our Lord come a second time? The answer to these questions concerns our present duty, and every Christian should be fully persuaded, in his own mind respecting them. The church of Christ, with great unanimity, in all ages, has taught that the world is to be converted "by the foolishness of preaching," accompanied by the Holy Ghost sent down from Heaven; and that the Saviour will appear a second time, not "to seek and save the lost," but to judge the quick and the dead. With the second advent of Christ, the end of all sublunary things and the final judgment of all men have been uniformly associated. In opposition to these views millenarians maintain:

1. "That to spiritualize the symbolic prophecies is altogether wrong."
2. "That the slaughter of the two apocalyptic witnesses (Rev. 11), foreshows a real, literal slaughter of the faithful followers of Christ represented—a slaughter which is yet future."
3. "That the anti-Christian powers are to be destroyed, not converted."
4. "There will be anterior to the millennium a real, literal resurrection of departed saints."
5. "The second coming of Christ will be before the millennium."
6. "There will be men living in the natural body on the earth after Christ's second coming."
7. "The millennium is to continue three hundred and sixty thousand years."
8. "A series of the most stupendous events is not very far distant."

Such is the outline of the new dispensation. Respecting the internal organization and social economy of this earthly kingdom, theorists vary indefinitely in their speculations. It would be impossible to state their doctrines to the satisfaction of all. They are as much at war with their own allies as with their antagonists.

"All, in their turn, accusers and accused;  
Babel was never half so much confused."

Scores of commentaries on the unfulfilled prophecies have appeared within the last few years, from the elaborate treatise, in two bulky octaves, which grievously tax the time and patience of those who read, to the flying scroll written in rude hieroglyphics, and distributed, as a circular, by mail. The mental state of the writers is equally diversified, showing itself now in dispassionate sobriety and quiet mysticism, which often appeal to the best feelings of the Christian; now in the soaring rhetoric and terrific imagery of the heated partisan, causing the ignorant to tremble for the things that are to come upon



them; and now in the enigmas of the confirmed lunatic who speaks in metaphors and writes in symbols. A collection of the fancy sketches of these dreamers and seers would form a body of romantic fiction which, in extravagance and absurdity, has no parallel in the annals of literature. The keystone of the whole system is the pre-millennial advent of the Saviour.

I. This doctrine, tested by the Scriptures, is, in its principles, doubtful and uncertain; in its details, impossible.

II. Tested by history, it is, in its infancy, an error; in its maturity, a heresy.

III. Tested by reason, it is absurd.

IV. Tested by the universal belief of the church, it is another Gospel.

V. Tested and known by its fruits, it is "evil only and that continually."

The interest which attaches to this theory depends, chiefly, upon the time, mode and concomitants of our Lord's second advent. If he is to come immediately, nay, if he is already advancing, so that the sound of his chariot wheels is heard by those who "watch" for his appearing; if the destruction of the anti-Christian nations and the conflagration of "the earth, and the works that are therein," is at hand, "at the very doors;" then, it is in vain for Christians to labor for the conversion of the world and form plans having reference to a remote future.—Viewed in this light, the subject assumes great practical importance; and the question of the pre-millennial or post-millennial advent of our Saviour takes precedence of every other that can be presented to the present generation of men; for on it hangs the destiny of all the inhabitants of earth now living. Still, the question cannot be answered by any party so as to silence objections and allay fears.

To be continued.



## The Advent Herald.

BOSTON, OCTOBER 6, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

On another page will be found the commencement of an article on Millenarianism by Prof. Sanborn, of Dartmouth College, Hanover, N. H. It is a paper read before the Congregational Association of that State, and at their request published in the Andover "Bibliotheca Sacra," for July, 1855, from which we copy it. Our object in giving it is two-fold. We wish to put our readers in possession of all the arguments that can be advanced against our position; and we also wish to review some of its conclusions.

Of Prof. Sanborn we know nothing save what is revealed of him in the article before us; and it is only with him as he has thus manifested himself that we have to do. We conclude that he is a minister of good standing among the Congregational churches in his State, and that the ministry there, as a general thing endorse the sentiments of his essay. According to the last report of the churches in Vermont, the pastors there have decreased 30 per cent. during the last ten years. Whether the prevalence in the neighborhood of theological teaching like that in this Essay of the Professor has anything to do with it, it is not for us to determine.

The opening part of this Essay, if it means anything, divesting it of its pompous phraseology and high sounding words, means simply this, viz.:

"The meaning of unfulfilled prophecy is not a proper subject of human inquiry. Only scheming theologians attempt to penetrate its dark arcana. The most worthless writings that have been preserved, are those which have been written on this subject; and it would be better for the world, could every vestige of them be destroyed—serving as they do only to bewilder and mislead."

If this position is the correct one respecting all prophecy that is now unfulfilled, it must also have been true of all prophecy; for once, all prophecy was unfulfilled. This position, is certainly one of great disrespect to Him who revealeth the future; for it accuses God of giving a revelation that cannot be understood by those for whose advantage it has been given, or else of revealing to us that which

it is perfectly useless for us to know. For man to attempt to make a revelation to his fellows, and to fail to adapt it to their comprehension, or for him to communicate to them that which would be entirely worthless for them to know, would be evidence of a want of wisdom and ability and a great indiscretion on his part. Has God shown any such indiscretion and want of judgment? Those must claim it who contend for Mr. Sanborn's positions; for God has professed to give us revelations of the future. Mr. Sanborn's position is therefore most high-handed and God dishonoring. It is virtually casting contempt on God, and it is holding up the revelations He has made of the future, to the infidel scorn and laugh of self-opinionated skeptics. The question is not whether men do understand every word of the records of prophecy, but it is whether the apostle speaks truthfully when he affirms that all Scripture is profitable and is given for our instruction!

He must be indeed doubtful of the soundness of his own conclusions, or of his ability to convince an intelligent audience of their truthfulness, who finds it necessary to fortify his position by the claim that all investigation of the kind is worthless and unsatisfactory; for if so, his own investigations are also worthless, and if no conclusions can be truthfully arrived at, his own certainly can be no more reliable than those which he condemns and ridicules. How foolish then it is for a man to start on such premises, and hope either to build a superstructure satisfactory to himself or to carry conviction to others.

But Professor Sanborn does not disparage the study of prophecy! Oh no, not he! He only dissents from the using of it to foretell future events! He would accept its warnings and reproofs and consolations, and all that sheds light on the past; but in respect to all of the future, he would close the book, seal it with seven seals and bury it in the abyss of forgetfulness. That is, he would disavow from the prophecy everything that is not characteristic of prophecy, and that he would retain; but those features which make it a prophecy, he would ignore and discard as worthless. If such is not the position of Professor S. we have failed to apprehend his meaning; and that we may do him no injustice, we have given his words in full.

After so entire and general a condemnation of the study of prophecy, he admits that there are "certain great truths" which "are so plainly revealed in prophecy" that he may run that readeth." And among these he classes "the ultimate triumph of Christianity, and the second advent of its Founder,"—the two great truths, and about the only ones, which have been discussed in those commentaries which he had just before pronounced so worthless. As, after declaring the uselessness of the study of all prophecy, he has so soon shown the fallacy of his own position by the admission of the intelligibility of the predictions respecting those two cardinal events, it is not improbable that he might also find other predictions, the study of which he declaims against, so plain "that he may run that readeth;" and the conclusion cannot be regarded as uncharitable, which attributes his judgment of the obscurity of prophecy, to his own want of study and enlightenment in it.

He then approaches the questions, "By what instrumentality will the church achieve its conquests! and for what purpose will our Lord come a second time?"—questions which cannot be answered except by a study of the whole field of prophecy and a clear apprehension of its teaching—the possession of which qualifications, we should hardly be prepared to look for in one who is so apparently overwhelmed with a sense of the darkness and obscurity of the whole subject; and Professor Sanborn—from his opening depreciation of the study of prophecy, and his appreciation of the uselessness of any attempt to comprehend the revelations of the future—must be inferred to be thus deficient.

The Professor however seems entirely unacquainted with the history of the past, as well as with the prophecies of the future; for he affirms that

"The Church of Christ, with great unanimity, in all ages, has taught that the world is to be converted 'by the foolishness of preaching,'" &c.

Strangely deficient in a knowledge of the history of the church must he be to make an assertion like this; when no point is better established than that for all periods prior to the last two hundred years the reverse has been true. If he dare to discuss this point, we will present the evidence for our assertion by the side of that which he offers in support of his.

Professor S. next asserts that the church has also with great unanimity maintained "that the Saviour will appear a second time, not 'to seek and save the lost,' but to judge the quick and the

dead. With the second advent of Christ, the end of all sublunary things and the final judgment of all men have been uniformly associated."

To this statement we have no objection to offer. By the manner in which the Professor has stated it, he has attempted to make it an issue with Millenarians; but, with few exceptions, there would be no dissent from it.

Professor S. next affirms, that "in opposition to these views"—the last two to which we have replied—"millenarians maintain" the eight features which he has quoted from Winthrop's premium Essay.

To these eight points we reply that the 1st, 3d, 4th, 5th and 8th, are uniformly contended for by millenarians; but that the 2d, 6th and 7th, are no necessary part of their belief, and we entirely repudiate them—holding that the symbolic witnesses have had their fulfillment, that after Christ's coming the resurrected and changed saints will be the only inhabitants of the renewed earth, and that the millennium will be of 1000 years duration.

Next Professor S. refers to pre-millennial writings, which in extravagance and absurdity he thinks have "no parallel in the annals of literature." The Professor has doubtless forgotten the literature of his own side of the question, or he would not be ambitious to institute such a parallel; for all who spiritualize the prophecies, and place the reign of the saints before the resurrection of the just must be ranked among his co-adjutors. Listen for a moment to the ravings of Joanna Southcote, or of Mother Ann Lee; wade through the ponderous tomes of Swedenborg, the Swedish seer, pore over the literature put forth by those deluded by the familiar spirits of the rappers and table movers, to say nothing of the fifth monarchy men, or the many reviews, essays, &c., put forth to disprove Millenarianism—which some how or other will never stay disproved—and if the one who goes through with all these is insensible to having encountered "dreamers and seers," "absurdities and fictions," extravagances and puerilities it must be because he is possessed of a wonderful faculty for receiving the incredible and marvellous.

Mr. S. states correctly, when he says that "the keystone of the whole system is the pre-millennial advent of the Saviour." This then is the question he proposes to discuss; and he states his position under six heads, the arguments in support of which will be given in our columns,—with our comments on the same.

It will be noticed that in the closing part of the portion we have quoted, he admits the "great practical importance" of this question. Therefore it is a question worthy of investigation, and it is important we have correct views of what the Scriptures teach respecting it, that we may co-operate with God in his plans respecting the future, and not be engaged in attempting to frustrate them. All that any generation of Christians have to do is with their own generation of men. The idea of neglecting any present generation, that plans may be matured for the purpose of converting some future generation when the present shall have perished, is neither in accordance with Scripture nor sound Christian policy; while every effort to save all it is possible to save of those living, is worthy of our earnest endeavor.

It will be seen also that Professor S. has attempted to answer a question which he admits cannot be answered, "so as to silence objections and allay fears!" What has the Christian to do with "fears" in respect to his Lord's return? If he fears, how can he hope for and desire it? Does not this furnish a key to many of the efforts made to disprove Christ's near coming?

(To be continued.)

### THE ALLOCATION OF THE POPE.

We give on another page, so as to preserve for future reference, the allocation of the Pope, interfering with the affairs of the independent kingdom of Piedmont. We should like to see him in like manner attempt to veto laws of the State of Massachusetts; and yet nothing but the question of policy would deter him from attempting it.

While in Hartford a few weeks since, there was published in the *Hartford Courant* the following, which is worthy of preservation.

#### STATEMENT OF FACTS.

"Saturday evening, Aug. 11th, 1855, David Dalton and Mrs. Mary King, of this city, went before the Town Registrar, declared their intentions of marriage, and were by him, as Justice of the Peace, legally married. Sunday, Aug. 12th, the very Rev. Hughes, pastor of the Catholic church, informed Mr. and Mrs. Dalton, that they were not married—were no better than the beasts of the field,—were living a life of prostitution, but that he would marry them all right for ten dollars, and

they must pay that or he would banish them from Hartford, and that wherever they went he would have them banished, unless they paid the \$10. The man Dalton, being a poor laboring man, had not ten dollars to spare, but told Father Hughes he would (rather than have any trouble) pay him five or even six dollars, but that he could pay no more. The Rev. Hughes said, 'No, not a cent less than \$10,' and then took from Dalton the marriage certificate he had; and although urged and requested to return it, refused, and turned Mrs. Dalton out of the house and said they should not be allowed to live in Hartford.

"The above can be substantiated by the oath of the parties. Mrs. Dalton told Hughes she would publish him if he did not return her marriage certificate. Hughes said, 'I will publish and banish you, in church next Sunday.'

"State of Connecticut, } Hartford, Aug. 15, 1855.  
County of Hartford, }

"David Dalton personally appeared before me, the undersigned, and on his oath, stated as follows: that he was married to Mrs. Mary King, Saturday, Aug. 11th, 1855, by Mr. Francis, the Town Clerk; the next day (Sunday) Father Hughes took the marriage certificate from him and said to him, he and his wife must not live together, they were not married, that they were no better than the beasts of the field, and were living a life of prostitution, that he would marry us for \$10. I told him I would rather than have any trouble give him five or even six dollars. Hughes said he would not take less than ten. I would not give ten. He said if I would not give ten, he would banish us out of Hartford. I told him we were going to leave Hartford; he said wherever we went he would have us banished. I am a Catholic.

"Sworn to before me the day and year first above written.  
Wm. N. Hawley,  
Commissioner of the Superior Court.

"Mrs. Mary Dalton, who was married by me to David Dalton, Aug. 11th, 1855, came to the Town Clerk's office Wednesday morning, Aug. 15th, and complained that Father Hughes had taken the certificate of marriage away from them, and would not return it; said he would banish them out of Hartford, and wherever they went he would banish them, and then turned her out of the house. And she having been duly cautioned and sworn, did on her oath depose and say, that Father Hughes said she and David Dalton (her husband) were not married; that they were no better than the beasts of the field; that they were living a life of prostitution; that he would marry them for \$10, and no less; that her husband offered him \$6, but he said he would not take less than \$10.

"State of Connecticut, } Hartford, Aug. 15, 1855.  
County of Hartford, }

"Then personally appeared, Mary Dalton, who dictated the foregoing, and the same having been read in her hearing, she made oath that the same was true, before me.

"HENRY FRANCIS, Justice of the Peace."

### The Jewish Sabbath.

"What does Paul mean by the Sabbath days, in connection with the Jewish ordinances in Col. 2: 16? Does he mean the seventh-day Sabbath, or that spoken of in Lev. 16:31, and 23:23?"

"WM. WESTON."

We suppose that reference is there made to the Jewish seventh-day sabbath,—the meaning of the text being expressed in the following paraphrase of it.

"Let no man therefore judge (or condemn) you in (not observing a distinction in) meat, or in drink, or in respect of (your neglect of) an (Jewish) holy day, or of the new moon, or of the Sabbath days (which the Jews observe)."

Even as long ago as the apostle wrote, some blinded with Judaism, or unenlightened from it, thought they ought still to observe the Jewish Sabbath, and the other Jewish ordinances, as well as the Christian holy festival; but the apostle gives encouragement to disregard all compliance with those things which, shadowing forth things to come, implied by an observance of them, that Christ, the body they shadowed forth, had not yet come. By disregarding them all, and observing only the Christian Sabbath, they acknowledged that Christ had come, and that he had risen from the dead—of which the Christian Sabbath was a commemoration. Therefore the apostle would have all observers of the Christian Sabbath disregard the condemnation of the Jewish Sabbath keepers; for he well knew that those who embrace or continue in error, do not usually have the most Christian spirit, and that consequently they would not hesitate to denounce or unchristianize those who conformed not to their Jewish notions.

### New Chart.

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#### New Hampshire Conference.

The undersigned, appointed a committee at the last N. H. Conference, holden at Loudon Ridge, September, 1854, "to call the next New Hampshire Conference, at such time and place" as they might deem proper, would give notice that there will be a State Conference of Adventists, to convene at Lake Village, Thursday, October 18th, at 10 o'clock A.M., and continue over the Sabbath. It is hoped that brethren will come together at this meeting with the "fruit of the Spirit," and the happy result be similar to that which attended the late camp-meeting at Wilbraham, where ministering brethren of different views were brought together in love, after a long time of absence.

It is also hoped that ministering brethren from all parts of the State will try to be present; and although we have been in some measure separated in our labors for a few years past, yet it is hoped that all party feeling on both sides, and all sides, will be laid aside, and we once more come together, not for strife and debate, but for mutual assistance, and the general good of the cause of Christ.

We must all, very soon, give account of our stewardship.

Brethren at Lake Village are few in number; yet they are disposed to do what they can to entertain the Conference, although they will not be able to take care of many horses; but arrangements will be made to keep horses on reasonable terms.

Let there be a general rally, and all who attend, both ministers and laymen, be willing to make some sacrifice to save souls from death.

T. M. PREBLE,  
JOHN MORSE,  
JAMES MORRIL.

Com.

Sept. 30, 1855.

I shall endeavor to attend this meeting, and give what light I have on our present position. Also, I carry with me a supply of important works on the prophetic word. I hope for a full attendance, in accordance with the above notice. J. V. H.

NEW EDITION of an important tract, by N. N. Whiting, entitled a "Prophetic view of the Condition of the Nations, which is immediately to precede the Second Advent." \$3.00 per 100, for distribution.

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"The Testimony of One Hundred Witnesses Against the Modern Whittan Theory of a Millennium before the Advent."

"Shut up the words and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased."—Dan. 12:4.

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## EXPOSITORY.

#### THE PROPHECY OF ISAIAH. CHAPTER LXVI.

The subjects of these promises are next apostrophized:

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, Said, "Let the Lord be glorified." But he shall appear to your joy, and they shall be ashamed. —v. 5.

Those who revered the words of inspiration, and acknowledged the Saviour at the first advent, were set aside as heretics by the Jews; who agreed (John 9:22) "that if any did confess that he was Christ he should be put out of the synagogue." But the Saviour said, (Luke 6:22,) "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." In later times multitudes have in like manner been persecuted and excommunicated from corrupt churches for conscientiously adhering to the truth.

"To cast out," i.e., bodily, is put by substitution for disfellowshipping—the agents of which always do it in the name of the Lord—pretending great jealousy for the honor and glory of God. The Saviour said, (John 16:2,) "The time cometh that whosoever killeth you will think that he doeth God service:" and this because they know not God. Even Paul verily thought, before he was enlightened, that he ought to do many things contrary to the name of Jesus. Conscientious persecutors will have no pre-eminence over others at the appearing of Christ: who (2 Thess. 1:10), "shall come to be glorified in his saints, and to be admired in all them that believe."

It is supposed by several commentators that reference is here made to the destruction of the Jews by the Romans, and the deliverance from that destruction of the Christians who fled to Pella; but there was then no Divine manifestation, so that though the Christians of that age may be the ones apostrophized, the "appearing" referred to must be at their final award.

A voice of noise from the city, a voice from the temple, A voice of the Lord that rendereth recompense to his enemies. —v. 6.

This Scripture was evidently fulfilled during the last siege of Jerusalem, when according to Josephus:

"There was one Jesus, the Son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to

that feast whereon it is our custom for every one to make tabernacles to God in the temple, began to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against the whole people.' This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say anything for himself, or anything peculiar to those that chastised him, but still went on with the same words he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet did not he make any supplication for himself, nor shed any tears; but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, 'Wo, wo to Jerusalem.' And when Albinus (for he was then our procurator) asked him, 'Who he was? and whence he came? and why he uttered such words?' he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen of them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, 'Wo, wo to Jerusalem.' Nor did he give ill words to those that beat him every day, nor good words to those who gave him food; but this was his reply to all men, and, indeed, no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased: for as he was going round upon the wall, he cried out with his utmost force, 'Wo, wo to the city again, and to the people, and to the holy house.' And just as he added at the last, 'Wo to myself also,' there came a stone out of one of the engines and smote him, and killed him immediately; and, as he was uttering the very same presages, he gave up the ghost." —Wars, lib. 6, chap. 5, sec. 3.

It is remarkable that this person should thus have uttered, such words in the place predicted, if it was not the foretold event. Mr. Barnes says:

"To me it seems probable that it is a scene that immediately preceded the rapid extension of the gospel and the great and sudden increase of the church by the accession of the heathen world (see the following verses); and I would suggest, whether it is not a vision of the deeply affecting and agitating scenes when the temple and city were to be destroyed by the Romans."

With this interpretation, the "voice" of Jehovah is put by substitution for the indications which were given the Jews of their approaching doom. Josephus says of them:

"They did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but like men infatuated, without either eyes to see or mind to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day-time; which lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open to them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared, that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sunset, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple as their custom was, to perform their sacred ministrations, they said, that in the first place they felt a quaking, and heard a great noise, and after that they heard a sound as of a multitude, saying, 'LET US REMOVE HENCE.'"



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## LETTER FROM G. W. BURNHAM.

BRO. HIMES:—My next appointment, from Aug. 22d to 26th, was at Truro, on the Cape.

As several brethren were out on their fishing vocation, and others in the vicinity were attracted to the great annual camp-meeting of the Methodists, at Eastham, twelve miles distant, it was thought best to hold no meeting until Sabbath.

The church in T. is composed of members living in that town and the adjoining town of Wellfleet. A good degree of union exists among them. I was happy to find their sentiments sound and harmonious, so far as I could learn, in relation to gospel order, the support of the ministry, &c. They also feel a deep interest in the *Herald*. As one brother handed me \$5.00 to be added to our slow-increasing list for the raising of \$1000 to help the office, &c., he said, "I would do all that I can to prevent the *Herald* failing for want of funds—it is too good a paper to be suffered to go down." Many, we trust, will both do and say the same, soon.

This congregation feel the need of a faithful minister to labor among them. Such help is more especially desired, from about the first of November till spring. They wish for no distracting views or questions which gender strife. Who can respond?

To find amidst hills of sand, and almost a barren waste, a commodious, neat, clean and comfortable chapel, consecrated to the worship of Him "who made the heaven and earth, the seas and fountains of waters," wherein may be freely proclaimed the advent of creation's Restorer, was a pleasant sight, a peaceful bethel indeed! In this sweet spot we held two services on the Sabbath. We felt that God was with us. Several had returned home to enjoy the exercises of the day, and, under all circumstances, the attendance was good. May a company of witnesses continue to go up to the house of prayer in that place, until He come to make glad "the desert and the solitary place," and "fill the whole earth with his glory!"

Having leisure, I spent one day on the Eastham camp-ground. It was then estimated that there were present not less than twenty-five hundred, and on the Sabbath following more than four thousand persons. The ground was beautiful. The shade was just sufficient, and the arrangements for, and enforcement of order, admirable. How this meeting would compare in point of interest with previous ones I cannot say.

The particular subject discussed, and which was the burden of many prayers, was "complete sanctification." Two chief motives by which the divine claims respecting this blessing was urged, seemed to be these—1. To be "more useful," more successful in "our great work of converting the world!"

2. Be prepared to share the reward of faithfulness in heaven when we die!

Strange departure from apostolic teaching! Such were not the motives in respect to future prospects, entertained and preached in the primitive church, for the improvement of Christians in holiness.

As I listened to the earnest appeals and fervent prayers—in which, but one allusion to my knowledge, was made to the "coming of Christ in the clouds of heaven" soon, and this was by a colored minister who had been a slave, my mind recurred frequently to the simple, and conscience-stirring motives of the New Testament.

To induce the exercise of patience and meekness, we have the following: "The Lord is at hand!" "The Judge standeth at the door!" "The coming of the Lord draweth nigh!"

To encourage the disciples to self-denial, overcome the world and the flesh, and live the life of faith, those ministers felt it important to teach, "When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon earth," &c. "The grace of God teacheth" that we should "deny ungodliness and worldly lusts, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

The aged apostle Peter, as a dying man, felt constrained day after day to exhort his beloved brethren of "like precious faith," to be diligent that they might be found of Him, "at his second coming," "in peace, without spot and blameless," and that they might persevere in every Christian duty, he exhorts them to "gird up the loins of your minds, be sober, and hope to the end for the grace that shall be brought unto you at the revelation of Jesus Christ."

Again, we are expressly instructed by the apostle Paul in 1 Thess. 4:18, to exhort one another with words in reference to that event. In another place he says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ," &c. And again, "That ye come behind in no gift, waiting for the coming of the Lord Jesus Christ."

Does the Church, sharing with him in "the afflictions of Christ," "take joyfully the spoiling of her goods," and exercise confidence in the faithful promise, that "yet a little while and He that shall come, will come, and will not tarry?" Does she "have respect unto the recompense of the reward," and hope for that "recompense at the resurrection of the just," believing that "when the Son of man shall come, and all the holy angels with him, then shall he reward every man according to his works?" Yes, this was the faith, and hope, and labor, of that holy and noble company, which were the first fruits of an uncorrupted, unperturbed gospel.

May we, my brethren, adore that divine grace which has committed to us such truths. And as we sometimes with painful regret, observe the silent indifference with which this great question is treated by the multitudes of religious teachers, let it affect our own hearts and lives the more. Of the certainty and swift approach of that day, we need not, we must not have misgivings. The evidence that "it hasteth greatly," shines out from each and every prophetic chain brighter and brighter! Lift the voice of warning then in distinct tones, "lift it up, be not afraid!" "Comfort ye" God's waiting "people," "say unto them that are of fearful heart, be strong, fear not." We may be "weak," "unknown," despised. What then? A smiling God, a sympathizing High Priest within the veil ministering continually for us, interested angels waiting the glad day to "shout the harvest home," are on our side! The precious memory too of an unbroken line of witnesses who through ages of darkness and martyrs' blood recorded in notes of gladness and triumph, in patient suffering, their interest in this "blessed hope" of the coming One, cheers us on! O that we may imitate their constancy and courage, and our sentiments of loyalty and love mingle as pure incense before the throne, in the prayer they offered, "Lord Jesus, come quickly!"

August 28th and 29th, I spent in Manchester, N. H. The hours passed very pleasantly with warm-hearted disciples there. Called on several in company with our beloved brother Morse, who is pastor of the church which meet in the little chapel, the place of my appointments.

The first evening was occupied to our mutual profit, I trust, in prayer and exhortation. The next evening with a discourse. There seemed to be "ears to hear," and hearts to receive "the word." A good protracted meeting there would no doubt be productive of good. The friends are anxious for such an effort. Will some one or two of our ministers remember brother Morse and the people of his charge?

Evening of the 30th, preached to a small congregation in Haverhill, Mass. May this tried church be united in the fellowship and labor of the gospel more and more, and their "candlestick" never be "removed out of its place." As has been before noticed, the relation of our esteemed brother Plummer as pastor of this church has been dissolved. He is devoting labor to much acceptance as an evangelist among us. The church in H. are making efforts to secure a minister.

31st, Elder Plummer kindly conveyed me in his carriage to Salisbury, Mass., where I addressed small but serious numbers, in the afternoon and evening. We were kindly and cordially entertained by brother Fowler and wife, who are about the only ones decidedly with us, to my knowledge, in that neighborhood. They would be glad to be remembered by the faithful minister who may find it convenient to speak unto the people a plain and pure gospel.

Sept. 2d, and 9th, Sabbaths, endeavored to supply for brother Pearson, in Newburyport. Bro. P. preached in the Christian chapel in Newton, N. H., on the first Sabbath to interested congregations. On the second he was at Westboro', Mass., to fulfil my appointment, but through a misunderstanding on the part of the church in relation to it, of which I did not receive seasonable

notice to make other arrangements, our brother had the pleasure of being a hearer of the word from another. There is a blessing in having a "willing mind."

In consequence of duties with my family in Providence, it was found necessary to postpone the series of meetings appointed to commence in South Reading on the 12th to the 16th. These meetings are now in progress. We felt somewhat encouraged during the Sabbath services. In the evening the town hall where we met was well filled. The most fixed attention was given by nearly all. On the evenings since, the audiences, in consequence of a storm and other doings in the place have been small. Perhaps fear and prejudice hold some back, and a want of interest in religion in the most. We are very few, yet we will toil on, "knowing that our labor is not in vain in the Lord." Some already, not connected with us here are reading with interest various tracts which express principles of our faith, and are following up the meetings well. I will give you the results of this effort in due time.

G. W. BURNHAM.

South Reading, Sept. 21st, 1855.

## DISCOURAGEMENTS.

NO. 1.

It is not unfrequently the case that we hear Christians say, "I am discouraged," or "I am almost discouraged," and others whose circumstances and associations seem more enviable than that of their brethren in affliction, often look on and remark, "I should think you would be discouraged," or, "I don't see how you endure so much." Now let us look this over a little, perhaps some good will grow out of it, to bless some one. The enterprises of the men of the world are all fraught with discouraging circumstances; their schemes often fall through with the most ruinous consequences; sad lessons are learned on this point by the disasters of every day's business. Well might men be discouraged who have no higher aim than an earthly fortune, or earthly fame, or earthly pleasure, and no greater support than the fluctuating circumstances attending such pursuits, yet they seldom are, though baffled by a hundred failures, and opposed by serious difficulties. Nature has provided for her own. And has not the God we worship given sufficient pledges of his ability and his faithfulness to give wisdom and strength to all them who put their trust in him? Are not the examples of his past care and supply of his confiding children, in Egypt, in the Red Sea, in the wilderness, in Judea, in Assyria, in Babylon, and in Jerusalem, a sufficient guarantee for the veracity of the God of Abraham, of Isaac, and of Jacob? Call to mind the darkness of Egyptian bondage of Israel, the perverseness of Pharaoh, the forbidding circumstances around Moses, the perplexing situation of the sea. But God's word was pledged, and like an almighty God, his acts are manifest. Remember the provocations of the sinful ones in the wilderness, the "evil report" of the spies, the obstinacy of Amalek. But God had promised, and he could also perform. He did perform. Examples of the strength of his grace are manifest in the history of many of his children of old. Says James, "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy." And is he not the same to us, my brethren? Yes, the same. "As the mountains are round about Jerusalem, so the Lord is round about them that fear him." Be discouraged with such a promise as this! No, never. Jesus our High Priest has "once taken our nature upon him," and met and conquered the great enemy of man, and has become "the Captain of our salvation." "He is touched with the feelings of our infirmities," and "is able to succor those who are tempted."

We, my brethren, have come out from the world, have turned from idols to serve the living and true God, and to wait for his Son from heaven. We are promised "an inheritance incorruptible," a "new earth wherein dwell the righteous," a kingdom without end, a crown of glory, immortality, eternal life, the society of Christ and the angels, redemption from death, from pain, sorrow and tears; and we are promised grace to be equal to our wants to obtain all this. Shall we be discouraged? Suppose in our pilgrimage journey, we meet with contumely and opprobrious epithets from the natives of this perishing world. They are soon to be exchanged for the benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Oh but we are very low in the estimation of the great. Yes, this is true, but you are the children of a King, and shall soon enter into possession of "the exceeding riches of Christ," and be exalted to the dignity of "kings and priests, and (actually)

reign with Christ on the earth." But we are poor, and have no prospect of being provided for. But He who feeds the ravens and notices the falling sparrow, sees thy poverty, feels thy wants, "and his ear is ever open to the cry of his children." He will supply your necessities if you will trust in him. But we are greatly tempted. Yes, but "he will not suffer you to be tempted above that ye are able, but will with the temptation make a way for our escape, that we may bear it." But we are greatly afflicted. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." But our affliction is so great, and so continual, it is hard to endure. Hear Paul in his extreme affliction, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look at the things not seen—eternal."

Again, "We endure as seeing Him who is invisible." Ah, there is nothing in the Bible to feed discouraging feelings in the Christian's heart. Although here the pathway is hedged with thorns, and the ground on which we tread be enchanted by the demons, yet the attraction of Christ is sufficient for all them who look unto him. It is true that we are in a time of great peril, of much evil, of accumulating difficulties, of great rebuke for past follies. But there is no time to stand in amazement, or sit in stupid terror, nor to debate with the instruments of distraction. Trials and afflictions and distresses fill the whole journey of mortality, but victory lies at the end, and glory beyond. Be not discouraged.

I. C. WELLCOME.

Hallowell, Me., Sept. 23d, 1855.

## LETTER FROM W. BURNHAM.

BRO. HIMES:—We spent Lord's day, Sept. 9th, in Southwold. I gave a discourse in the morning, in a part of the town called the "back street," and in the evening in another neighborhood, five miles west, near Fingall village, to full and attentive audiences. To the evening congregation, I was particularly blest in speaking and I think some were blest in hearing.

Sept. 10th.—Went to Dunwich, Trynwell village, brother Campbell's place of worship. Here I formed a happy acquaintance with brother Wm. Benson, the village school teacher, in whose school house I spoke two evenings. Brother B. is an intelligent and firm believer in the soon coming of our glorious King.

Thursday evening, Sept. 13th.—I gave a discourse in another school house, three miles from the village, in which brother Alexander Weldon, is at present the teacher. Brother W. is also an intelligent Adventist of the right stamp.

Saturday, Sept. 15th, returned to SOUTHWOLD.

Sunday morning, Sept. 16th.—I preached to a small congregation in the west part of the town, and in the evening in the same place where I preached Sunday, Sept. 9th. I had this evening, a full and very attentive audience, and was, I think, especially aided by the good Spirit in speaking on the subject of the believer's hope. Christians were comforted, and it seemed to me that nearly all present were more or less convinced that the "hope we have," is indeed "the hope of the gospel." May some, as the result, "flee for refuge to lay hold on the hope set before us," that they too, may be able to say, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

While in this neighborhood I had the privilege of an excellent home in the family of brother John Lawrence, to whom I sold twenty-seven volumes of Dr. Cumming's works. May that family, parents and children, all be saved in that day when the Lord of hosts makes up his jewels.

Back Street, Monday morning, Sept. 24th.—We have held meetings in this neighborhood every evening since the 20th, and over the Sabbath, yesterday. These meetings have been well attended, and deeply interesting. I was glad to see a number of brethren from surrounding neighborhoods and towns, and to hear them at the Saturday evening meeting, speak of the dealings of God with them, and thank him for the good hope which he had given them. It was indeed a refreshing season. Here end my labors in Canada West for the present. I start for home to-day.

Although I have not had the pleasure of witnessing any wonderful conversion of sinners, yet I believe my labors in the province have been blest to the good of many who were before "in Christ." I have the satisfaction of knowing, too, that some who have heard me, have been divested of preju-



dice, and partially, at least, convinced of the truth of the doctrine we advocate: while others, both backsliders and unconverted persons, have been aroused, awakened, and made to feel the importance of repentance towards God, and faith in the gospel of salvation, and a diligent use of the means of grace in order to secure an admittance into the kingdom of Christ.

I have also distributed a large number of tracts, and sold many useful books, which will, no doubt, where they are carefully read, do a great amount of good. But for all the good that may have been accomplished by this mission, or that may yet result from it, let God have all the praise and glory.

BRO. CAMPELL.—I have found this brother, who has kindly, and at his own expense, conveyed me from place to place, and assisted me in all the meetings except Coburg and Toronto, to be an agreeable companion, and a true yoke-fellow; a pious, devoted, and self-sacrificing servant of the Church of God. He is deservedly, by all the brethren where he labors, "highly esteemed in love for his work's sake." He deserves a better support. Your brother, waiting for redemption, W. BURNHAM.

Southwold, Sept. 24th, 1855.

#### THE HERALD.

No object or enterprise, however worthy of support, should be so magnified as to exclude attention to others according to their relative importance; nor should any truth, either doctrinal or practical, assume a prominence which would cast all others in the shade; for no doctrine or duty enjoined by inspiration can be unimportant. But while this much is conceded, it is manifest that, admitting the doctrine of the advent as maintained by the *Herald* to be true, it is one which claims special interest; and consequently, that the *Herald*, as an instrument in its dissemination, should by no means lack that support which will enable it to pursue its course in heralding the coming of the King of kings, and warning the world of the approaching judgment.

Many considerations at the present time urgently demand of all interested a hearty co-operation in the work in which it is engaged. God, in his providential dealings among the nations of the earth, and through the whole fabric of human affairs, is calling attention to their ominous import, and his word is the chart on which the delineations of past, present and future events are traced for our guidance in discerning our position in the great drama, and in determining our proximity to its final termination. He has also excited a spirit of inquiry into the meaning of prophecy generally, and has furnished means by which investigations have been more thoroughly and successfully made than in any former period. And these investigations, with whatever view commenced, have resulted ultimately in confirming the expectations, and increasing the evidence that the coming of the Lord draweth nigh. Consequently, from the nature of the case, as well as from the example of all his past dealings with his church and the world, we may be assured that he is employing instrumentalities by which the light on this subject is to be disseminated, in sustaining which, he requires the united efforts of his people. Whether the *Herald* be not one of these instrumentalities, and indeed the principal one with which we are concerned, let candor judge. Not only does it furnish the most important explications of prophecy from the works of others in addition to its own, but it places within our reach works on the subject, of the existence of which, were it not for the *Herald*, most of us would still remain ignorant. It is not pretended that the *Herald* is infallible, nor has it the presumption to make any such claim. It opens before us the inspired page and invites examination, while it offers such assistance as it is able to impart. And this is all we wish. Should it dictate our faith and denounce non-conformity, it would be unworthy of our confidence and support. Should it substitute the traditions of men for the commandments of God, it would so far depart from its own Protestant principles. Or, should it offer us a human institution founded on human authority instead of a Divine institution supported by divine authority, we should exercise the right of dissenters, and with the venerable Reformer, cry, "The Bible, the Bible!" But let the honor of God and the claims of his word be the motives by which we are actuated, and let humility and love be the inspiring impulse. Then will sincerity and truth be accompanied with mutual kindness and forbearance, and God will accept our earnest endeavors to understand his will, and to conform to his requirements. But while the general course of the *Herald* commends itself to our approval, let it

share, as an instrument of good in its appointed work, both the sympathy and support which duty demands. It is deeply to be regretted that it is so often under the necessity of requesting a compliance with the dictates of justice on the part of those who give no evidence of their inability to comply, while others are making up their deficiencies with means which might be employed in giving the *Herald* a more extensive circulation. But what bears more especially on my mind at the present time is, a request of a different nature. A request earnestly, and doubtless sincerely made to every reader, and repeated every week. This request stands at the head of the editorial department. Read, ponder and pray over it. If you have hitherto been faithful in the performance of this duty it will cause you no grief to be reminded of it. If not, let this reasonable request be henceforth faithfully complied with. Let it be read prayerfully as often as it is repeated; and let it be a subject of reflection and of intercession, often recurring. Responsibilities, trials and perplexities, of which we form very inadequate conceptions, attend the discharge of the duties connected with its publication. These duties are of themselves arduous, and require to be faithfully and judiciously performed under the divine guidance, and accompanied with the divine blessing. And if an inspired apostle was constrained to say, "Brethren pray for us," need we look upon a similar request as a mere formality, when made by those who make no pretensions to apostolic gifts? All who have an interest at the throne of grace can comply with this request whatever their circumstances may be. If really unable to do anything else, they can pray; and He who has every resource at his disposal can do infinitely more for its advancement than can be accomplished by all human efforts combined, independent of his aid. But if truly desirous of being used as an humble instrument in this cause, and of interesting others in the same, I venture to predict that you will not pray importunately for the interests of the *Herald* long, ere you will find something more to do in its behalf. I cannot assure you that your efforts will meet with apparent success; but if rightly performed they may touch a chord which will hereafter vibrate though unknown to you. Commit it to God and all will be right. And should you meet with that which is disheartening, it may do yourself good, by teaching you your insufficiency and dependence, and by enabling you to sympathize with those, who, meeting with like discouragements, still labor on, and faint not. One thing is certain; none can consistently pray for the *Herald* and continue to withhold its just due, when it is in his power to satisfy its reasonable demands.

Finally, let none of us think, when this welcome messenger arrives, provided we have complied with its conditions, there is nothing more incumbent, and that we have only to sit down and enjoy the pleasure of its perusal; responsibilities devolve on us also. The cause of God is a common cause, in which the "foot" as well as the "head" has a part to perform. Only let it perform its appropriate work in its appropriate place, and it will meet the divine approbation equally with that of any other "member" of the "body." Nor need we look upon accompanying trials as any evidence of the withdrawal of Divine favor. The cause of God has made its way through trials and adversities. We are still exposed to the opposition of the enemy; and He who permits trials and afflictions is able to fulfil his promise, that "all things work for good to them who love God." A time of apparent prosperity, is a time of real danger. And I have no doubt that the *Herald* owes its continuance in part, at least, to the trials it has had to encounter. May the Lord still watch over its interests, guide, guard and direct in all the particulars embraced in the request which we have been considering, and in all others which will be for his glory and the best interests of its conductors and readers. May he enable us all more deeply to realize our dependence on Him, and with child-like confidence to commit all to his disposal. May we be guided by his word, actuated by his Spirit, clothed with his righteousness, and saved by his grace. And may every heart respond, Amen.

C. STOWE.

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

BRO. HIMES:—I am under the painful necessity of writing to you to request you to publish in your

paper, the death of my husband, PHILIP JORDAN, who died May 22d, aged 48 years 10 months. He was formerly from Eaton, C. E., but left for a home in the far west. He arrived in Minnesota on the 15th, and died the 22d, full in the hope of a speedy resurrection. He was a firm believer in the speedy coming of Christ. He read your paper with delight.

SUSAN JORDAN.

Minnesota, Sept. 18th, 1855.

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

### AYER'S CHERRY PECTORAL

FOR THE RAPID CURE OF  
COUGHS, COLDS, HOARSENESS,  
BRONCHITIS, WHOOPING-COUGH, CROUP,  
ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and as ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased. TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings.

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It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

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Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

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[Aug 25-1 yr.]

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COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in age; and in connection with

#### HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium inebriates will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 325 Washington street, opposite the Adams House, Boston. [Aug 25-1 yr.]

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Cases for Physicians and for Family use of various sizes and prices. Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

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The above medicines and books are for sale also at this office

Dr. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the *Herald* Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 752.

BOSTON, SATURDAY, OCTOBER 13, 1855.

VOLUME XVI. NO. 15.

## THE THREE SISTERS.

For the Herald.

"Now abideth faith, hope, and charity, [or love] these three; but the greatest of these is charity." —1 Cor. 13:13.

### FAITH.

Faith takes God at his word,—says his promises cannot fail, and acts accordingly.

Faith is the marriage knot that ties  
The soul to Christ forever;  
It is the hand that grasps the prize  
And says, "I'll yield it, never."

### HOPE.

Hope cheers the fainting heart, pours consolation into the contrite soul, and points from the cross to the crown.

Hope has in view the promised land,  
Where every prospect pleases,  
And whispers to the pilgrim band,—  
"You soon will rest with Jesus."

### LOVE.

Love makes a warm heart in a cold world, and, like the grapes of Eschol, gives an earnest of the "better country, that is an heavenly."

Love is of God, for God is love.  
He is the bounteous Giver;—  
The stream originates above,  
And flows to each believer.

J. M. ORROCK.

## Millenarianism.

BY E. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

### I. THE nature of the prophecy forbids it.

The time and mode of the fulfillment of predicted events are not revealed with sufficient certainty and definiteness to warrant the regulation of our present conduct with reference to them. God never designed to make prophecy a syllabus of history, so that men could resort to it as to the table of contents in a book, and read the important events of each succeeding year. The annals of past ages show, beyond a doubt, that neither the chronology nor the exact sequence of events were known to the most devoted students of revelation, until they actually occurred. Such prescience would interfere with man's free-agency, and reduce the Divine decrees to a blind fate. Hence those modern prophets who pretend to describe, beforehand, the marches and counter-marches of armies, the victories and defeats of particular monarchs, and the exact or even proximate date of the end of the world, like Ahimaaz of old, are running before they are sent. They are "swift witnesses," professing to foreknow what God has positively declared to be beyond the ken of men and angels.

"The prophetic part of the word of God," says Robert Hall, "while it contains some general intimation of future events, is expressed in language or denoted by imagery proverbially obscure. This is intended to afford some general knowledge of the future, or it would not be prophecy; but, at the same time, obscurity forms a necessary ingredient. Were it free from that, were it like the language of narrative, it would give such a distinct knowledge of the future event as would lead some persons to use means of accomplishing it by their own power, and others presumptuously to frustrate it. The design of prophecy is not to enable persons to anticipate the minute circumstances of events, but partly to excite in their minds a general expectation, by presenting a vague and shadowy outline, partly, to afford a striking illustration of the power and providence of God in bringing to pass those events on the arrival of a distant age. The infinite wisdom of God, appears in his foretelling future events in such a manner that, when they arrive, they tally and correspond to the prophecy, in a great variety of particulars; while, in the meantime, the events are so darkly shadowed that the human agents by whom they are accomplished are ignorant that in doing so, they are in fact, fulfilling the counsels of heaven. . . . Prophecy is not intended

to give men such a knowledge of futurity as to enable the most sagacious to predict future events. Those who have attempted with certainty, to assign, beforehand, particular prophecies to particular events, have uniformly failed in their presumptuous endeavors. The design of prophecy is only to afford some general intimation which may operate either as warning or encouragement."

If this view of prophecy be correct, those who attempt to define exactly, the time and mode and purposes of our Lord's coming, have assumed false principles of interpretation, and are wrong in the essential elements of their theory. A large majority of the Old Testament prophecies have already been fulfilled. The record of their fulfillment shows that minute specifications of time, place, and circumstances could not have been made beforehand, even by the prophets themselves or the angels who "desired to look into these things." Nebuchadnezzar, Cyrus, the Assyrian king, Judas Iscariot and others all fulfilled the purposes of God, while they were pursuing their own selfish ends. With the prophetic biographies before them, the Jewish saints could not determine the time, place, and circumstances of their several actions, till their course was run. The destruction of particular nations and cities is described, in prophecy, with all the minuteness and accuracy of contemporaneous history; yet neither the prophets themselves nor those to whom their messages were delivered, knew when or how these events were to be accomplished. The first advent of the Saviour was announced in the very infancy of time; and, undoubtedly, there were good men who "waited for the consolation of Israel," in every generation; and some, perhaps, like their modern antitypes, were every hour, during the whole four thousand years, "watching" for the coming of the promised Messiah; but the result showed that they might have been better employed. The reason is obvious. The great plan of human redemption was announced, but the mode of its execution was concealed. The first gleam of hope dawned in Eden. In process of time the light increased; in the fulness of time, "the Sun of righteousness rose, with healing in his beams." The first intimation of a Redeemer is contained in the declaration: "The seed of the woman shall bruise the serpent's head;" and the mother of all living, like many of her inquisitive children, thought the fulfillment of this prophecy near at hand; hence, she exclaimed, at the birth of her first born: "I have gotten a man from the Lord." In this first announcement of a coming Saviour, there is no revelation even of his true character. It is not intimated that he should possess a Divine nature. The time and manner of his bruising the serpent are not foretold. Later in the world's history, Abraham receives the promise: "In thy seed shall all the nations of the earth be blessed." Those who in that age had a prurient curiosity to fathom the Divine counsels, without doubt, announced to the credulous that the world was on the eve of some great event. But here, the time, place, circumstances, and character of the blessing to be enjoyed are quite as obscurely shadowed forth as in the first promise. It is not even stated whether the blessings are to be temporal or spiritual, whether they shall proceed from one or many, whether human or Divine agents are to be the almoners of them. We pass down the stream of time to the age of Moses. He said to the waiting Israelites: "The Lord thy God shall raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Now would it not be natural for the Jews to expect an exalted personage to succeed Moses as Lawgiver and Judge? The prophecy does not allude to the time of his advent, and only obscurely reveals his character. They could not certainly know, from the language of the prediction, that the expected prophet would be the Son of God. All that God saw fit to reveal to them was the fact of his coming; "the times and seasons he put in his own power." Further on, in the history of the Jewish race, we find other

promises made to David of a successor who should sit upon his throne and rule the nations in equity; but the time and mode of that reign are still left in the dark. To Isaiah, brighter visions of Christ's future kingdom were disclosed. To him the divinity of the Messiah was fully revealed. "His name," says the prophet, "shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah defines, more fully than any other seer, the various offices of Christ as prophet, priest, and king; still the time of his advent is not clearly revealed. Jeremiah and Ezekiel in their extended prophecies do not often allude to the expected Messiah. The passages which are supposed to refer to his future kingdom are obscure and difficult of interpretation. The minor prophets speak often of the promised Saviour and of the glories of his kingdom; but always in figurative and symbolic language. The terms by which the Saviour is designated by the prophets, are of uncertain import, till the light of history shines upon them. He is called "Shiloh," "my Servant," "a King," "the Root and Offspring of David," "the Prince of Peace," "the Branch," "the Desire of all Nations," and other appellations of kindred significance, all of which require elucidation to render them intelligible. The revelation of new truth gave new meaning to the words employed. The prophets were limited in their communications, by the language they used and the knowledge of the people they addressed. Had they introduced an entirely new terminology, and, by way of prolepsis, discoursed like a modern exegete, the people would have charged them with insanity. Had they departed widely from the *usus loquendi* of their age, they would have rendered their messages unintelligible, and thus have defeated the very object of their mission. They expressed themselves in the forms of religious thought then prevalent, and their revelation was consonant with the national belief. They addressed Jews; they were educated as Jews; consequently they inculcated the Jewish religion; they revered the Jewish law; they spoke the Jewish tongue, and clothed their thoughts in a Jewish dress. They did not contemplate even the abolition of the Jewish ritual. Jerusalem, in the future and glorious reign of the Messiah, would still be the centre of light and the dwelling-place of the great King. The temple as of old, would be the abode of the Shekinah; and its service would become more grand and imposing. Zion would become "an eternal excellency, the joy of many generations." David's reign had been the most illustrious in their past history; he is, therefore, selected as the representative of their future deliverer to whom the gentiles would become tributary. His enemies will be the enemies of the coming theocracy; in a word, Judaism was to be regenerated; its religion revived, and its political and ecclesiastical power greatly extended. "The evangelical prophet," as he has been called, by way of eminence, did not for a moment, contemplate the abolition of the Jewish ceremonial law or the forms of worship peculiar to his nation. In rapt vision he saw the universal spread of his own religion. "And it shall come to pass in the last days [an undefined future], that the mountain of the Lord's house [Jehovah's temple] shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." All the prophets expected a prince to sit on the throne of David, a warrior to subdue the enemies of their nation, a conqueror to receive the homage and tribute of kings and to be himself "King of kings and Lord of lords." A literal interpretation of their language involves all this, and requires the Messiah to be, like David, "a man of blood," extending his dominion by the sword, and reigning in earthly splendor, at Jerusalem, the capital of the world. It also requires the restoration of the priesthood of Aaron, the ceremonial law of Moses, and the first dispensation with all its imperfections. We are shut up to this, if we refuse to give a spiritual meaning to prophetic language. The ablest ad-

vocates of millenarianism admit this. We will quote a few authorities. Mr. Fry (Rector of Desford) says: "Zion and Jerusalem are to be the great source of spiritual blessedness to the whole world. This 'city of Jehovah' is represented as the grand centre and emporium of civil and religious power, whither all nations resort for their laws and government. 'He shall reign in Jerusalem unto the ends of the earth.' . . . But what most surprises us is, that a ritual worship, so like the Mosaic ceremonial, should again be restored by Divine appointment, rather than institutions more analogous to the Gospel church; and especially that the sacrifices of animal victims should be again enjoined! For we read of all the various offerings of the Levitical economy, not only 'peace offerings' and 'meat offerings,' but 'burnt offerings,' 'trespass offerings' and 'sin offerings.'" "In Ezek. 43:26," says Mr. Freemantle, "it is commanded that the priests shall purge the altar seven days. . . . And upon the eighth day and so forward, the priests shall make the burnt offerings upon the altar and God will accept them, thus the legal ceremonies will be celebrated upon the day of the resurrection of Christ. . . . Then the song of thanksgiving in Ps. 64, shall resound through the temple aisle. . . . 'We will go into thy house with burnt offerings; I will offer unto thee burnt sacrifices of fatlings with the incense of rams; I will offer bullocks with goats.' And this forms the fourth and last feature [of Israel's glory after the advent], viz. the renewal of sacrificial worship." "At that [millennial] time," says Mr. Brock, "the [civil or political] ascendancy of Israel will be paramount over the Gentiles. Clear to this effect are the predictions of the prophets." . . . "The same ascendancy shall be exercised by Israel over the Gentiles in spiritual things." "Jerusalem," says Mr. Pym, "shall be the metropolis of the world, from which the law shall go forth and be the centre of worship for the whole earth. . . . God's people shall be exalted above all others." Mr. H. Bonar exclaims: "Why should not the temple, the worship, the rites, the sacrifices be allowed to point to the Lamb that was slain, in the millennial age, if such be the purpose of the Father? How needful will such retrospection then be to Israel! How needful when dwelling in the triumphant blaze of a Messiah's glory, to have ever before them some memorial of the cross, some palpable record of the humbled Jesus, some visible exposition of his sin-bearing work, in virtue of which they have been forgiven and saved and loved!"\* How sensuous! how low, creeping and revolting to the Christian heart are such literal versions of prophetic language! The closing words of Zechariah, who is oftener quoted by millenarians than any other prophet, are these: "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts." If we must interpret this literally of the new Jerusalem, how great the change that awaits God's people to pass from the worship of their Saviour, "in spirit and in truth," to the slaughtering and offering of "slain beasts!" How marvellous is this retrogression from Christianity to Judaism! Is it not possible that the saints themselves, like the Israelites of old, may desire "to turn back" from this promised land, and thus give occasion to the great apostasy near the close of the millennium? It certainly shows great Christian self-denial in the venerable Dr. Cumming to be willing to exchange the warm precincts of Exeter Hall and the grateful homage of five thousand hearers hanging with rapt attention upon his "Apocalyptic Sketches," for the outer court of the temple and the pantomimic service of seething a piece of meat in a brazen pot. Verily, the Apostle Paul was mistaken when he said: "The law, having a shadow of good things, can

\* Quoted by Rev. David Brown, "Christ's Second Coming," p. 360.



never, with those sacrifices which they offered, year by year, continually, make the comers thereunto perfect." According to the modern view, those sacrifices not only make men perfect but are "needful" to keep them so! If a literal version of the Messianic prophecies be insisted on, the Jews were right in their rejection of the Saviour. Christ has not yet come; Christianity is a fable; the Gospel, a mythology of "the Prince of Peace," must be given up for an exterminating warrior; for there is but one advent of the Redeemer as King and Conqueror, spoken of in the Old Testament. A second advent would never be suggested to any reader of the prophetic Scriptures, who had not a theory to support. The second coming of Christ as the "Judge of the quick and dead" is obscurely revealed in the Old Testament, and clearly taught in the New. If the nations of the earth are to be given to Christ only that he may "dash them in pieces as a potter's vessel;" if, as Dr. Cumming thinks, "the kingdom of the Most High is about to crush and destroy all others, and the stone cut out without hands, i. e. Christ, is now actually falling upon those kingdoms, splitting them to atoms and scattering them as chaff is driven and scattered upon the summer threshing floor;" if, as Rev. Mr. Winthrop affirms, it is evident that the anti-Christian powers are to be destroyed, not converted; then, the Saviour we worship, who "did not strive nor cry," "who knew no violence," who was "holy, harmless and undefiled," is not the earthly conqueror predicted in the Old Testament. It is in vain to say that Christ is "turning and overturning" the nations by his providence; for the world has always been so ruled and restrained, and such a plea does not answer the demands of a literal version of the prophecies. The truth is, a literal version is impossible. The millenarians uniformly themselves resort to a figurative, typical or symbolic meaning of a passage whenever the exigencies of their theory require it. It will be sufficient here to mention a few of the details of their system which involve physical impossibilities. Prophecy speaks of the Gentile nations going up to Jerusalem "from year to year," and "from one new moon to another," yea, "from one Sabbath to another." Jerusalem, if "all nations should flow unto it," could not contain them, not even if they were packed like mummies, in a solid mass rising a mile in height. Even if they should worship by proxy, and send "deputies," as is preposterously maintained by some, the time mentioned would not be sufficient for the going and returning. Besides, who can believe that those devout worshippers will not wish to go to court themselves and see the King of kings with their own eyes? If pilgrimages should prove as corrupting as they have been in the present world, it would be strange if this *sauntering*, i. e. visiting "la sainte terre," should furnish additional grounds for the final millennial apostasy. The Jews and pre-millennialists both agree that the prophecies relating to the Messiah's kingdom remain to be fulfilled; that Jesus does not yet occupy the throne of David, and that his kingdom is yet future. "The Jews," says Mr. Brooks, "understood them [the prophecies relating to the kingdom] in their appropriate and harmonious sense, though not perhaps in their full sense; and the wonder is, not that they have thus understood them, but that any among ourselves should understand them otherwise; seeing that their primary and most obvious sense is so plainly accordant with the Jewish expectations." If the prophets describe a literal conqueror, they cannot possibly be understood to describe his literal foes. Isaiah says: "But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Now history and prophecy both agree in asserting the utter extermination of the nations mentioned in the above quotation. If a solitary representative of them still exists, it is not known to any modern ethnologist. If it be only the shades of departed nations that are to be mustered at Armageddon, the result will not be so appalling to human feelings as was anticipated. The New Jerusalem will then resemble the Indian's paradise. The Spectator informs us that an Indian Maraton went to the land of shadows—the Indian Elysium—to visit his deceased wife Garatilda. He found it surrounded by a seemingly impenetrable thicket of thorn-bushes; and for a time was at a loss what to do; but he soon found that it was only the ghost of a departed thicket, the shadows of thorn-bushes, and he walked through without difficulty. And what will the literalists do with such passages as these: "Even my servant David shall feed them;" "My servant David shall be a prince among them;" "David my servant shall be king over them;" "My servant David shall be their prince forever?" It would be a mere evasion of the literal meaning of these texts, to affirm that David will be an assessor with all the glorified saints who live and reign with Christ during the millennium. But the limits of a single Article will not permit us to pursue

this topic further. We pass to the second position.

To be continued.

## DR. ELLIOTT'S GREAT WORK.

HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the REV. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

And turning from the prophecy to the history, there seem to me on the whole to be six chief parts, or acts, clearly defined in the sacred prefigurative drama before us; a division well agreeing with that more obvious one already noted, of the succession of Seals, Trumpets and Vials: their historic subject-matter being respectively as follows:

I. That of the temporary glory, and then the decline and fall of Rome Pagan, before the power of Christianity:—the subject of the six first Seals.

II. The ravage and destruction of Rome Christian, after its apostasy, in its divisions both of east and west; of the western empire by the Goths, of the eastern by the Saracens and Turks:—the subject of the six first Trumpets.

III. The history of the Reformation, as introduced about the middle of the sixth Trumpet.

IV. The supplemental and explanatory history of the rise and character of the Papacy and Papal Empire, that sprung out of the Gothic inundations of Western Empire:—a part corresponding, as I conceive, with the writing without on the prophetic roll; and which was exhibited preparatorily to the figuration of the Popedom's final overthrow.

V. The final overthrow of the Papacy and Papal Empire, under the outpourings of the Vials of God's wrath; and then the coming of Christ to judgment.—Consequently on which follows,

Vithly. The glorious consummation; including the descent of the heavenly Jerusalem, and the reign of Christ and his saints on the renovated earth.

Of which Parts, the first four seem to me to have been accomplished already; and of the fifth the prefigured events to be now far advanced in progress of fulfilment.

In the following Treatise it is my purpose, first, to trace the historical fulfilment of the four former Parts, together with that of the six earlier Vials of the fifth Part, more at length: then in regard of the remainder, as yet unfulfilled, to enquire briefly and cautiously into the grander and more prominent points that may seem prefigured in it, as destined to take place in the coming future. The circumstance of the fifth prophetic Division having been only in main part fulfilled, as I view it, in part still future, will cause this measure of divergence in my actual arrangement from the Division thus sketched, that I shall include what seems to me unfulfilled of the fifth Part under the sixth and last of the prophecy.

But what a field for historic research lies before us! A field extending over seventeen centuries, and over countries many more than those of European Christendom! With reference to which point, and ere I enter on the exposition, let me call upon the reader to admire with me the divine wisdom, in so ordering things that, amidst the partial wreck that there has been of the literary records of some of the centuries here prefigured, and the original paucity of those of others, (especially of the earlier part of the dark middle ages,) there should yet remain to us documentary evidence sufficient whereby to illustrate almost all of the events foreshown, and to evince the truth and accuracy of the prefigurations. And, again, let me suggest it as a thing admirable, that He should so have overruled the intellectual tendencies of a mind like Gibbon's, in these latter days, as to direct it to the development of the same period, and nearly the same subject, as the larger half of the Apocalyptic prophecy. It is scarcely needful, I presume, to detail his peculiar qualifications as an illustrator and a witness:—endowed as he was with powers of research and memory very rare, and an absolute enthusiasm in his subject, such as precisely the best to fit him for searching out historic truth, even where obscure;—endowed too, with a comprehensiveness of view and phil-

osophic sagacity, which led him, instinctively almost, to mark the relations of things, trace results to their causes, and, amidst the multiplicity of details, to appreciate the real importance and grand bearing of events and epochs;—besides the being possess of a turn of mind and imagination eminently dramatic and picturesque; such as to suggest a development of his general subject with no little of dramatic unity of effect, and a grouping and painting of the details in graphic descriptions, that approach, as near almost as descriptive language can do, to the mode of exhibiting them as here chosen, of actual pictures.—Thus was the infidel Gibbon prepared to become unconsciously the best illustrator of no small part of the prophecy: that self-same heavenly prophecy that he has himself made the subject of a sneer. The absolute need of such a pioneer to Apocalyptic interpretation has been well set forth by Michaelis, in his sketch of the pre-requisites for a proper Apocalyptic expositor. Nor is there any one that can so fully as the Expositor himself appreciate the immense advantage derivable from his pioneering.—It is, however, an advantage in which the reader may also participate. Gibbon's work on the Decline and Fall of the Roman Empire offers him a book of reference easily accessible, and in secular history almost always to be depended upon; whereby himself to test the correctness of the historic views and statements propounded to him. It will be my object to facilitate such reference. The use will soon appear.

### PART I.—SIX FIRST SEALS.

*The Temporary Prosperity, and then the Decline and Fall, of the Empire of Pagan Rome.*—A.D. 96 to 395.—A.P.O.C. 6.

"And I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying, as it were with a voice of thunder, Come! And I looked, and behold a white horse! And he that sat on it had a bow; and a crown was given unto him: and he went forth conquering and to conquer.—And when he opened the second seal, I heard the second living creature saying, Come! And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.—And when he opened the third seal, I heard the third living creature saying, Come! And I looked, and behold a black horse! And he that sat on it had a pair of balances in his hand.—And I heard as it were a voice in the midst of the four living creatures saying, A chænix of wheat for a denarius, and three chænixes of barley for a denarius, and see thou hurt not [or, wrong not in regard to] the oil and the wine. And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come! And I looked, and behold a pale horse! And his name that sat on him was Death, and Hades followed with him. And power was given unto him over the fourth part [or, over the four parts] of the earth to kill with the sword, and with famine, and with pestilence, and by the wild beasts of the earth.—And when he opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Master holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And a white robe was given unto each one of them: and it was said unto them, that they should yet rest for a little season; until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.—And I beheld when he opened the sixth seal, and there was a great earthquake. And the sun became black as sackcloth of hair; and the full moon became as blood: and the stars of heaven fell unto the earth; even as a fig-tree casteth its untimely figs, when it is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and chief captains, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.—For the great day of his wrath is come; and who is able to stand?"

The passage quoted above constitutes the first Act in the heavenly drama;—that presented under the six first Seals.

Its general subject I have presumed to be the decline and fall, after a previous prosperous era, of the empire of Pagan Rome. And it may be well to observe that, by anticipation, though it was in a later part of the prophecy that the Apocalyptic earth, which the Seals soon began to speak of, was expressly identified with the Roman earth, yet there was that in the emblems of the very first Seal, if I mistake not, which, instead of leaving its reference doubtful or indistinct, must almost at once have suggested the

Roman empire and emperors, as its intended subject of figuration:—i. e. to an observer unprepossessed by other expectations as to the intent of the prophecy; and conversant, like the Evangelist, with the manners and customs of the age. The evidence of this I trust soon to bring not only before the mind, but even the eye of the reader. Before doing so, however, it may be useful to make a few preliminary remarks, bearing on the right interpretation alike of the symbols of this first Seal, and of those of the three next following; which four comprehend that quaternation of horses and horsemen, with the succession of which the revelations of the future given to St. John opened. The principles suggested will be found very simple; and such, I trust, as will readily approve themselves to the common sense of the intelligent and candid reader.

And first the chronological reference of each vision, as fixed by the prophecy itself, is evidently a point most necessary to attend to:—that of the first seal being determined by its position, next after the Angel's *αὐτὸς γινώσκων, μετὰ ταῦτα*, to signify what was to happen soon after the epoch of St. John's seeing the visions in Patmos; that of the second, third and fourth, in like manner, being fixed to events or changes, that were to have commencing dates each in chronological sequence to the commencing dates of the events, or changes, signified in the vision of the Seal next immediately preceding. Hence the inadmissibility not merely of such directly anti-chronological explanations as that of the martyrologist Foxe and Mr. Faber, which interprets the four horses and horsemen of the four successive military empires of Babylon, Persia, Macedon, and Rome, the three first of which had already some centuries before St. John passed away:—but also of such as Dr. Keith's, which would interpret them to symbolize the four successive religions of primitive Christianity, Mahomedanism, Popery, and Infidelity; though elsewhere insisting on the establishment of the reign of Popery and the Popes, as dating near a century before the rise of Mahomedanism.—Hence too the probable exclusion very old and recently revived explanation, which makes the first Seal to symbolize Christianity and its gospel preaching in triumphant progress, the three next the several evil agencies of war, famine, and pestilence, introductorily to Christ's second advent; these being not supposed to follow each other in any distinctly marked order of chronological sequence, on a grand scale; but rather to occur in a series of recurring exemplifications, on a small scale, all chronologically intermixt together; after the type of those predicted by Christ, as would occur before the destruction of Jerusalem.

2. The presumption against this last-mentioned view seems to me strengthened by the fact that abstract ideas, such as of war, famine and pestilence, are I believe never depicted elsewhere in Scripture under the form of symbolic impersonations, after the manner of these introductory Seals. Death stands alone in this respect; and from the very singularity of the circumstance needed to be specifically named, where his personification occurs in the 4th Seal: while war and famine (the supposed subjects of the two preceding symbolic impersonations) are specified in that same Seal in simple literal language, as two out of the four agencies by which Death was to kill.—It will be seen hereafter that the price of barley named in the 3d Seal, suffices of itself to put the idea of famine having been there intended altogether out of the question.

3. Abstractions being thus presumptively set aside, we seem very much reduced to the idea of some nation and empire, or else the church, being the main subject of the four symbolizations. And I think it will be admitted on this head that, whichever of these two be chosen, the homogeneity of the symbols of a horse and horseman, common to the four first Seals, would seem to require a homogeneous interpretation of them. Hence the exclusion of ideas like Mede's; who would explain the first Seal's horse and rider with reference to Christ or his church, the three next Seal's horses and riders with reference to the Roman empire or emperors.—The rule is of course applicable in detail. What the horse singly is meant to symbolize in the first Seal, whether the church or an empire, that it might reasonably be expected to symbolize in the three next Seals, though under new and different aspects. And in the three first Seals the rider too ought to be interpreted on the same common principle. I say in the three first Seals; the case of the fourth Seal's rider being, as before remarked, peculiar.

4. As to the grand question just mooted, whether it be the church, or some nation and empire, that is designated under the figure of the horse in these four Seals, the presumption in favor of the former idea which many have entertained, in consequence of its being Christ that appears crowned as the rider on the white horse in a later vision, like as the first Seal's rider too sate crowned on a white horse, that presumption will utterly vanish, I believe, before a more careful comparison of the two symbolizations.



For the only real point of resemblance will be found to be the mere indistinctive one of riding a white horse; while the differences will appear so many and so marked, as to place the two symbolizations (so as I have suggested before when speaking of the moral of the drama) in the light of a marked contrast, not an identity of subject.\* The impracticability, according to Vitringa, (the most eminent probably of the church-system advocates,) of carrying out an explanation of the horse and horseman on this system into the 2nd, 3d, and 4th Seals, otherwise than as of one compound emblem, increases the already strong presumption against that view: besides that the fitness of a horse to designate the church, even supposing Vitringa's difficulty to be overcome, seems very questionable.† Nor, I am persuaded, will human learning or ingenuity ever be found able to carry out satisfactorily a detailed historical explanation of the four Seals, on this view of the horse as signifying the church.

Hence, in fine, the a priori probability of the Apocalyptic horse meaning a nation or empire: and, if so, then of course the nation with which, more than any other, Christ's church both was, and was to be, locally connected, and which was the subject consequently long before of Daniel's prophecy; viz., the Roman nation. The circumstance of other heathen nations, or empires, having been elsewhere similarly symbolized in Scripture prophecy, not merely as wild beasts, (their emblems in the persecuting character,) but under figure also, with reference to their mere national history, of certain of the domesticated animals, (e. g. the Persian nation as a ram, and Macedonian as a goat,) is one confirmatory of this view. And the fitness of the war-horse, sacred to Mars, to signify the martial Roman nation, especially as claiming to be the Mavortia proles, with Mars for their father,—seems almost self-evident. Of which their fabled parentage the memorial, we read, was ever publicly kept up: at spring and at autumn, each year as it rolled round from Romulus' time, it is said, down to the time of the emperors, the Romans being wont to see the horse exhibited in sacrifices and in games, as the animal sacred to their father Mars.—Nor, if the appropriateness of the Scriptural emblems of the ram and the goat to Persia and Macedon has been evidenced to us by those nations' actual adoption of them for

\* I have urged this point fully at pp. 10, 11, of the *Vindiciæ Horariæ*. I there observe as follows:

"In the one case it is simply a rider on a white horse, without a single declared attribute, name, or emblem of divinity; bearing in his hand a bow, receiving a crown, (*στέφανος*), and with the simple destiny of conquering on the earth, so as any mere human conqueror might do, and that he should conquer. In the other case it is one with eyes like a flame of fire, and on his head many diadems (*διαδήματα*), and with his vesture dyed in blood, and the incomprehensible name, the Word of God, written on him, and in his hand a sword, (not a bow) and his point of egress not earth, (whereon the church-theory would require him to have been progressing victoriously ever since his first outgoing,) but heaven."—I then further state that the one and only point of similarity in the two cases viz., that of riding a white horse, is anything but a distinctive: seeing that neither in Psalm 14, nor Habakkuk 3, (passages cited as parallels) is the color of Messiah's horse specified; and that in the vision of Zech. 1:8, where we read of horses (with riders on them) red, speckled, white, it is on a red horse, not white, that the Messiah is there represented as riding. I also shew that the mere difference of time, to which the visions of Apoc. 6 and Apoc. 19 respectively refer, does not account for the multitude of differences in the representation, were the rider in the first case, as in the second, really Jesus Christ: seeing that much of the same divine glory that appeared attached to him in the vision of Apoc. 19, appeared attached to him also in the primary vision of Apoc. 1; and that the many diadems could only signify the same universal kingdom which the crown did, were the church-scheme of the Seals correct: Christ's investiture to this universal kingdom having taken place immediately on his ascension.

In fine, I conclude that the differences are purposely made thus many and great, in order to set aside all idea of identity between the two riders, in the one case and the other.

† The horse and his rider is an expression continually used in Scripture, in designation of a heathen military power. So Exod. 15:21, Jer. 2:21, Ezek. 18:6, Hag. 2:22, Zech. 9:10, &c. There is but one passage in the Old Testament, where the symbol of a horse is used of any but a military heathen power, viz., Zech. 10:3, where God says, "I will make Judah my goodly horse in battle:" and there it is borrowed, if I may so say, from the custom of Judah's enemy boasting (ib. 5) of their horses and riders. Indeed horses were expressly forbidden to the Jews: see Deut. 17:15, Ps. 20:7, &c.—Moreover Judah is not the Christian church.

types on their coinage, (so as Persian and Macedonian coins still extant proves to us,) is similar ocular proof of symbolic fitness wanting in the present instance. Multitudinous Latin, or as I may truly call them, Roman coins, of early date and beautiful fabric, still remain to illustrate to modern eyes this recognized connection of Mars, the horse, and the Roman people. Besides that a horse too was one of the ancient Roman war-standards.—Nor should I omit to observe though somewhat anticipatively, since symbols were often borrowed from real life, that in the times of St. John the horse was frequently seen by Romans in association with riders to whom such insignia belonged as those on the three first Seals, the crown, the sword, and the balance,—the first more especially: that in this association moreover occasions sometimes arose when the horse was viewed ominously; and that it was then, by a natural principle, interpreted with reference to those whom the official rider might be ruler over; that is, a Roman army, or the Roman people.\*

The meaning of the Apocalyptic horse thus presumptively settled, that of the other details of the symbol will readily suggest itself. Its colors, in the successive Seals, marked obviously the symptomatic phases that the body politic which the horse represented would exhibit, from that of high health and prosperity at the first, to that of mortal dissolution; its riders the characteristic agents or agencies, by whom, during the times respectively intended, it would be thus acted on and influenced; the instrumental causes, in effect, of these symptomatic phases.—To prevent mistake as to the particular agents or agency, signified in each case, the rider bore, or had given him, in the successive visions, some distinctive badge of his class, as the bow, sword, balance, &c. I say of his class:—for in each case, I conceive, it was not an individual that the rider was likely to represent; but, conformably with the corporate signification of the emblematic horse, and other such symbols in prophecy, a collective body, class or series.

Thus simply, if I mistake not, were the main points that Gibbon deemed it important to mark in his philosophic history of the Roman empire, set forth before the Evangelist in the four first of the Apocalyptic figurations:—I mean not the events or changes alone in the empire's history; but, together with them in each case, the instrumental cause and the symptomatic phase.—Nor let me omit to add, with reference to the epochs and eras, as well as subjects, chosen as I presume for delineation, that they too will be found well to agree with those that Gibbon and other historians make prominent in their pictures, as bearing most importantly on the grand subject of the decline and fall of the Roman empire. Indeed these epochs, and the new agencies for good or evil then successively introduced, did so bear upon it, that, as it seems to me, no philosophic history of the fortunes of imperial Rome for the period they include could omit them. Nor, let me add, does it seem to me that the philosophy of history would require the introduction of any more. Short as are the four figurations, they contain within themselves, I believe, the very spirit of the Roman history, for the next two centuries after St. John:—i. e. up to the memorable epoch of the year 292, when the unity of the empire was practically dissolved.—And let me not forget to add, ere disclosing this introductory Section, that there was then further foreshown to St. John in the fifth Seal, though under imagery quite different and peculiar, another and different era and causal agency, which bore yet more directly and strongly on the overthrow of the empire and religion of Pagan Rome than even any depicted before: it being so the fit introduction of the sixth Seal's hieroglyphic, charged with the prefiguration of that overthrow; itself the grand consummation of the first Act of the heavenly Drama.

This much premised, proceed we more particularly to consider the sacred figurations. On the first Seal's opening, the voice of the first of the four living creatures, in sign and token of Christ's already assumed part in the providential government of the world, called as with a voice of thunder, Come! And instant, as if in obedience to the summons, a horse and horseman, with certain peculiar and significant insignia, appeared issuing forth, as I suppose, from the Roman landscape.

#### CHAPTER I.—THE FIRST SEAL.

And what then was to be the characteristic state of the Roman empire, according to the first Seal's prefiguration, in the era next following (for so, as before said, the Angel's words to St. John fixed the chronology) after the time then present of the Apostle's exile in Patmos? Methinks it might not have been unnaturally expected by Christians, who, like him, were suffering from Domitian's persecution, that it would not be very long before, under the sentence of

\* So Plutarch relates, as an omen of the destruction of Crassus and his army in the Parthian campaign, that one of his war-horses richly caparisoned leapt into the Euphrates, and was seen no more. (c. 36.)

God's righteous judgment, the great persecuting empire of Pagan Rome would be seen declining towards its dissolution. Indeed, the vices and follies of the emperor then reigning, as of most that had preceded him,\* might suggest an internal cause then already in operation, and moreover the recent successful incursions of the frontier barbarians an external one, (the facts have been already noticed by me,) each apparently almost sufficient of itself to produce that result.—But such a result was not indicated to St. John. On the contrary, the first symbol under which the Roman people was represented (as I am presuming) to his view, represented it somewhat strangely under the color of triumph, prosperity, and health in the body politic. "I looked, and lo! a white horse! and he that sat thereon having a bow; and a crown (*στέφανος*) was given him; and he went forth conquering, and to conquer." Combining the chief indications here given, it was as if prosperity long unknown would spring up, and continue for some considerable time, within the empire:—a prosperity introduced in some striking manner by wars of victory; and that would be still attended by victory, whenever and wherever war might arise afterwards, even to the end of the period prefigured: to which wars there would be a going forth under guidance answering to that of the crowned bow-bearing rider; thereby assuring the general inviolability from foreign foes, and perhaps (for the words might seem to intimate as much) advancing the limits and the greatness of the empire.†

\* Gibbon, l. 28, thus sketches their "age of iron," from Tiberius to Domitian; Vespasian and his son alone excepted: "Their unparalleled vices, and the splendid theatre on which they were acted, have saved them from oblivion.—The dark unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid inhuman Domitian, are condemned to everlasting infamy."

† I must beg the reader most distinctly to mark at the outset the indication of the white color of the horse; a color significative of prosperity and joy, in direct contrast to the black color of the horse in the 3d Seal, the sign of distress and mourning; as well as the intimations of military triumphs. The former, which continued through the whole period of the Seal, implied continued national happiness: the "went forth conquering, and that he should conquer," does not imply uninterrupted war and conquests: (if so how would the white during any long period be realized?) but only and just what I have above stated.—I observe this, because it has been inconsiderately objected by certain critics of the Horse that the prophecy prefigured an uninterrupted course of war and victory.

(To be continued.)

#### Foreign News.

SANDY HOOK, Oct. 3.—3 30 A.M. The Mail Steamship *Pacific*, Capt. Nye, from Liverpool Sep. 22, arrived off Sandy Hook at seven p.m. last night.

The retreat of the Russians to Perekop was contradicted.

Nothing decisive was known in regard to the next move of the allies.

4000 cannons, 50,000 balls, and immense stores of gunpowder were taken possession of by the allies at Sebastopol.

The Czar Alexander, in a letter to the King of Prussia, says he will accept of no conditions of peace derogatory to Russia. The Czar, in company with his Grand Dukes, has signified his intention of proceeding to the Crimea.

The Turks still hold Kars, having repulsed the Russians on the 7th of August with considerable loss, the Russians retiring to Erzeroum.

No later news from the Baltic had been received.

The Emperor of Austria had congratulated Queen Victoria and Louis Napoleon on the success of the allies.

There were more rumors about Austrian negotiations. The latest were that Austria was willing to undertake the work of mediation at Vienna, and France at Paris.

At Paris there was considerable excitement in regard to the high prices of bread.

The inauguration of Don Pedro, King of Portugal, was celebrated on the 16th with great enthusiasm.

The King of Naples had sent apologies to England and France for recent insults.

It is rumored that Baron Prokesp had arrived at Paris with an ultimatum from Austria, which if the western powers agree to, she proposes sending to Russia; if the latter power declines to accept, Austria will declare war.

Gen. Simpson's dispatch to Lord Panmure giving the details of the fall of Sebastopol had been received in London. It does not differ in its statements from the telegraphic dispatches previously received at London and brought over by the steamship *America*.

The English attack was led by Sir W. Codrington and Lieut. Gen. Markham. The English officers killed in the attack on the Redan were twenty-five, and one hundred and twenty-six (including twenty dangerously) wounded.

Gen. Pelissier's official report had not been received.

A telegraphic dispatch says that Admiral Dundas was to leave Nargen for Leslar on the 7th.

There was no later news of importance from the Crimea. The Allies were quiet and no new attack is announced, but it is considered almost certain that the Russians cannot hold their position on the north of Sebastopol, on account of the scarcity of provisions.

It is said that the Czar on learning of the disaster at Sebastopol sent a telegraphic dispatch to the King of Prussia, saying that Russia never made peace after a defeat.

A dispatch from the Crimea, of the 11th, says the greater part of the southern fortifications left standing by the Russians, have been blown up by the Allies.

General Pelissier's latest dispatch says: "We are beginning to occupy the town of Sebastopol. The material left by the enemy is even more extensive than at first anticipated."

Another dispatch says that twelve hundred guns of large calibre were captured, besides four thousand of smaller calibre, fifty thousand cannon balls and a great amount of other material.

Another dispatch says that a detachment of French troops which entered Varna on the 14th found the streets full of ruins and barricaded throughout. The obstacles at the entrance of the port were about to be removed, so as to admit of the entrance of ships.

A report says, when the Russians saw that the French were masters of the Malakoff, they blew up the Redan.

It is rumored that Gortschakoff has received an order from St. Petersburg to evacuate the Crimea, on condition of being allowed by Marshal Pelissier to quit the North Fort with arms and baggage.

Gen. Bosquet is wounded, but not seriously.

A letter from Warsaw says as soon as Marshal Paskiewitch received intelligence of the fall of the Malakoff, he dispatched his aide de camp Demidoff to Sebastopol. It is certain that many more troops are to be sent to the Crimea.

The following is Gen. Simpson's dispatch:

"BEFORE SEBASTOPOL, Sept. 9. My Lord: I had the honor to apprise your Lordship in my dispatch of the 4th inst., that the Engineer and Artillery officers of the Allied armies had made before Gen. Pelissier and myself a report recommending that the assault should be given on the 8th inst., after a heavy fire had been kept up for three days. This arrangement I agreed to, and I have to congratulate your Lordship on the glorious results of the attack of yesterday, which has ended in the possession of the town, dockyards, and public buildings, and the destruction of the last ships of the Russian fleet in the Black Sea. Three steamers alone remain, and the capture or sinking of these must speedily follow.

It was arranged that at 12 o'clock in the day the French columns of assault were to leave their trenches and take possession of the Malakoff and adjacent works. After their success had been assured, and they were fairly established, the Redan was to be assaulted by the English. The Bastion, Central and Quarantine Forts on the left were to be simultaneously attacked by the French. At the hour appointed, our allies quitted their trenches, entered and carried the apparently impregnable defences of the Malakoff, with the impetuous vigor which characterizes the French, and having once obtained possession they were never dislodged. The tri-color, planted on the parapet, was the signal for our troops to advance.

The arrangement for the attack I entrusted to Lieut. Gen. Sir Wm. Codrington, who carried out the details in concert with Gen. Markham. I determined that the Second and Light Divisions should have the honor of the assault from the circumstance of their having defended the batteries and approaches against the Redan for so many months, and from the intimate knowledge they possessed of the ground.

The fire of our artillery having made as much of a breach as possible in the salient of the Redan, I decided that the columns of assault should be directed against that part, as being less exposed to the heavy flanking fire by which this work is protected. It was arranged between Sir William Codrington and Lieut. Gen. Markham that the assaulting column of 1000 men should be formed by equal numbers of their two Divisions. The column of the Light Division to lead, that of the Second to follow.

They left the trenches at the preconcerted signal, and moved across the grounds, preceded by a covering party of two hundred men, and a ladder party of three hundred and twenty. On arriving at the crest of the ditch, and the ladders placed, the men immediately stormed the parapet



of the Redan, and penetrated into the Salient Angle.

A most determined and bloody contest was here maintained for nearly an hour, and although supported to the utmost, and the greatest bravery displayed, it was found impossible to maintain the position.

I feel myself unable to express in adequate terms the sense I entertain of the conduct and gallantry exhibited by the troops, although their devotion was not rewarded by the success they so well merited; but to no one are my thanks more justly due than to Col. Windham, who gallantly headed his column of attack, and was so fortunate in entering and remaining with the troops during the contest.

Your Lordship will perceive by the long and sad list of casualties with what gallantry and self devotion the officers so nobly placed themselves at the head of their men during this sanguinary conflict.

The trenches were subsequently to this attack so crowded with troops that I was unable to organize a second assault, which I intended to make with the Highlanders under Lieut. Gen. Sir John Campbell, who had hitherto formed the reserve, to be supported by the third division under Major Gen. Sir Wm. Eyre.

I therefore sent for these officers and arranged with them to renew the attack the following morning. The Highland Brigade occupied the advanced trenches during the night.

About eleven o'clock the enemy commenced exploding their magazines, and Sir Colin Campbell, having ordered a small party to advance cautiously to examine the Redan, found the work abandoned. He did not however deem it necessary to occupy it until daylight.

The evacuation of the town by the enemy was made manifest during the night. Great fires appeared in every part, accompanied by large explosions, under the cover of which the enemy succeeded in withdrawing their troops to the north side by means of the Raft Bridge recently constructed, and which they afterwards disconnected, and conveyed to the other side. Their men of war were all sunk during the night.



## The Advent Herald.

BOSTON, OCTOBER 13, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

In the article of Professor S., we have this week his argument, as stated in our last, that the doctrine of the Pre-millennial advent, when "tested by the Scriptures, is, in its principles, doubtful and uncertain; in its details, impossible." If he means by its principles and details, anything beside the fact that the advent is pre-millennial, then he departs from the "key-stone," to discuss parts of the arch not necessary to its permanency. Is the advent pre-millennial? is the question at issue. Mr. S. says:

"The nature of the prophecy forbids it."

To discuss this question properly, one would suppose that Prof. S. would have proceeded to examine the prophecies which speak of the second advent, and to deduce from their text and context, evidence against its being pre-millennial. It is on the nature of those, and not on the nature of other prophecies that the question turns; and why then does he not meet it on this ground?

By referring to his article, it will be seen that he approaches the question with the statement that "the time and mode of the fulfilment of predicted events are not revealed with sufficient certainty and definiteness to warrant the regulation of our present conduct with reference to them."

In other words, our present conduct is not to be regulated by what God has revealed of the future! Was a more atheistical sentiment than this ever put forth by a minister of the gospel? He will not contend that our past conduct is to be regulated by any such consideration; and as our future conduct becomes present, whenever we shall be called to act it, he virtually ignores any regulation of our conduct by what God has revealed. And if because of the obscurity of prophecy, our conduct is not now to be regulated by it, the con-

duct of no one in any past age should have been. So thought the inhabitants of the antediluvian world when Noah announced a coming deluge! So thought the inhabitants of Sodom in reference to the announcement of its speedy doom! So thought those ancient rebels in Israel, when "the Lord God of their fathers sent to them by his messengers, rising up betimes and sending, because he had compassion on his people and on his dwelling-place," and who refusing to regulate their conduct in view of the events predicted, "mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against them and there was no remedy!" So thought also the Jews when they "knew not the time of their visitation;" who, "had they known it, they would not have crucified the Lord of glory," and who, as a consequence, were rejected, and have become a reproach and a byword among the nations. But not so thought Noah, and Abraham, and Lot, and Joseph, and Moses, and the other worthies—one of whom, "being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house;" another, "when he was called to go out into a place which he should afterward receive for his inheritance, obeyed, and he went out not knowing whither he went;" another, "when he died made mention of the departing of the children of Israel, and gave commandment concerning his bones;" and another, having "respect unto the recompense of the reward," chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

When Prof. S. affirms that "God never designed to make prophecy a syllabus of history so that men could resort to it as to the table of contents in a book and read the important events of each succeeding year," he is only beating the air, and wielding weapons against an imaginary opponent—a man of straw of his own creating. Whether or not the exact sequence or chronology of events has or may be known, is entirely foreign to any present issue; but if we may not *proximate* to some knowledge of the future by the revelations given, then God has made revelations, designedly unintelligible to those for whose benefit they are given! Such a supposition is too absurd and insulting to Jehovah to be for a moment entertained. While a "swift witness," or one who runs before he is sent, is to be discountenanced, so also is he "that darkeneth counsel by words without knowledge."

After quoting from that judicious writer and pre-millennialist, Robert Hall,—who regretted on his dying bed that he had not preached the millenarian views he entertained—some very sensible remarks on prophecy, Prof. S. adds, "If this view of prophecy be correct, those who attempt to define exactly the time and mode and purposes of our Lord's coming, have assumed false principles of interpretation, and are wrong in the essential elements of their theory."

How the principles of interpretation or elements of theory are affected, or need to be any different in attempting *exact*, more than *proximate* results, does not appear by any link with which Prof. S. has connected his premises to his conclusions. But as millenarians contend only for that general knowledge of the future, which, if prophecy did not afford, as Robert Hall says, "it would not be prophecy," their principles and essential features are in harmony with the extract quoted; and those are wrong in their principles of interpretation, who deny that we may *proximate* to a correct interpretation.

The time, mode, and purpose of our Lord's coming, are the things that are at issue. Is the time of his coming to be pre- or post-millennial? Is the mode to be literal or spiritual, personal or providential? and is the purpose of it, to be to reward his saints and to punish his enemies, or is it for some other unrevealed purpose? If we may know nothing of these, then why is Prof. S. attempting to enlighten the natives on the subject? for if nothing can be known, it can be no more known that the time of Christ's coming is to be subsequent, than that it is to be previous to the millennium. Our New Hampshire Professor is truly a wonderful logician!

"A large majority of the Old Testament prophecies," says Prof. S. "have already been fulfilled."

How does he know this, if their enunciation is so obscure? If their language is so mystical and unintelligible, there can be no more certainty in applying a fulfilled prophecy to past events, than there can be in applying an unfulfilled one, to that which is future. The only certainty there can be in either case, is in the intelligibility of prophecy. We must first apprehend the meaning of the word, before we can know to what it refers; for that which is unintelligible, is as obscure respecting the past as it is respecting the future. Nor, as Prof. Stuart remarks, is there necessarily any more

obscurity in the prediction that the Connecticut river will overflow its banks next year, than in the historical record that it did overflow them last year.

Prof. Sanborn instances predictions, the time and manner of the fulfilment of which were unknown to those by whom and to whom the messages were communicated. Who doubts this? has it been questioned by any one? If not, for what purpose is the fact adduced? Does it therefore follow that *all* predictions have been in like manner not understood? or that all are incapable of being correctly apprehended? If not, then where is the pertinency of such references? When an event is only partially revealed, we are only required to believe the part that is revealed.

God saw fit to seal up certain predictions till the time of the end, so that neither the holy men who uttered them, nor those living in previous ages of the world should have a full apprehension of their meaning; but it does not therefore follow that they would continue to be a sealed book to the age and generation for whose enlightenment and profit they were recorded. Nor because in that age and generation some should do wickedly and not understand, would it follow that others should not understand—those of whom the inspired penman has recorded that "they shall understand."

It is not strange that Nebuchadnezzar, and Cyrus, and Judas Iscariot should not have known that they were fulfilling prophecy; but because such men did not understand, does Prof. Sanborn consider it any reason why any should now be "willingly ignorant" of "the promise of his coming?"—would he excuse his willing ignorance of the meaning of prophecy on the plea of theirs? It is true that they did not understand; but others did. Forty years before the children of Israel were to go out of the land of Egypt, Moses knew that God by his hand would deliver them. "Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." God rebuked those who in the days of Haggai said, "The time is not come, the time that the Lord's house should be built," for their want of knowledge respecting his predictions. The men of Nineveh fasted and clothed themselves in sackcloth, when told that in forty days their city should be overthrown, and thus they averted their doom. The little church at Jerusalem remembered their Lord's words, when they saw Jerusalem encompassed with armies, they "regulated their conduct in view of it," and so escaped to Pella. Thus while we find a class that did not understand, we also find one that did; and so it will continue to be till the end. In which category should those be placed, who contend that unfulfilled prophecy is unintelligible?

In respect to the first advent of our Saviour, Prof. S. says:

"Undoubtedly, there were good men who waited for the consolation of Israel, in every generation; and some, perhaps, like their modern antitypes, were every hour, during the whole four thousand years, 'watching' for the coming of the promised Messiah; but the result showed that they might have been better employed!"

"Good men," the Professor says, thus waited and watched. There doubtless were such; for the Saviour said to his disciples, "I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." There is no evidence that any but "good men" were thus employed; for such business would be uncongenial to the tastes of the wicked. Prof. S. quotes and italicizes the word "watching" as if he designed *sneer* at such waiting expectancy; but the Saviour has no rebuke for prophets and kings, "who waited long, but died without the sight." The Professor says "they might have been better employed;" but had good old Simeon been of the same opinion, it is not likely that it would have been revealed to him that he should not taste of death till he should see the Lord's Christ. Nor would the aged Anna have been permitted to speak of Him to all who looked for consolation in Israel. There are no recorded rebukes against those who watched for the first advent, in times long before his coming; and wherein one's being thus employed, should interfere with his other duties, does not appear. If persons might "be better employed" than in watching for the first advent, they might also be better employed than in so doing for the second advent; but not so thought the Saviour when he admonished his disciples to watch always. Prof. Sanborn would discourage "watching," on the plea that prophecy is so obscure that we cannot know enough of the time of the advent to regulate our conduct in view of it. But not so thought the Saviour when he gave as a reason for our ever

watching, that we "know not when the time is." "Blessed are those servants," says the Saviour, "whom the lord when he cometh shall find watching." Not so, Lord, says Prof. S., we can be better employed. "Blessed is that servant," says the Saviour, "whom his lord when he cometh shall find so doing." Not so, says Prof. S., the Lord delayeth his coming and it is poor business to be watching for him when he is not to be expected. "Be ye therefore ready, also," says the Saviour, "for the Son of man cometh at an hour when ye think not." That is the very reason, Lord, says Prof. S., why we can "be better employed," than to be "regulating our conduct in view of such indefiniteness." "The lord of that servant," says the Saviour, "will come in a day when he looketh not for him, and at an hour when he is not aware . . . and that servant which knew his lord's will and prepared not himself, neither did according to his will shall be beaten with many stripes." It is a fearful thing for a minister to be thus taking ground against so plain a Bible injunction, and to endeavor to discourage compliance with an admonition so oft and imperatively repeated. And that theory must be sadly defective which requires or admits of, any such antagonism.

Prof. S. argues respecting the obscurity of the earliest Messianic predictions; but does he show that their very obscurity did not encourage hope and expectation? or that each successive announcement did not shed additional light on the preceding ones—until at length those who waited for the consolation of Israel were permitted to rejoice in His manifestation?

He speaks of those who in the age of Abraham "had a prurient curiosity to fathom the Divine counsels," as doubtless announcing "to the credulous that the world was on the eve of some great event." But he shows not that any were rebuked for their curiosity! When the Lord would not "hide from Abraham that thing," which he was about to do to Sodom, Abraham did, it is true, draw near to Jehovah and show some "curiosity" respecting the doom of those cities; but did God denominate his curiosity "prurient?" Ah no! it was God that he had to deal with, and not with Prof. Sanborn, and therefore he escaped any such rebuke; for while "the things that are revealed belong unto us and to our children forever," He who "surely doeth nothing but he revealeth his secret unto his servants the prophets," will not rebuke those who properly enquire respecting the meaning of his revelations. Nor were those, to whom it was announced "that the world was on the eve of some great event," so "credulous" as our Professor would have us believe. They, like Prof. Sanborn were as incredulous as he could wish. Sarah was so much so respecting a divine communication of which she was the subject, that she laughed behind the tent door, and then told a lie to extricate herself. And the incredulous Sodomites had some "better employment" than to be "watching" their own doom—the enunciation of which "seemed" unto them as one "that mocked." Only Abraham and Lot were credulous enough to believe what was told them. The others were of the genuine unbelieving—we came very near writing Sanbornian—stamp, and did not credit a word that was told them. He does those Sodomites great injustice when he calls them *credulous*!—They were no more so than the Sanbornites of the present day.

As Prof. S. comes down the stream of time, he instances Messianic prediction in which there is no allusion to the time of the first advent—all they could certainly know was the fact. Very well, the fact then was made certain; but was not the time subsequently revealed?—even so minutely that the Jews were punished because they knew not the time of their visitation and failed to regulate their conduct in view of it—being "better employed" than in "watching" for it?

We shall not follow the Professor through all his comments on separate predictions; for every thinking mind will appreciate correctly his endeavor to show that parts of predictions do not give clear views of events,—knowing that to have clear conceptions of any special revelation, it is necessary to compare it with all the predictions of the same event. The whole of this portion of the Professor's argument is a mere waste of words, with which he manages to glide around the point at issue without directly approaching it.

Prof. S. argues that the literal interpretation of the prophecies would require the Saviour to be "a man of blood," because he is called "David," by an elliptical metaphor; but by what law of tropes such a conclusion is arrived at, we are not informed—our learned Dartmouthian evidently supposing that a literal interpretation ignores the presence of figures and symbols. If he does thus suppose, he is manifestly incompetent to the task he has at-



tempted; and if he is not, he is inexcusably censurable for insinuating any such conclusion.

He next argues that a restoration of the Jewish sacrifices are a necessary part of the millenarian scheme; and he quotes from some writers who contend for that view. But with such hallucinations we have nothing to do, and we shall leave those to defend their views who entertain such sentiments. It is enough for us, that such are no necessary part of millenarianism—any more than Swedenborg's fancies are of the opposite; and if Professor S. will attempt to show that the grammatical laws of language necessitate any such conclusion, we pledge ourselves to show his error.

Prof. S. says: "The truth is, a literal version is impossible. The millenarians uniformly themselves resort to a figurative, typical or symbolic meaning of a passage whenever the exigencies of their theory require it."

The "exigencies of their theory require," that figures be always resolved in accordance with the laws of figures; that types be typically interpreted, and that symbols be explained on the principle of representation. They deny that expressions devoid of tropes should be spiritually mystified into unknown figures, for the sole purpose of avoiding giving assent to its declarations. Does not Prof. S. know that the term, "literal interpretation," is not used by millenarians in opposition to that which is tropical, typical, or symbolic? The above quotation from him would indicate that he is thus lamentably ignorant of the technicalities of those whom he attempts to criticize; but as he has quoted from Winthrop's Premium Essay in his article, he has no excuse for such ignorance. It would be hardly charitable to suppose that he thus claims for the purpose of involving them in an absurdity that their principles do not lead to; and yet if he is not, he has made a most wretched use of the opportunity which that Essay would have afforded him to learn that by literal interpretation, that only is opposed which is known as mystical or spiritual. And so his whole superstructure which he has based on it falls a mass of ruins.

(To be continued.)

#### BOOK NOTICES.

"A Pronouncing, Explanatory and Synonymous Dictionary of the English Language, with I. Pronunciation of Greek and Latin Proper Names; II. Pronunciation of Scripture Proper Names; III. Common Christian Names with their Signification; IV. Pronunciation of Modern Geographical Names; V. Abbreviations in Writing and Printing; VI. Phrases and Quotations in Latin, French, Italian and Spanish; VII. The Principal Deities and Heroes in Greek and Roman Fabulous History. By Joseph E. Worcester, LL. D. Boston: Hineckling, Swan & Brown."

Dr. Webster's has long been our standard dictionary; but with the exception of that unrivaled monument of Labor and Learning, that of Dr. Worcester is doubtless the best dictionary of the English language extant. It is very valuable as a collection of synonyms. We are very happy to welcome a copy of the work into our library, and we doubt not but we may have frequent occasion to be profited and instructed by a consultation of its columns. One feature that we do not recollect as having seen in any other dictionary is the definition of Christian names. Those who do not know the meaning of their name may here find amusement in having its significance.

Every work on a common subject has excellencies of its own. The most striking one in that of Worcester, is its synonyms, to which we have before alluded—to illustrate which, we give the following examples:

"Abbey: a priory; a monastery; a convent; a cloister:—a church attached to a convent.

Syn. Abbey, priory, monastery, cloister, convent and nunnery are all used to denote religious houses common in Catholic countries. Abbey has been used to denote a religious house of the highest rank. Priors were formerly regarded as subordinate to abbots, but latterly there is little or no difference. The proper idea of a cloister is seclusion, and it may include devotees of either sex.—Monastery denotes solitude, and is commonly appropriated to monks. A convent, of which the leading idea is community, is the residence of monks, or nuns. A nunnery is a house for nuns or female devotees."

"Lawyer: one versed in law; an attorney.

Syn. Lawyer is a general term for one who is versed in, or who practises, law. Barrister, counsellor and counsel are terms applied to lawyers who advise and assist clients, and plead for them in a court of justice. An attorney is a lawyer who acts for another, and prepare cases for trial. An advocate is a lawyer who argues causes. A special pleader is one who prepares the written pleadings in a cause. A chamber counsellor is a lawyer who gives advice in his office, but does not act in Court. A conveyancer is one who draws writings, by which real estate is transferred. Civilian and jurist are terms applied to such as are versed in the science of law, particularly civil or Roman law. A solicitor

or is a lawyer employed in a Chancery Court. A publicist is a writer on the laws of nature and nations."

We might greatly extend this list, but these two words will suffice to give an idea of the plan of the work.

THE CHRISTIAN LIFE, Social and Individual, by Peter Payne, M.A. Boston: Gould & Lincoln, 59 Washington St. New York: Sheldon, Lamport & Co. 1855.

This is an able and eloquent treatise, and will be doubtless received by the Christian public with marks of general approbation.

"THE END: Or Proximate signs of the close of this dispensation, by Rev. John Cumming. 358 pp. 12 mo. Jewett, Proctor & Worthington, Cleveland."

Dr. Cumming was criticised considerably for some of the views advanced in these lectures, at the time of their delivery. Some of his interpretations of prophecy are new: but they are, to say the least, ingenious, and the practical portions of the work are exceedingly rich and profitable. As a whole, we have been very agreeably disappointed in it, and are constrained to think it one of the very best works of its talented and pious author. Dr. Cumming is always in earnest, and speaks as if he meant what he said; yet there is in this volume a most Christian-like and charming modesty.

Whether the present war in the East is foretold, as he thinks, in the thirty-eighth chapter of Ezekiel, or not, there are indications that we are near the final unrolling of prophecy, and it becomes us to watch attentively the signs of the times. It behoves us to study prayerfully the Word of God, and to be ready for whatever he may, in his wonder-working providence, reveal.

No man can read these Lectures of Dr. Cumming without becoming intensely interested, nor will they fail to edify and profit him.—Cincinnati *Chris. Herald*.

"POEMS, by Helen M. Johnson." This work has been published several months; but its merit is not yet known. Its authoress is a young Advent sister of Magog, C. E., and gives evidence of talents and gifts of no ordinary character. The work is on our shelves, but would not be long, if only the young ladies in our societies knew its worth. Price, including postage, 58 cts.

#### New Hampshire Conference.

The undersigned, appointed a committee at the last N. H. Conference, holden at Loudon Ridge, September, 1854, "to call the next New Hampshire Conference, at such time and place" as they might deem proper, would give notice that there will be a State Conference of Adventists, to convene at Lake Village, Thursday, October 18th, at 10 o'clock A.M., and continue over the Sabbath. It is hoped that brethren will come together at this meeting with the "fruit of the Spirit," and the happy result be similar to that which attended the late camp-meeting at Wilbraham, where ministering brethren of different views were brought together in love, after a long time of absence.

It is also hoped that ministering brethren from all parts of the State will try to be present; and although we have been in some measure separated in our labors for a few years past, yet it is hoped that all party feeling on both sides, and all sides, will be laid aside, and we once more come together, not for strife and debate, but for mutual assistance, and the general good of the cause of Christ.

We must all, very soon, give account of our stewardship.

Brethren at Lake Village are few in number; yet they are disposed to do what they can to entertain the Conference, although they will not be able to take care of many horses; but arrangements will be made to keep horses on reasonable terms.

Let there be a general rally, and all who attend, both ministers and laymen, be willing to make some sacrifice to save souls from death.

T. M. PREBLE, }  
JOHN MORSE, } Com.  
JAMES MORRIL, }

Sept. 30, 1855.

I shall endeavor to attend this meeting, and give what light I have on our present position. Also, I carry with me a supply of important works on the prophetic word. I hope for a full attendance, in accordance with the above notice. J. V. H.

COLPORTEURS.—We wait for men to engage in this work. As yet but few have applied, and some who have undertaken the work, have not been pleased with the employment, and retired.

It requires a peculiar talent to succeed in such a work. One must accommodate himself to all classes and all dispositions; and withal must not be easily discouraged. Ministers would succeed best with our kind of books. A travelling preacher could sell books and charts at his meetings, and

could introduce libraries in many places, where others might not succeed.

To encourage persons to devote their time to the work, and make a constant business of it, I have offered thirty per cent. discount, which would make a profitable business.

I shall be glad to hear from any travelling preacher who may be interested in this work.

The above heavy percentage is not offered to ordinary agents, who run no risks and devote no time to the work. J. V. H.

Dr. O. R. FASSETT.—Our brethren will learn with regret that the health of brother F. will not admit of his preaching again at present. He has returned to his former profession for the support of his family.

We need not say how deeply we all feel the loss of his faithful and judicious labors among us. But we submit to the allotments of Providence. We know that we have his sympathies and counsels, as an unwavering friend of the cause.

We wish him all success and prosperity, and can but pray for his restoration to health, and the gospel field again.

His P. O. address is Buffalo, N. Y., whither he has removed and settled.

"MESSIAH'S THRONE."—Dr. CUMMING.—A friend loaned "Messiah's Throne," by Dr. Litch, and "Signs of the Times," by Dr. Cumming, to some clergymen who, after reading, handed him the following testimony:

"I have carefully read Messiah's Throne and Millennial Glory, and would say it is a book for the day in which we live. I have also read the Signs of the Times, by Dr. Cumming, of London. I regard both as excellent; and needful to counteract error on the second coming of Christ. As Solomon says, 'The hypocrite with his mouth destroyeth his neighbor; but through knowledge shall the just be delivered.' This knowledge now is of vast importance as a key to unlock much of the coming future; and the spiritually minded Christian receives a foretaste of (shall I say) the 'grapes of Eschol,' or of that blessed spirit which the saved will exult in, when the Lord comes 'to be admired in all them that believe.'"

#### The New Hymn Book.

We have the pleasure to say to all interested in the new hymn book, that we shall get it out by New Year's, if nothing unforeseen prevents. It will contain all the hymns of value now in the "Harp," with the addition of several hundred good new ones. It will be a standard work—one that will be approved and used by Adventists generally.

LIGHT.—Now is the time to get the right kind of lamps for winter. Wolstenholme's lamps are the best, and cheapest we know of in the world.

Specimens may be seen at this office.

#### EXPOSITORY.

##### THE PROPHECY OF ISAIAH.

##### CHAPTER LXVI.

Before she travailed, she brought forth; Before her pain came, she was delivered of a man-child.—v. 7.

In the visions of the revelator in Patmos John saw, (Rev. 12:1, 2, 5), "a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she, being with child, cried, travailing in birth, and pained to be delivered. . . . And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This symbolization had evident reference to expectations that prevailed among the pious Jews of a coming Messiah and of his first advent. And the scripture under consideration may not improbably be applied to the same manifestation—it being put by substitution to illustrate that the birth of Christ would anticipate the expectations of the church, and the troubles which were to befall Jerusalem. Mr. Barnes, however, applies it to the sudden increase of the church under apostolic preaching, which more particularly fulfilled the following text.

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.—v. 8.

These interrogations are negative ones, and are to be negatively answered. They are then equivalent to declarations that an event like the one before described, had never been heard of or seen; and that it would be like the instantaneous maturity of the products of the earth from their seeds, or like the rise of a nation from nothing in a day. The impossibility of events, so contrary to the known laws of nature, illustrates

by antithesis, or contrast, the sudden accession of numbers to the church.

"Zion," by a metonymy, is put for the pious inhabitants of Jerusalem. There is a metaphor in the use of the word "born," to illustrate the coming into existence of a nation; and the same figure is in the words "travailed"—and "brought forth," the church being represented as a pregnant woman, giving birth to children without the delays and pains of parturition. The prediction was undoubtedly fulfilled in the sudden increase of the church after Christ's ascension. In a single day, (Acts 2:41,) under the preaching of the apostles "there were added unto them about three thousand souls." From that time, (v. 47,) "the Lord added to the church daily such as should be saved." A few days subsequently, when Peter preached, on the occasion of the healing of the man born lame, (4:4,) "many of them which heard the word believed, and the number of the men was about five thousand." When the apostles were persecuted, (5:14,) believers were the more added to the Lord—multitudes both of men and women." (6:7.) Thus "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." This result of the out-pouring of the Holy Spirit, was not brought about by human instrumentality, but was as sudden and as miraculous, as the springing into existence of a nation at once, or as the harvest of the earth transpiring at seed time.

Shall I bring to the birth, and not cause to bring forth? saith the Lord.  
Shall I cause to bring forth and shut the womb? saith thy God.—v. 9.

The first of these is an affirmative interrogation, and the other a negative one; and they are equivalent to the declaration that God does not bring to the birth without causing, or "begetting" as in the margin, "to bring forth." These natural occurrences are put by substitution for the analogous acts of God's providence, by which the way was prepared for the out-pouring of his Holy Spirit, and the wonderful accession to the church which followed. It teaches that God does not make preparations for specified results, and then abandon them.

#### THE EVANGELICAL CONFERENCE AT PARIS.

This body met at Paris, towards the last of August, and to show the state of religion in different parts of the world, we condense the following statement from the report of its doings to the London *Christian Times*:

"Paris, Wednesday, Aug. 22d.

##### "DEVOTIONAL MEETING.

"The Conference of Evangelical Christians of all Nations, convened by the French Branch of the Evangelical Alliance, initiated its proceedings this evening by a solemn meeting for prayer. The gathering took place in the church of the Redemption, which was well filled with a serious congregation, including a goodly number of foreign brethren. Pastor Valette, of Paris, presided. The solemn invocation of the Triune God, the song of praise from the people, and the real burst of thanksgiving to Father, Son, and Spirit, from the heart and lips of the minister, after reading the Psalms 113, and 111, were truly soul-inspiring. Then, after a hymn to Emmanuel, Mr. J. P. Cook mentioned the loving kindness of the Lord in designing remarkably to bless the Young Men's Christian Union, which has held meetings this week. Isa. 60th was read, and an English prayer was offered by the Hon. and Rev. Baptist Noel—a prayer indicating humiliation and depth of feeling, embracing Paris and France, our Emperor and the British Queen now within our walls, all the crowned heads of Europe, as well as the humble laborers in our Lord's field in our vain and dissolute capital. Another hymn was sung, and Ephesians 4th, read. Pastor Fisch, of Lyons, then prayed, his prayer breathing a spirit full of love to all, and zeal, hope and faith; and after another song of praise and the reading of 1 John 1:2, Dr. Krummacher, in the German language, addressed his supplications to the Lord, in his own vigorous, graphic language, which his God has sanctified to his use and glory. A closing verse was sung, the arched roof rang with the chords of *Eine feste burg ist unser Gott*; Pastor Valette pronounced the benediction; the whole assembly sung the Doxology, and left the church solemnized and prepared for the coming festivals. The hymns, with the one exception already mentioned, were in French.

##### "EVANGELICAL ALLIANCE.

"Thursday, Aug. 23d.

"The Evangelical Alliance, whose voice has been so cheerfully heard and eagerly responded to by the multitude of Christians now assembled in



Paris, properly opened our festivals. All the meetings commence with reading the word of God, prayer and praise. Pastor Grandpierre presided, and gave an admirably suitable speech; drawing a most thrilling contrast between this day and the event of which it is nearly the three hundredth anniversary, the massacre of St. Bartholomew. What a striking and blessed change! A Protestant Queen welcomed and honored by the whole nation, invited by the Catholic Emperor himself; and at the same moment the descendants of the peeled and scattered Huguenots, invite and welcome Christians from all parts of the world! What a spectacle to present to Rome boasting of our extinction! Why, we are millions, and are progressing in life, love and union. Pastor Fisch read a voluminous report on the general state of religion in Europe in connexion with the Evangelical Alliance; the four last years have been years of rapid progress and blessing. In conclusion, as all agree in the desirableness of union, there are, he said, but three alternatives: Union by the spirit of sectarianism, that is the unity of Rome, casting out all who do not belong to a narrow party, and striving to extend that party alone; union by all agreeing to remain in *status quo*, that is death; or union in the Spirit, in liberty, Christian union in the broad principles of Christ;—the latter is the unity of the Alliance.

“Dr. Kunze, of Berlin, spoke in German, translated by Pastor Meyer, of Paris. I am sorry, he said, to break the harmony of the French language, but all tongues unite to praise the Saviour, who has loved us. Since 1846, some voices have been raised in Germany in favor of the Alliance, and even a monthly journal has appeared, in order to promote it, but it has found only a slight echo. For three hundred years, attempts at union have been made, especially at Brandenburg. The late King Frederic William III. tried to unite the Lutherans and Reformed; but these efforts to unite churches by force only ended in widening the breaches already made. In 1848, it was felt in the Kirchentag, then at Wittemberg, that the churches could not be outwardly brought to unite, and the necessity of some union beyond the Kirchentag was experienced. Our divisions are more territorial than ecclesiastical; there are thirty-four Evangelical churches in Germany. Then, at Eisenach, it was sought to unite Rationalism to Evangelical Christianity; this could be but external, and consequently, not spiritual. These frequently abortive attempts, render the German Christians timorous at trying anew. But we must not be discouraged. For a while, thirty-years ago, all who knew the Saviour saluted each other as brethren; but that time is now passed; the Lutherans, and Reformed, and other Evangelical communions join, but will not give the hand of fellowship to the Baptists; they remember Munster and the Anabaptists of the Reformation, and confound the Baptist brethren with them, although without the slightest reason. On the other hand, the Baptists have arisen with harshness against Established Churches. These are the principal reasons for the slow progress of the Evangelical Alliance in Germany. But the Lord, by his Holy Spirit, will act. In this hope we have come to Paris, and hope to return increased in love and union, ready to promote it more and more in our country.

“Pastor Gauthy, of the Courbevoie Normal School, near Paris, next addressed the Conference. He was followed by Dr. Capadoce, from Amsterdam, who said that the Alliance had met with much opposition in Holland, from the erroneous idea that it militates against established churches. For two years it has struggled on, and has adherents in the provinces. R. A. Macfie, Esq., of Liverpool, brought before the Conference a resolution of the committee of the Alliance of that town, requesting that the attention of the Alliance should be turned to the state of isolated Christians and converts in the midst of Romish, heathen, or infidel populations, and to the means of encouraging them. Pastor Hoffman, from Frankfurt, called the attention of the Conference to the assembling of the people of God at Jerusalem, and the means of promoting the movement.

“GREAT BRITAIN.

“Friday, August 24th.

“The Conference assembled this morning at the church of the Redemption. Sir Culling Eardley presided. Mr. J. P. Cook read the report (written by the Rev. T. R. Birks), in French, stopping here and there to explain the substance of it in English. The calculation seems to be that five-eighths of the population may be regarded as under the Christian influence of their different churches, and three-eighths not. Denominations professing the same principles as the Church of England in her Articles, are about twelve in number, and are aspiring to unity in their diversity.

No great modification appears to have taken place during the last four years, neither revival nor decline. Three elements have modified the character of English Christians:—1. The papal aggression has roused Protestant feeling; 2. The Great Exhibition has drawn countries nearer together, and enlarged the intellectual horizon; 3. The discovery of gold, by drawing multitudes to Australia and California, has enlarged missionary effort, it has awakened care for emigrants, created ragged-schools, and directed attention to the good of criminal transports. Then the death of Wellington, and the revival of the French Empire, seem to have commenced a new era; the war has had, with all its evil, some good results, such as sympathy with France and French Protestants, an increase of missionary effort, a diminution of selfishness, and attention to prophecy. A part of the population has been injured by the infidel, or pantheistic writers of America and Germany; but the good derived from Christian authors of Germany has preponderated. The literature—quarterlies, monthlies, weeklies, and dailies—as regards standard or religious publications, has improved. Books of the present day are short; the telegraphic despatch takes the place of the folio volume. Of the three divisions of the Church of England, the Evangelical is increasing the most numerous, in members and clergy; the High Church is losing ground, and the Broad Church has comparatively few representatives, but those few, intellectual. The Unitarians were but one in two hundred in the last census, and tend to diminish. As to the various Christian Dissenting denominations, the Papal aggression served to press them closer together with the Evangelical churchmen. The aberrations of religious opinion may be seen in the adherents to the American Mormonism, accounted for by ignorance of true religion and the spirit of emigration; and, still worse, in the careless latitudinarianism which would reduce religion to mere poetic feeling, refusing it sap and life. Present duty seems to point to the field of missions—to be active in the Lord's service—and to the second advent of the Lord, WHICH IS NOW AN ACTIVE PRINCIPLE AMONG THE MAJORITY OF RELIGIOUS MEN. Let us live so as to say, ‘Even so come Lord Jesus!’

“The Rev. A. Dallas, whose speech was translated by pastor Fisch, stated that one of the greatest signs of hope in the world was the change in Ireland. It began before the famine; but God used the famine and pestilence to mature it. The gospel is brought in opposition to Romanism, and it is necessary to contrast them before the people, who otherwise fancy themselves in the truth. Protestantism now takes the offensive, and Rome occupies the defensive. They have changed places. And this has been brought about by millions of little papers being put forth, each one bearing a thought. The speaker had just returned from a visitation in Tuam. The West is most encouraging. As the population diminishes by emigration, their places are supplied by new comers out from Rome. His opinion is that, though controversy with Rome may create present disturbance, nothing else will do.”

(To be continued.)

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

### THE EVERLASTING KINGDOM.

BRO. HIMES:—No topic is worthy of more consideration than the “Everlasting Kingdom.” Every inspired prophet and apostle has spoken in terms indicative of the absorbing interest those holy men felt in contemplating the glories of the reign of King Immanuel; and the true disciples of every age have desired the establishment of a Divine government of peace and righteousness upon the earth; so that the waiting ones of these times of peril and unbelief are really in sympathy with the pure and good of gone-by days. No human government has ever met the wants and necessities of the governed. Almost every dominion from the “Mighty Hunters” to those now existing, has been founded in violence, and upheld by oppression; while their course has almost invariably been from bad to worse. The monster vices of the human race are chronicled in the his-

stories of its rulers and their minions. Revolutions have therefore been imperiously demanded to avert a more dreadful alternative.

The true philanthropist, in scanning the tendencies of every existing power, has little cause to hope for an amelioration of human woes, whether monarchy or republicanism be in the ascendant. There are even in this boasted domain of freedom, causes of fearful apprehension for the stability of the present order of things. A voice from the anguished hearts of millions of the down-trodden and oppressed ascends to the ear of the Lord of hosts. Were the child of God to roam over the world, he would find no resting-place. The wicked one rules and directs the affairs of nations to a great extent. But the asseverations of prophecy that bear upon these times, are as solemn and ominous as the hand-writing upon the wall was to the wicked king of Babylon. But the times of the Gentiles are nearly fulfilled! Every evidence conspires to prove this. The prophetic empires and kingdoms have all appeared in due order, each successively giving place to the following as precisely as one season of the year succeeds another, till it can be said with as much confidence that the kingdom of God is near, as we can say at this time, (autumn), that winter soon comes. The prophetic numbers too, admonish us of the nearness of the year of the redeemed. No consistent interpretation can carry the termination of any period far into the future; and the longest periods that so soon must end, bring the cleansing of the sanctuary, and the resurrection of the just.

Finally, the moral condition of the world, the warlike movements of the nations, and every foretold evidence, that need not be specified, give warning that the end of all things is at hand. Our Saviour's warning, to watch and pray always, is emphatically applicable to us now. O that we may be accounted worthy to escape all these things that are coming upon the earth and to stand before the Son of man, who will establish a kingdom that shall never be revolutionized or subverted; a kingdom of righteousness that shall never pass away. The holy and saved of all ages meet in that sweet Eden home, from righteous Abel to those who look for and love his appearing as Lord and redeemer of all.

S. A. CHAPLIN.

PS. I contemplate making a tour West some time this fall, and would like to visit the brethren so far as practicable in Illinois and Iowa. My design is, as brethren E. Burnham, and P. B. Morgan expressed to you at the Wilbraham camp-meeting, with reference to themselves, to promote the harmony of the cause. Like brother Morgan, I entertain some views on death and the end of the wicked, differing from those of some who are looking for the glorious consummation; but I have no wish or design to distract churches, or undervalue the labors of others who have borne the burden and heat of the day. I expect to carry personal recommendations from those with whom I am intimately acquainted, for the satisfaction of all.

S. A. C.

NOTE.—We are not personally acquainted with brother Chaplin, and know nothing of him save by our correspondence, which has always been agreeable. We suppose he sympathizes with the Herald, and will seek to build up the common cause.

### LETTER FROM J. LITCH.

BRO. HIMES:—Having completed my tour in Pennsylvania, and New Jersey, I will conclude my report.

As stated in my last, I did not attend the Mc Keen county camp-meeting, but learned from those who were present, that it was a season of interest and profit. Many who had never before listened to an Advent sermon, and know nothing of our views except from popular reports, were greatly interested, and we have reason to hope profited, by what they there heard. Some were so much interested as to take a journey of about fifty miles to attend the Elk county camp-meeting the next week. Several were awakened, and some I believe, converted to God. The preaching was by brethren Osler, Chapman, Gates, and Laning. The cause received a new impulse in that section from the meeting.

Tuesday, Aug. 28th.—Preached to a good audience, three miles this side Karthause Bridge, where but little Advent preaching has ever been given.

Thursday, 30th.—Preached in a school house on the Caledonia road, near Frenchville, a Catholic settlement; and about four miles from Karthause Bridge. This also is a new preaching place; both the attendance and attention was good. I had another appointment in the same place on my return; but during the week the school directors, who were Catholics, passed an order closing the

house against evening meetings, so the people had to go home.

Friday, Aug. 31st.—Camp-meeting commenced in Elk county, two miles from Caledonia. The ground was a new one, about as far this side Mr. Morey's, as it was beyond last year. We had an increased number of tents on the ground, and a larger number of brethren. Ministers present, were brethren Chapman, Osler, Gates, Laning, Boyer and Litch. The meeting on Friday evening and through the day Saturday, was good. Saturday night we had a heavy rain, but by 9 o'clock Sunday morning, it had cleared off, and we had a very pleasant day, with large and attentive audiences; and a solemn impression was made on many minds. Sunday night the rain again set in, and continued most of the time till Tuesday night, so as greatly to obstruct our meetings. Some we trust were converted to God, and three baptized during our meeting.

Leaving brother Chapman in Elk county to follow up our meetings, the ministers came to Centre county, where another camp-meeting commenced on Thursday, Sept. 6th. Although the churches in Centre county have not been favored with a regular pastor the past year, yet their spirituality and zeal have not at all diminished. They were out in full force and built a larger number of tents than on any former occasion, and were fully prepared to enter into the work at the beginning of the meeting.

The weather was propitious throughout, and the attendance excellent. The word preached took effect, and many “were pricked in the heart” and asked what they must do to be saved. Twenty-five, during the meeting professed to find peace in believing; and the same number I think were baptized.

The meeting was a good one and will be long remembered by many. The interest on the minds of the people was so great that brother Boyer concluded to remain over the Sabbath and continue the meetings.

Friday, Sept. 14th.—Went to Kingston, Cumberland county, Pa., where I had an appointment for a grove meeting, on the land of brother R. Heazy; but a heavy rain set in on Friday afternoon, which continued till Sunday morning, so as to prevent our meeting till that time. But on Sunday the weather was favorable and we had a good attendance from the adjacent country, to whom I spoke three times in a beautiful grove. We were favored at this meeting with the presence and co-operation of brother Hinkle, a local minister of the church of God, who heartily sympathizes with our views, and waits for the consolation of Israel. At our evening meeting, two presented themselves as seekers, one of whom found peace before we left. May the Lord water the seed sown.

Having an appointment in N. J., I was obliged to leave and return home on Monday.

Friday, Sept. 21st.—Commenced a grove meeting in Upper Pitts Grove, near brother J. Conover's, which continued over the Sabbath. We had a camp-meeting in the neighborhood in 1843, since which time, there has been no Advent preaching in that section. The appointment had been out a number of weeks and a deep interest waked up. Many were anxious to hear, and some for the first time. The meetings Friday and Saturday, owing to unfavorable weather, were not largely attended. But on the Sabbath we had a great outpouring of the people from all directions, to whom I endeavored to preach the gospel of the kingdom three times. Fruit, I trust will be found in the great day. Monday evening, by request, I preached in a public hall about two miles from the grove, to an attentive audience. Tuesday evening, spoke in Wood's Town, four miles from the grove. This was a new place where they had never before had an Advent sermon. It is a stronghold of Hicksite Quakerism, or modern progressionists; and Christ and the Bible have little hold on them. And thus ended a tour of about seven weeks. With what results the great day will tell.

J. LITCH.

### CAMP-MEETING ON CALDWELL'S MANOR.

BRO. HIMES:—Our camp-meeting upon Caldwell's Manor, as advertised in the Herald, closed Wednesday P.M., Sept. 19th; and although all was not accomplished that might have been, yet it was in many respects a good meeting, and one that has exerted a healthy influence upon the community. Elders Hutchinson, Thurber, Orrick, Bentley, Reynolds and Bosworth, were present, to instruct and edify the candid and respectful audiences that assembled to hear upon the sublime, and all-important theme, of Jesus “nigh, even at the door,” and their discourses were timely, and appropriate. The prayer and conference meetings were spirit-



ual and profitable, and as the result of the effort, several precious souls were "converted from the error of their ways," and others deeply convicted of sin, who I hope will yet believe on the Lord Jesus Christ and confess him before men.

The church upon the Manor did nobly in sustaining the meeting, and their "work shall be rewarded," for Jesus saith, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." May that dear people be among the number that shall overcome through the blood of the Lamb and the word of their testimony, and so gain the future Eden,

"Where every sight that pleases,  
And every sound that cheers,  
Where sweet immortal breezes,  
Inspire the palmy years;  
There all the just join in a band.  
From every age, from every land;  
While o'er them reigns King Jesus,  
With crowns of glory now!"

Having the responsibility of preserving order upon me, I was occupied each evening, and upon the Sabbath in the congregation, especially its rear, among the giddy and thoughtless ones, who usually on such occasions, make disturbance; but by this class I was treated with entire respect, which evinced to my mind this fact, that the truth was exerting an influence in the community. May its advocates, and professed friends in the vicinity, so live that those without may have no evil thing to say of them or the truths they hold.

During the meeting I made sale of 'Dr. Cumming's series of works on prophecy, to the church and community to be kept as a public library, to which other useful works can be added. It would be well if every Advent church in the land would obtain such a library for their own, and others' benefit. Dr. Cumming's works are well calculated to do good, let them be circulated extensively. I shall aid what I can in this work. Also I would heartily recommend the works of brethren Litch and Taylor, noticed in the *Herald*, as of great value. Let them be circulated; we have a duty to do here. My brethren, let us remember our responsibility, our property will prove an eternal curse to us, unless we use it to glorify God. Wesley's three rules respecting the acquisition and use of property, ought to be remembered and practised, for they are scriptural. 1. "Get all you can honestly, 2, save all you can, and 3, give all you can." If we practise these rules fully we shall do our duty and no more.

We were especially gratified to meet brother Hutchinson at our meeting, and more so, to hear him preach in his usual clear, and instructive manner. He gave us a running commentary on Peter's two epistles, which was truly edifying. He has been disabled for some time past by a disease in the throat, caused by extreme labor in spreading in this country and Great Britain "this gospel of the kingdom." He has been a faithful friend in this cause. He intends to preach more in the future if his throat will permit. May he have the prayers, sympathy, and material aid of the brethren where he may labor. He has a large family, and should be sustained. C. P. D.

## Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Round Prairie, Iowa, Aug. 23d. 1855, of dysentery, HARLAN PAGE, son of E. S. and T. G. SHELTON, aged 5 years seven months and 25 days. Thus, within the short period of two weeks, death has removed two fond children from the embrace of their loving parents, and they now repose side by side, awaiting the resurrection morn.

"I take these little lambs, said he,  
And lay them in my breast;  
Protection they shall find in me,  
In me be ever blest."

Fairfield, Iowa, Sept. 23d, 1855. M. L. S.

DIED, at Landaff, N. H., of consumption, Sept. 24th, 1855, in the 22d year of her age, EMERETT SNOW, daughter of John and Joannah Snow. She experienced religion several years since, but had not always enjoyed the full blessing of the same. She possessed superior talents as a teacher, and had been absent from home most of the time for four years. Her health finally failed her while teaching at Chicago, Ill., and she left only some two or three months since, on her return. She committed her case to God anew, and aided by her devoted parents and friends, she found an abundance of peace in her last sickness. Her last words were glory, glory. The brightest visions of heaven seemed to be given her, and she died in triumph. "Blessed are the dead that die in the

Lord," were the words selected by the deceased for her funeral occasion. I. H. SHIPMAN.

## BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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ELIHU HERON.

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JOHN L. FULTON.

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WM. B. SWAN.

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Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

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The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

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"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

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"Acton, Me., Nov. 25, 1853.  
"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore."

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,  
Yours, &c.,  
MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true."

ANDREW J. MESERVE,  
Overseer of the Portsmouth Manufacturing Co."

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"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not ungrateful of it."

Yours respectfully,  
LEAVITT THAXTER."

"Senate Chamber, Ohio, April 5th, 1854.

"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills. Yours with great respect,  
LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

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[Aug 25—1 yr.]

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will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium ingredients will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest disensuing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 60 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 325 Washington street, opposite the Adams House, Boston. [Aug. 25—1 yr.]

## BROOKLYN HOMOEOPATHIC PHARMACY,

Court street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. Oct. 28

The above medicines and books are for sale also at this office

Dr. LITCH'S FAMILY RESTORATIVE, one of the most certain and

speedy cures for coughs and colds, before the public frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 43 Kneeland street, Boston, next door to the *Herald* Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 60 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at this close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

## Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian-street.  
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BARNES, Hancock county, Ill. Wm. S. Moore



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## ADVENT HERALD.

BOSTON, OCT. 13, 1855.

## ITEMS.

THE number of visitors to the Exhibition at Paris on one Sunday was 102,538; and to the Fine Arts, 19,978.

THE Emperor Alexander has conferred a variety of decorations, titles, &c., on the clergy and officials of Poland.

THE Queen, in her visit to France, did not escape the petitioning fraternity, for it is asserted that not less than 100,000 petitions, or begging letters were forwarded to her.

A LONDON tradesman has been sentenced to a year's imprisonment for stealing gas from the Commercial Gas Company by means of a surreptitious pipe in his own establishment.

A FEMALE PEDESTRIAN, Miss Isabella Melrose, performed last week at Neath, the astonishing feat of walking 500 half miles in 500 half hours, and 500 quarter miles in 500 quarter hours.

A BALLOON sent up at Sheffield, a few days ago, travelled as far as Chard, in Somersetshire, a distance of about 209 miles, and occupied only about two hours and three quarters in the voyage.

THERE are in New York and Brooklyn not less than five thousand "ladies," whose dress bills average annually two thousand dollars each, or ten millions of dollars for all!

THE total population of the State of New Jersey, according to the official returns of the recent census taken in that State, is 569,499, showing an increase on the census of 1850 of 80,518.

A LATE notable discovery is that of transforming plaster-of-Paris to marble—pure white, or of whatever grain—and scarcely varying from real marble in weight, while it is impervious to wet and cold, and is susceptible of the highest polish. This discovery has been made by a New York artist.

A SAD FALL.—A man, said to be drunk, was found in a closet in the hotel of Mr. Bateman, at the Mission Dolores, a few nights ago. The lady of the house seized him and called for her husband, who took him to the Station House. The accused was formerly a Professor in an Eastern University, and a man of splendid talent and high family.—*Cal. paper.*

FATAL LEAP.—In Brooklyn, N. Y., on Monday, Mr. John Lewis, daguerreotypist, who was ill with the fever, leaped from the window of his room in the third story. His wife endeavored to prevent him, but he made a sudden leap and sprang through the window, carrying his wife with him. They were dashed upon the pavement below, and the woman was instantly killed. Mr. Lewis was seriously injured, and now lies at the City Hospital in a precarious condition.

QUEEN VICTORIA gave the bearer of the first news of the fall of Sebastopol a present of fifty pounds.

A DAY or two ago, fine flour was sold by retail at the Pearl Steam Mill, Alleghany, at \$5.80; superfine \$7.10; and extra \$7.80.

IN Lombardy, no less than 46,480 cases of cholera had occurred up to the 3d of September. Of these 13,153 recovered, and 22,987 died. In the province of Brescia it was most fatal. Out of 17,428 cases, 8338 died and 6046 recovered.

DURING the month of May, *La Presse* newspaper paid the government for the stamp duty, the enormous sum of \$21,000. Its circulation is 41,000; these 41,000 copies are struck off in two hours from four presses—the paper being set up four times.

No object is more pleasing to the eye than the sight of a man whom you have obliged; nor any music so agreeable to the ear as the voice of one that owns you for his benefactor.

TEAR AND WEAR.—A gold coin, kept constantly in circulation, would last two thousand years before it would entirely disappear; a silver coin would last two hundred years.

CATHOLIC CHURCH IN GLOUCESTER.—The *Tel-egraph* says that the edifice, formerly the old Baptist church, removed to Park street, was consecrated to Catholicism on Sunday last, before a large audience. The services were performed by priests and a choir of singers from Salem and Boston.—The sermon was preached by Father O'Brien.

THE SOUND DUES.—The Paris correspondent of the *Commercial Advertiser* writes, "The *Independence Belge* has a paragraph intended for the United States. It says in good set terms that the Danish Sound question is a European question; as such it will be settled, and settled beyond appeal, by the States of Europe. If the United States should seek to disregard such a settlement, and should endeavor to enforce a distinct arrangement for itself, not only France would defend Denmark against such an assumption, but the whole of Europe *en masse*!"

THE Grant Co. (Wis.) *Herald* mentions an incident in that county, where a man killed a rattlesnake by whipping it; his child afterwards undertook to untie a knot in the lash with its teeth. In a short time the mouth and other parts of the child commenced swelling, and it expired in a few hours. Probably some of the virus of the snake was absorbed in the lash, which virus the child sucked out.

A RETURN, just published in Rome, shows that the Order of Jesuits at present consists of 5,510 members—1,515 of whom are in Italy, 1,697 in France, 463 in Belgium, 365 in Spain, 177 in Germany, and 1,294 in England, America, and other countries.

A REMARKABLE CHAMBERMAID.—A notice of a recent steamboat explosion ends thus:—"The captain swam ashore. So did the chambermaid. She was insured for \$15,000, and loaded with iron."

KANSAS.—The Leavenworth City correspondent of the *New York Tribune*, under date of Sept. 22, says:

"The apprehensions and fears of 'border ruffians' and slavery have greatly diminished. 'Order reigns in Warsaw.'"

"On Monday evening a mass meeting assembled, and appointed delegates to a Convention preliminary to a State Convention to form a State Constitution, to be submitted to the people. This is an important movement, and its success will relieve Kansas from all danger of becoming a slave State. The Missourians have become tame, and there is every indication that Kansas will be prepared to come into the Union in a quicker time and with less difficulty than any other State. Even the United States officials here do not hesitate to utter free sentiments, fearless of the alien and sedition laws of the Legislature, or of the Executive displeasure of Franklin Pierce."

MASON & HAMLIN'S MELODEONS.—A careful examination of the instruments manufactured by Messrs. Mason & Hamlin, at the corner of Charles and Cambridge streets, enables us to speak confidently of their merits. The Organ Harmonium is an instrument recently invented by them, and is of such capacity as to make it a very desirable instrument for small churches, lecture rooms, lyceums, &c. It has eight stops, four being speaking reed stops, called the Dulciana, Flute, Bourdon, and Hautboy, all of fine tone, of different quality, and each imitating effectively the organ stop, for which it is named. The other four stops are designed to give increase of power and expression, one being the coupler, for this instrument has two manuals, or rows of keys, and consequently is very useful for the practice of the organ student. The action is prompt, enabling the performer to execute with facility the most rapid passages. The Melodeons manufactured at this establishment possess all the good qualities above mentioned, but of course they are inferior in power. Mr. Henry Mason is an accomplished musician himself, and exhibits the qualities of the instruments with much skill. To those in want of those instruments, we advise a visit to the manufactory.—*Boston Journal.*

Having a melodeon of Messrs. Mason & Hamlin's make, we can fully endorse the above notice, so far as it relates to that instrument; and judging from this, we think the larger instrument called the Organ Harmonium, must be of a very superior order.

INTERESTING TO ZOOLOGISTS.—For some weeks Mr. William Dwyer of Paxton, has missed numbers of his barn-yard fowls, in a manner quite unaccountable. He watched in vain for the depredator of his hen-reost, and finally concluded to set a trap for him. Accordingly he did so, and upon going to his barn on Sunday morning last, found the midnight robber caught securely by the leg.—It was a curious animal indeed, and such an one as has not been before seen in this part of the country, according to the recollection of the "old-est inhabitant." Its head presents the appearance of a fox, its body striped like that of a coon, while

its teeth resemble those of a cat. The body is about eighteen inches long, of a greyish color, and it swings a heavy bushy tail two feet in length.—*Worcester Transcript.*

We have seen this strange quadruped, and can vouch for the correctness of the above description. We would add, that it growls and barks like a dog. It is appropriately named "the unknown animal." (!)

## Whiting's Testament.

"THE Good News of our Lord Jesus, the Anointed; from the critical Greek text of Tittmann." By Prof. N. N. Whiting. We have already published two editions of this unrivalled translation, and more are called for. We have never heard but one opinion of it, and that has been of its superiority over modern translations.

We shall soon get out a new edition, through the popular publishing house of J. P. Jewett & Co. Orders are solicited.

INVALUABLE REMEDIES.—Here are a few simple remedies for very prevalent disorders, which we have no hesitation in recommending as infallible:

For sea-sickness—stay at home.  
For drunkenness—drink cold water.  
For health—take "Ayer's Pills."  
For accidents—keep out of danger.  
To make money—advertise in the  
For coughs and colds—take Cherry Pectoral.  
To keep out of jail—pay your debts.  
To be happy—subscribe for a newspaper.  
To please all—mind your own business.  
To have a good conscience—"pay the printer."

## New Chart.

We now have a supply of charts of both kinds; on thin paper, for mailing, price, 36 c. per copy. For clubs of four or more, we will send to one address four copies for \$1, including postage. In this way neighborhoods can be supplied at a cheaper rate than by ordering single copies. Every subscriber to this paper should have a chart.

Charts on rollers, in a permanent form, are now ready. Price, 75 c. We have arranged to send these by mail also, where they cannot be sent by express; and free, at the same price, to any who may wish them in this permanent form.

Clubs that send for four or more copies will be furnished at the rate of 50 c., or four for \$2, postage included.

We put them at the lowest possible price, in order to bring them within the reach of all. This chart, it will be seen, gives a clear view, at a glance, of the whole scheme of Dr. Elliott's great work, now being given, in its most important features, in our columns. Its correctness must be tested by our readers, who, we are happy to know, consist mostly of those who, like the noble Bereans of old, search the Scriptures daily, "to see whether these things are so."

NEW EDITION of an important tract, by N. N. Whiting, entitled a "Prophetic view of the Condition of the Nations, which is immediately to precede the Second Advent." \$3.00 per 100, for distribution.

## General Notices.

If the Lord permit, I will preach at the following times and places:—Brushes Mills, Moira, October 17, evening; Massena, 18th, as Bro. J. Danforth may arrange, evening; Coburg, C.W., Oct. 21st, at 10 o'clock A.M. and 4 P.M.; Whitby Village, 22d, evening; Pickering, 23d, as Bro. Pearce may arrange; Two miles east of Toronto, 24th, as T. Hastings may arrange; Toronto, 25th; Near Oakville, 26th, as Bro. Griggs may arrange; Karne's Neighborhood, 28th, Sabbath, 10 A.M.; Wm. Campbell's, 28th, evening; James Campbell's, 29th; Bro. Barrow's, 30th; Bro. Crandel's, 31st; Charles Powley's, Nov. 1st; bro. Brown's, Sabbath, 4th, as bro. Pearce may arrange.

I propose to fill the above appointments, by invitation from Bro. Daniel Campbell and several of the leading brethren, who met at the late Conference near Wellington Square; and I hope those interested, in the several places above-mentioned, will circulate the appointments so that all the good possible may be done by the preaching; especially, let us offer fervent prayer to God, that his blessing may attend our efforts. C.P.D.

NOTE.—I would commend Bro. Dow to the confidence and support of our brethren in Canada West. J.V.H.

## The West.

I am sorry to say to the brethren in the West, who have so kindly and earnestly invited me to visit them, that duties connected with my family

will not admit of my leaving home for so long a period this fall, as a proper visit among them would require. I may have to defer it until the spring. I shall make a short tour in western New York soon, of which I will give due notice.

WITHDRAWAL.—Bro. Himes:—On account of important circumstances, I wish to withdraw my appointments for New York, Vermont and the far West, for the present. N. BILLINGS.

Boston, Oct. 9.

## Appointments, &amp;c.

Providence permitting, I will preach at Montgomery, Vt., Oct. 16th; Potter, C. E., 17th; Magog, 21st. Week day appointments at early candle-light. ADDISON MERRILL.  
Brother C. Cunningham, Jr., will preach in Worcester next Sabbath, Oct. 7th; and in Haverhill, the Sabbath following.  
Elder E. Crowell will preach in Hartford, Ct. Sunday, Oct. 14th and 21st.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Matthew P Wallace.—The only name of Wallace we have on our books is "Wm P." From what you write, we suppose the bundle sent was designed for you, and that we have mistaken the name. This will doubtless enable you to get the bundle we sent to you to Burlington, directed to Wm. P. Wallace.

J. Thomas.—As money sent is credited to the persons for whom, not by whom it is sent, we can find whether money is received, only by knowing for whom it was sent. When the *Guide* is sent for, its reception is proof that the money came. Of the \$1 now received, we credit 31 cts each to W. Moses and A. Ball, for one year, and the balance to you, to No. 765.

J. J. Porter.—To whom shall we send your Y. G.? We don't find McDonald's name, and so know not how to direct to J. Maquire.

Dan E. Stearns.—You did not give your Post-office address, and we can't find your name.

D. Campbell.—We have credited C. Conant from the time to which he had before paid. If another took the paper with him, they can arrange that between themselves. We look only to him, and have credited accordingly. There was one dollar due up to the middle of September, so that whoever took it with him owes him 50 c. Sent you a chart.

W. F. Church.—We have known nothing of the whereabouts of the man for whom you enquire for a long time.

W. E. Hitchcock.—The mistake was owing to your not giving your Post-office address. We have so many subscribers of like names, that the finding of a name at a different place than one's residence is no evidence that it is that of the person sending. We have now credited you for one year from 738, your last payment, to 790. The former credit was on the supposition that you was a new subscriber. Have sent tracts.

J. S. Curtis.—We could not tell readily, without knowing the precise date, until we came to post our books.

James Hughes.—The papers were sent, but we send again, and hope you will now get them.

Hiram Russell.—Sent you a packet, by Express, to Lockport, N. Y.

A. Kemp owes \$4.

V. R. Leonard.—You mistake about the club price, we having none. Those subscribers with whom we keep individual accounts, do not come under any such head, but are charged \$1 for six months. Where any one man will himself take and pay in advance for six copies, then we let him have them for five dollars; but we let no six men come into such an arrangement, so long as we keep accounts with them individually. We have credited the three names, each one dollar.

I. H. Shipman.—Mr. Himes will return the 15th, and then answer your question.

## DELINQUENT.

The P. M. of West Troy N. Y., returns the paper of R. D. Potter, who owes \$6.50.

## PROPOSITION OF S. M. WOOTAN,

To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan, ..... \$5.00  
Nathan Clark, ..... \$5.00  
A sister, ..... \$5.00

[We have received on Bro. Wootan's plan 36 pledges, of which 27 are paid. It is still open for any others who may be disposed to add their names.]

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

A. Newton, 783; L. Lawrence, 772; W. H. Spencer, 776; J. J. Leslie, 787; I. B. Smith, 612 and chart; N. T. Moulton, 762; S. Johnson, 768; B. Brooks, 777; J. C. McKinney—sent 3 charts again; Mrs. J. Gabriel, 769; J. G. Loomer, 768; S. Palmer—will send when out; Wm. D. Henry, sent book; J. Fairbank, 763 V. Streeter, 763; M. Boyden, 763; E. Miller, 763; H. Prebles, 763; H. Curtis, 763—each \$1.

S. A. Parker, 763; W. Chandler, 786; W. Kelle, 730 and tracts; Geo. Speck, 763; B. Angel, 737—the last received before was in the summer of 1854; C. Currant, 775; J. K. Allen, on acc't; C. Hazen, 798; N. Weston, 829; W. Chandler, 786; G. G. King, 768; A. Waggoner, 768; Anne Johnson, 763, with bal. due on I. J. to 751 and 1 G to 113—each \$2.

I. Barrett, Jr., 789 and books; B. Weller, 742; E. Ellis, 742—each \$3.—J. S. Curtis, 20 G's, to 110—\$4.—B. Bailey, 731; G. Miller \$15—\$6.—L. Fish, 775—\$2.25.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 753.

BOSTON, SATURDAY, OCTOBER 20, 1855.

VOLUME XVI. NO. 16.

## FELLOWSHIP IN SUFFERING.

"That I may know Him, and the power of His resurrection, and the fellowship of his sufferings."—Phil. 3:10.

Humbly while my soul doth prove  
Sweetest joys of pardoning love,  
Still, my Saviour, doth it yearn  
Love's deep mystery to learn;  
In the shadow of Thy cross,  
Counting earthly gain but loss,  
Breathing still its fervent plea  
For a closer life with Thee,  
By that high and holy thing,  
Fellowship in suffering.

Oh my Lord, the Crucified,  
Who for love of me hast died,  
Mould me by thy living breath  
To the likeness of thy death!  
While the thorns Thy brows encwine,  
Let no flower-wreath rest on mine.  
In Thy hands the cruel nail,  
Blood-sweat on Thy forehead pale—  
Clasp me to Thy wounded side,  
Oh my Lord, the Crucified.

Hands love-clasped through charmed hours,  
Feet that press the bruised flowers,  
Is there nought for you to dare,  
That ye may His signet wear!  
In this easy, painless life,  
Free from struggle, care, and strife,  
Ever on my doubting breast  
Lies the shadow of unrest;  
This no path that Jesus trod,  
Can the smooth way lead to God?

But when chastening stripes descend,  
Welcoming as friend doth friend,  
Thy dear tokens, Lord, I know,  
And to Thee unerring go.  
Blessed tears flow warm and free,  
Thou dost love me, even me.  
Pomp, and ease and praise of men,  
All are loathed and scorned then,  
Since my Lord, my Love, hath died,  
Mocked, and scourged, and crucified.

By the agony and pain  
Of the torture-stricken brain,  
By the riches of Thy love,  
Let not suffering barren prove!  
Pledge and emblem 'twould remain  
Of the dark and sullen pain,  
Where nor love nor good doth live,  
And the blessed word, Forgive,  
Comes not with its subtle art,  
Softening, healing any heart.

In the little islet, Time,  
Of Eternity sublime,  
Standing on the sloping brink,  
Let me of Thy chalice drink.  
Be baptized with Thy baptism,  
And be crowned with Thy love-chrisom,  
Slain with Thee in darkest hour,  
Feel Thy resurrection's power,  
Till where Thou art I may be  
Perfect, dear Lord, with Thee.

Boston Traveller

## Millenarianism.

BY E. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

II. The doctrine of the pre-millennial advent of Christ, tested by history, is, in its origin, an error; in its maturity, a heresy.

It is admitted by psychologists that the mind, when engrossed by the contemplation of a single subject, becomes disqualified for the discovery or appreciation of truth. Everything is excluded but the solitary theme of interest. No light shines upon the mind's eye except that which is reflected from the minute focus of its own thoughts. Empirics avail themselves of this principle to impose upon the credulous by their specious wonders. Men are hypnotized, mesmerized, rendered insensible to pain, and cured of diseases, by arresting the attention and confining it to a single object. "Men of one idea" live in a perpetual state of somnambulism. A man who is committed to a theory is not a safe investigator of truth. It matters not how learned or devout the man of "peculiar views" may be; for in such circumstances the smallest

portion of truth suffices so to engage the attention of men of superior intellect that they forget everything else, and become blind to all that is not comprised within the narrow circle of their own ideas. The theorist, like the spider, lives within the attenuated and feeble tissue which his own brain has woven. History becomes an excellent "alterative" for such a mental diathesis. "The raw and blustering polemic," says a competent critic, "who mistakes every reproduction of exploded heresies for something original with himself or peculiar to his own church, is very apt to sneer at the only pursuits which could have taught him better; and the self-inspired prophet or interpreter of prophecy, as well as the transcendental dreamer and declaimer, may be pardoned for their natural antipathy to history, as the science of facts and actual events." And what does history teach respecting the doctrine we are now discussing? It is plainly and unequivocally affirms that it originated with the Jews and Judaizing Christians; that it was a part of the false and exaggerated notions of the Jews respecting their Messiah; that it was earthly and sensual in its character, and always productive of licentiousness and fanaticism. Philo, the Alexandrian Jew, expresses the conviction that the Mosaic law, the temple and the temple service, are designed for perpetuity. The Jews would be restored to their own country, and a golden age would begin from Jerusalem. Such was the "tradition" of the scribes and pharisees; so modern millenarians believe. "There was an old tradition," says the learned Kennicott, "alike common among Judaeans and Christians, sprung from the mystic interpretation of creation in six days, that the duration of the earth would be six thousand years; that the Messianic advent should be in the sixth millennium, because he would come in the latter days." The Jews, therefore, made it an argument against the Saviour that his birth occurred too early in the world's history to answer the terms of prediction.

"Many" [of the early Christians], says Neander, "seized hold of an image passed over to them from the Jews, and which seemed to adapt itself to their present situation,—the idea of a millennial reign, which the Messiah was to set up on earth, at the end of the whole earthly course of the world, where all the righteous of all times should live together in holy communion. As the world had been created in six days; and, according to Psa. 90:4, 'a thousand years in the sight of God are as one day,' so the world was to continue in its hitherto condition for six thousand years, and end with the thousand years of blessed rest, corresponding to the Sabbath. The crass [gross] images, too, under which the earthly Jewish mind had depicted to itself the blessings of the millennial reign, had, in part, passed over to Christians. Phrygia, the natural home of the sensual, enthusiastic religious spirit, was inclined to the diffusion of this grossly conceived Chiliasm."

Papias, bishop of Hierapolis, published many strange traditions respecting the physical pleasures to be enjoyed during the thousand years of Christ's earthly reign. He also records many miracles of the apostolic times which are not mentioned in the New Testament. Eusebius denominates him a man of unlimited endowments, and of unlimited credulity. "The injurious consequence of all this was, to foster among Christians the taste for a gross, sensual happiness, incompatible with the spirit of the Gospel, and to give birth, among educated heathens, to many a prejudice against Christianity." "From what we have just said," adds Neander, "it is not to be understood, as if Chiliasm had ever formed a part of the general creed of the church." This is the highest authority for accuracy and impartiality which can be cited.

(To be continued.)

## Fall of Sebastopol.

"SEBASTOPOL est prise," said the Emperor of the French, when the news of the battle of the

Alma reached him; but, alas! many long months and many deep miseries lay between the allies and that great consummation. The contradiction of that premature report produced a feeling of deep depression at the moment, and has made a wise public very cautious in the reception of similar announcements. Any one walking along our leading thoroughfares last Monday night would have witnessed a scene of strange agitation and excitement—men knew not what to believe. Each was asking his neighbor, "Is the report to be trusted?" for while the capture of the Malakhoff rendered the news highly probable, the memory of past disappointments forbade too eager hopes. On Tuesday morning assurance gained on fear, and the people of England gave themselves up to joyful emotions. The prevalent sentiment was, "The death-blow is struck—the object is gained—peace must speedily be restored." Such expectations are probably premature, though we have now a most substantial groundwork, on which the most hopeful anticipations may be fairly built. Sebastopol has fallen. The object of such fierce contentions, for every stone of which two mighty armies were ready to shed their blood like water—the scene of some of the bloodiest encounters on record—is a heap of blackened ruins, and in full possession of the assailing force. Our anticipations of last week have been promptly realized—the beginning of the end was nearer than we deemed. The evacuation of the south of Sebastopol must ere long be followed by the abandonment of the northern defences and the entire cession of the fortress; and the Crimea, for which Russia has lavished blood and treasure unsparingly for a century, must pass into the hands of her foes. We have no belief that the resistance can be protracted. What advantages the south side of the harbor affords for the bombardment of the present position of the Russians, does not appear. A few days will give us clearer insight, and enable us to form surer anticipations; but, meanwhile the joy of the country is exuberant. Men look in each other's faces, as if a burden were lifted off every heart—you can read in every heart—you can read in every eye the news, "Sebastopol has fallen."

The siege, in the hands of the allies, has progressed with the calmness and certainty of fate. The brilliant episodes have been few, but the steady and stern progress has been resistless. From the moment when the allies sat down before it, Sebastopol was a doomed city. A man or a nation, isolated, must soon touch the limits of his strength. Our strength lies in communion. The extent of our communion with others is the measure of our force. The man who wraps himself round in the mantle of selfishness, and elects to stand on what strength is in him, is soon swept away; while the man who cultivates relations, and receives and proffers rich ministries, can stand, for all things are on his side. The allies had the world to sustain their strength. Russia was alone. The age is come in which selfish isolation in men or in nations will be felt to be weakness—concord will, henceforth, be the strength of men. This war has opened a new era, and proved that the very strongest cannot stand against the righteous combination of mankind. For some months the vast resources of Russia enabled her to maintain a position which promised success. But the limit was soon reached, and her late efforts have but borne witness to the greatness of her extremity, the depth of her despair. The battle of the Tchernaya was a reckless enterprise; lost, it necessitated the surrender of Sebastopol. Nothing but the sense that it was a last chance could have justified that fearful assault; the allied generals seem to have gathered, from the desperate fury of the attack, which was so gallantly repulsed, that the end was near. The French have won the honor of this conquest, but Alma and Inkermann have already covered our troops with fame. Doubtless all strove with what might was in them; the mass of French troops, concentrated on a given point, enabled them to triumph over the mass of their foes. Far from

envying our gallant allies this final success, we heartily rejoice in it; and our brave fellows would be the first to congratulate their ancient enemies on their heroic deed. The last scene would appear to have been in full harmony with the character of the war, which has been more than commonly fruitful in carnage. Not by peaceful surrender, but by bloody battle, slaughter, and devastation, was it appointed, that Sebastopol should pass into the hands of her foes. When the details are fully known, they will probably form a dark chapter in the annals of war. Prince Gortschakoff congratulates his government on having effected the passage of the harbor with comparatively small loss. But what the storming of the Malakhoff cost, and the scenes of confusion and terror amidst which the resolution to abandon the fortress was formed, does not appear, and perhaps never will be known. The defence has been protracted to the last possible moment, the expenditure of life has never been a question with the Russian commanders, and bravely have the devoted battalions obeyed their behests. But the cost of the defence during the last few weeks must have been very terrible, and we may well believe that they have left the Russian forces dispirited, demoralized, and incapable of any real resistance to the arms of the allies. Of the fleet with which Lord John Russell dealt so tenderly at Vienna, not a single vessel remains. Many of the ships have perished by fire; the rest were sunk to keep them out of our hands. Its one dark exploit at Sinope has been fearfully avenged. The admirals sleep in their bloody graves; the Czar rests at last in the mausoleum of his race; the sailors must have shared fully in the sufferings and losses of the siege; and now the ships themselves, which were the instruments of the massacre, have gone down beneath the waves. The country waits with eager impatience for the next despatches, to learn whether the beaten army can make a stand, or must evacuate the Crimea. What counsels prevail amidst the confusion and dismay which the news must have created at St. Petersburg we shall learn probably ere many days. But whether Russia has received sufficient chastisement, or whether the struggle be feebly protracted still, the funeral pyre of Russian domination in the Euxine was kindled by the flames which lit with their lurid glare the fall of Sebastopol.—*London Christian Times*.

## The Works of Dr. Cumming.

WITHIN a few months the writer has been reading the works of the distinguished London Divine, Dr. Cumming, published by J. P. Jewett & Co., of Boston. These works have been highly commended by the press generally, and their circulation has been quite extensive. The writer responds most heartily to the good things which have been said of these volumes, and, of course, he cannot sympathize much with certain criticisms of the same which have come to his notice. It is more particularly with reference to those criticisms that he is led to speak as follows:

This distinguished author is a well known Millenarian, and it is said that his works are colored with his peculiar views. It is freely granted that the theological scholar can perceive the Millenarian direction in which the thoughts of the author run; but the common reader, whose mind is not occupied by doctrinal differences, is not likely to be impressed in this way. Grant that the aforesaid views of Dr. C. are traceable in his writings; are they more so than the certain peculiar views of Dr. Emmons and Dr. Woods, not to mention others, in their works? These two eminent divines entertained views quite different upon one or two important points; and these have contributed not a little to make them both marked men. Emmons would scarcely have been Emmons, and Woods would scarcely have been Woods, without those characteristic sentiments. Still, no orthodox



person objects materially to the writings of either on this account. In like manner, it appears to me, the most critical reader may regard the works of the London divine. So far as we have read his volumes, (we have not read all of them) they are not tinged with the above-named particular doctrine to a greater degree than are the writings of the different schools of orthodox theology, in our own land, with their respective differences. If this be true, there is no occasion for any severe criticisms upon this feature of his works.

For general religious reading in the family, the volumes of Dr. C. are not surpassed by anything in the book market. It is a fact that even in Christian families few published sermons are read; not because there are none to be had, but they are usually so stiff and prosaic that the common reader goes to sleep over them. Publishers sell very few volumes of sermons except to clergymen, at the present time, and it has been so in former times. For this reason, it is a cause for rejoicing that "a spicy," "taking" writer of sermons is giving to the world the fruits of his study. There is a witchery about the style of Dr. C., in connection with his power of illustration, that entrances the reader. A layman remarked to me, "I have been reading Dr. Cumming's 'Church Before the Flood,' and I never read any sermons like them." Then naming a particular sermon, he remarked, "I have read that three times, and was as much delighted the last as the first time." I doubt not that this is the case generally with religious readers. Nor is it difficult to learn the reason. For the author excels in vivacity of style, richness of thought, and illustration, and originality. He weaves into his discourses just enough of figurative language to keep the reader wide awake, and interest him to the end. All the foregoing qualities are attractive to the common reader, and nearly all of these have been wanting in a larger part of the volumes heretofore published. Almost any family, of ordinary intelligence, would be deeply interested in reading these writings upon the Sabbath, and this is no small compliment to the author. For, hitherto, as has been said already, our books of discourses have been so profoundly dull that few Christian people have pretended to read them. It is believed that such works as those of Dr. C. would keep out of families many of those religious novels which are flooding the land, and only a small portion of which ought to be tolerated by Christian people.

The "Scripture Readings" of Dr. C. are exceedingly well adapted to the wants of the family. The same characteristics belong to them as to his sermons, and these render them entertaining. The author finds food where most other commentators whom I have read find none. He makes the Bible appear more beautiful than ever before, and often opens "a world of meaning" in the smallest incident. True he sometimes expresses sentiments which I do not receive, and so does Dr. Woods and Dr. Taylor, not to mention other Doctors. But there is so much originality, beauty, thought and illustration in all his comments, that the mind does not tire in reading. At the fireside altar, as a part of morning and evening devotional exercises, these "Readings" cannot fail to interest and profit almost any Christian household.—*Congregationalist*.

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,  
CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

I. And, first, did not this answer very notably and distinctively to the general state and history of the Roman empire for the 80 or 90 years succeeding John's banishment? that is, from Domitian's death, A. D. 96, throughout the successive reigns of Nerva, Trajan, Hadrian and the two Antonines, until the accession of Commodus, and triumphant peace made by him with the Germans, A. D. 180; or indeed, yet a year or two farther on, to the completion of his Germanic successes, and coincident primary deterioration of his government in 183 or 184? I turn to Gibbon, whose History, by a singular coincidence, in respect of commencing date, as

well as of subject, agrees with the Apocalyptic prefigurations: and find him, just as in his first Seal's symbolic sketch, deferring for a while to enter on his great subject on the decline and fall of the Roman empire; in order, in the first place, to describe its glory and its happiness in this precise æra, as being that which immediately preceded its declining. In fact, he makes it the bright ground, if I may so say, of his historic picture; whereon to trace out afterwards more effectively in dark coloring, the successive traits of the empire's corruption and decline.

He represents it (and his representations are well confirmed by the original histories remaining to us) as a "golden age" of prosperity, union, civil liberty, and good government; a period "unstained with civil blood," (like the white of the first Apocalyptic horse, in contrast with the red of the second,) and "undisturbed by revolution;" a period remarkable, both at its commencement and at its close, for very wonderful and almost uniform triumphs in war, whereby the glory of the empire was illustrated, and its limits extended; and of which the middle interval, though not without occasional wars, (always successful) on the frontiers, was generally a time of profound and happy peace. In short he thus sums up his view of it:—"If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus."

I said that the wars of the Romans during this period, were all but uniformly triumphant. And, not to rest on Nerva's primary Pannonian triumph, which instantly, as the new æra opened, served to mark the return of victory under it to the Roman banners,—I say, not to rest on this, who knows not of the triumphs under Trajan, the Roman Alexander, by which Dacia, Armenia, Mesopotamia, and other provinces, were, in the course of the first twenty years of the period I speak of, added to the Roman empire? The forty-three years which followed, constituting the reign of Hadrian, Antoninus Pius, were years for the most part of honorable and glorious peace: of peace unbroken indeed except by the Jewish war under Hadrian, confined to a single province, in which the rebellion of that unhappy people was put down with fearful slaughter; and those lesser wars under Antoninus Pius on the frontiers, just before alluded to, which served not only to exercise the Roman legions, as Gibbon expresses it, but also, to illustrate Rome's still realized destiny, as "to conquer."—After this, however, and towards the conclusion of the octogenarian period that I speak of, wars arose again, and of the most formidable character. From East and West, North and South, it seemed as if the whole barbarian world had been stirred from its very foundation, to overwhelm the envied glory and prosperity of the empire. And, on the sudden uprising, once and again, and a third time, alike on the Euphratean and the Danubian frontier, the Roman frontier army was overthrown. But so soon as the imperial strength had gathered itself against the invaders, not only was the invasion on either side, and in every case repelled, but the war carried triumphantly into the invaders' own territory. The Parthian war was successfully ended by the total overthrow of that people, the capture of the chief Armenian and Parthian cities, Artaxata, Seleucia, Ctesiphon; and readdition to the great Mesopotamian province, which originally conquered by Trajan, had, from motives of policy, been voluntarily ceded by Hadrian.—And even in the most mighty of all those wars, the Marcomannic, victory after victory still attended the Roman standards under the second Antonine; till the German barbarians, driven into their forests, were reduced to submission.—So that the destiny assigned to the white horses' rider, "and to conquer," continued to be realized by the Romans, even to the end of the period under review. And as the magnificent Column of Trajan still remains at Rome,\* the just memorial of the triumphs of its commencement, so it has been ordered that there should remain also that of Antoninus Aurelius, the magnificent although inferior monument of those of its close.

II. Thus far of the empire's triumphs and prosperity during the next coming æra. But whose the influential agency that would cause it and them? In other words, who the agents personified by the rider? Now to ourselves what is related of the reigning emperors throughout this æra,—their absolute authority, for under them "the Roman empire was governed by absolute power under the guidance of virtue and wisdom," "the armies being restrained by the firm and gentle hand of four successive emperors," and their power used only to cherish the national happiness, advance its prosperity, or guide it to its triumphs,—must at once have

\* On the top of this column Trajan's ashes were placed in a golden urn; a triumph having been previously celebrated to his image, in place of himself. A thing unparalleled!

suggested them as the persons symbolized. As Gibbon says, "The delight was theirs of beholding the general happiness of which they were the authors." Nor were the visible symbols wanting in the vision, to foreshow the same to the Evangelist. First the rider's white horse might suggest it; white having been both in earlier times the chosen color for horses used by Roman generals in their triumphs, and still by Roman emperors. Then the crown given him would seem sufficient absolutely to confirm this impression: the triumph and triumphal crown-wearing having been from the time of Augustus all but withdrawn, as too great an honor, from subordinate generals; and appropriated, as his own proper distinctive, to the reigning emperor.

It so happens, indeed, that as regards this very point an objection has been made, to the effect that the diadem, not the στέφανος or crown would have been the badge represented, if Roman emperors had been symbolized: and that, in fact, instead of the presentation of the crown fixing the meaning to individuals in that high office, the want of the diadem positively precludes the idea of their being the persons meant. But the objection has been founded evidently on misapprehension. The respectable writer objecting, (and I believe he is not alone in it,) seems to have confounded either between the kingly or imperial offices, or between the practices of the earlier or later Roman emperors.—Let me explain.—By the emperor, or emperor, up to the time of Augustus, was meant, as is well known, simply the victorious Roman general, saluted with that title by his soldiers on the field of battle, and with the triumph and its coveted honors and insignia following. Now though with Augustus and his successors the most absolute monarchical power attached to their emperorship, yet it was their policy to veil it under the old military or imperial badges.—Hence their public insignia (of which the mock robing and crowning of Jesus by the Roman soldiery is an affecting remembrance) were still the laurel crown and purple robe. The assumption of the diadem, or broad white fillet set with pearls, viewed as it was by the Romans as a badge of oriental despotism, and of the servitude of subject vassals, these emperors carefully shunned. The remembrance long remained with them of the feelings exhibited by the Roman people, on its being offered by Antony to their great ancestor, Julius Cæsar; inasmuch that it was considered an act of madness on the part of Caligula, (and the act was quite isolated,) to attempt to assume it. Abundant memorials exist to show that, all through the time to which our first Seal refers, the crown remained the badge of Roman emperors, the diadem of barbarous kings. In fact not till about the time of Diocletian, near 200 years after St John's banishment to Patmos, was the diadem adopted by the Roman emperors: the innovation being accompanied both with the other insignia, and even the adoration too, attendant on eastern royalty.—The change constituted an epoch in Roman history; and one markedly noticed, as will hereafter appear, in the Apocalypse. Thus then about Diocletian's time, and thenceforward, but not till then, the diadem was the imperial badge—for a century or more conjointly with the laurel,\* then I believe exclusively. So that whereas, with reference to such a period as the close of the fourth century, it would have been an impropriety, and with reference to the sixth an anachronism, to represent the στέφανος, or laurel crown, as a badge of empire, on an imperial or royal head,—just as much, and indeed still more it would have been an anachronism to represent a Roman emperor of the two and a half first centuries with a diadem.

Thus the objection has only led us to see the more clearly the exact chronological propriety, as well as the personal distinctiveness, of this particular emblem in the first Seal's hieroglyphic.—And I cannot but add that the very going forth of the Apocalyptic rider, and presentation of the crown to him, were yet additional points of resemblance in the symbolic picture to the imperial usages at Rome in the time of St. John. For an emperor's going forth to war was an occasion perpetually taken by the senate to express their good wishes, and their auguries of success, often in those cases falsified: and in token thereof, medals were struck; depicting the emperor galloping forth on horseback, striking down an enemy, and with the legend, *Profectio*, or *Expeditio Augusti*. Further, supposing that success had already begun to favor him in the war, they had a mode of expressing the successes accomplished, as well as those that might be anticipated for the future. He was pictured, it might be, with a captive enemy prostrate at his horse's feet; or else, perhaps, whether on a tri-

\* Hence the laureated heads of the Constantinian emperors, for example, often seen on the imperial medals of that period.—But the proper badge of royalty was at that time understood to be the diadem. Thus when Constantine's corpse lay in state, we read in Eusebius that it was arrayed in purple and with the diadem, as the royal insignia.

umphal arch, or on terra firma, as going forth between trophies and captives: and with Victory in either case crowning, or with crown in hand preceding him. Such is the device on a medal of the emperor Cladius, with the exergue "De Britannis" underneath, in memorial of his conquest of Britain; such, more fully, that on another, which depicts a triumphal arch erected to that emperor's father Claudius Drusus, after victories over the Germans:—of which latter an engraving is appended. And I think that after viewing it, and considering what has been also further observed respecting the crown and the white horse, the reader will deem me justified in expressing the persuasion I did in the introduction to this chapter; to the effect that a person conversant, like St. John, with the Roman usages of the age, could scarcely but have had suggested to his mind, a priori, by these emblems of the first Seal, the idea of a Roman emperor speeding forth to victory.—It is observable that medallist memorials still remain of the five several emperors in question, depicting them, more or less fully, under guise of these self-same semi-Apocalyptic devices:—the two chief conquerors Trajan and M. Aurelius riding forth, as in the *Profectio Augusti*; and all five either crowned, or with the crown held out to them by Victory. And in their cases, we know, the medals spoke truth; not, as in some other cases, mere false flattery.

One objection however may still present itself, one difficulty seem to stand in the way of this our imperial application of the prophetic symbol;—I mean the fact of the rider having a bow in hand. For the weapon represented in the hands of Roman emperors, on medals and other extant monuments of antiquity, is generally the javelin; sometimes the sword; never, so far as I know, the bow. And hence indeed Vitrunga,—though not unconscious of the general fitness of the emblem of a crowned rider on a white horse, going forth conquering and to conquer, to depict the æra of prosperity and triumph under the five Roman emperors whose reigns followed next after the date of the Apocalyptic visions,—yet argues that the bow was an Asiatic and barbarian weapon and badge; and purposely inserted in the hieroglyphic, to divert the thoughts of the observer from the Roman empire and emperors. In which view he has been followed by other commentators.

But is this correct? Was the bow a badge of Asiatic and other barbarians only? Was there not one particular province and people, among the provincials of the Roman empire, of whom it was also distinctive? distinctive not equally alone, but almost even more than any of any barbarian people whatsoever? If the reader will consult the records of antiquity, he will find, if I mistake not, that such was indeed the case with the island and islanders of Crete. Alike their colonial origin, mythological traditions, legends, military history, and manufactures, attest this peculiar connection of the Cretans and the bow. As to their origin, it appears from ancient authors that Crete was originally peopled, in part at least, from that part of Palestine situate on the Mediterranean coast, which was by the Arabs called Keritha, and by the Syrians Creth; its inhabitants bearing the similar Hebrew appellation Crethim, or, as the Seventy have translated it, *Κρητες*:—respecting which Crethim, Bochart adds, that they were noted archers, some of them employed by David as his life.\*—It is Sir Isaac Newton's supposition that Crete was thus peopled from Palestine about 1045 B.C., when many of the Phœnicians and Syrians fled from King David into Asia Minor, Crete, Greece, Lybia. Others date the migration earlier. But, whatever the epoch, this is certain, that in Crete itself, the archery habits of the Syrian Crethim colonists, as well as their name, remained. The earliest traditional legends of the Cretan islanders ascribe a similar pre-eminence in the art to those of their forefathers that were in the island native-born. It is told us by Diodorus Siculus that Apollo (the Cretan Apollo) was affirmed in these legends to have been the first inventor of the bow, and how he taught the natives archery; whence their superior skill in the art before and above all other men. (Memorial Cretan medals are still extant, some with the device of Apollo and his bow, some of Diana and her bow, and the inscription *Κρητων Κρητες*.)

To be continued.

\* See 2 Sam. 8:18, 15:18, 20:23, 1 Kings 1:38, 1 Chron. 18:17: in all of which places, the word, though in our translation rendered Cherethites, is in the original Crethim; and this word by the Chaldee Paraphrast interpreted archers.

## Allocution of Pope Pius IX.

ALLOCUTION ON THE AFFAIRS OF SPAIN AND SWITZERLAND.

"Venerable Brothers—You all know, venerable brothers, that less than four years ago we spared neither anxiety, deliberation, nor labor



for the interests of the ecclesiastical affairs of Spain. You know the convention concluded by us in 1851 with our very dear daughter in Jesus Christ, Mary Elizabeth, Catholic Queen of Spain, which convention was solemnly promulgated as the law of the state in that kingdom. You are also aware that in this convention, among many other things enacted for the protection of the Catholic religion, it was, above all, decreed that this august religion, continuing to the exclusion of every other form of worship, to be the sole religion of the Spanish nation, should be maintained as formally throughout the Spanish dominions, with all the rights and prerogatives which it should enjoy according to the law of God and the canonical law; that education in all public and private schools should be entirely conformable to the Catholic doctrine; that in the exercise of the episcopal charge, and in all things that pertain to the exercise of ecclesiastical authority, and of the sacred order, the Bishops should enjoy that full and entire freedom which the sacred canons prescribe; that the Church should have the full and free enjoyment of its natural right to acquire in all respect, legitimate title to new possessions, and that this right of property in the Church should be inviolable with regard to the estates which it then possessed or should afterwards acquire. Affairs being thus regulated, we reposed in the confidence that our cares and solitudes had been successful, and that, in accordance with our wishes, the Catholic Church should be seen to flourish and prosper more and more in Spain; and this confidence was the greater in proportion as this great nation glories in its profession of the Catholic religion and in its attachment to the chair of St. Peter.

"Meanwhile, with heart full of astonishment and grief, we have seen what we could never have thought possible, the convention of which we have spoken, broken and violated with impunity in this kingdom, not only against the will of the Spanish nation, but in defence of its protest and the manifestation of its grief, and new outrages committed against the Church, its rights the Bishops, and the sovereign power of our person and the Holy See—outrages such as oblige us to express our affliction to you, venerable brothers. Laws have been passed, which, to the great injury of religion, destroy the first and second articles of the Concordat, and which ordain the sale of the property of the Church. Various decrees have been published by which Bishops are forbidden to confer holy orders, and the virgins consecrated to God prevented from admitting others as novices in their own institute, and by which it is ordered that the lay chaplainships and other pious institutions shall be completely secularised. As soon as he had learned that such grave offences had been proposed against the church, against ourselves, and against this Holy See, we have, without delay, in accordance with the duty of our charge, whether by our Cardinal Secretary of State, or by our Charge d'Affaires at Madrid, energetically protested and reclaimed against everything which the Spanish Government had dared of this nature. We have, moreover, caused it to be notified to this government that if the law for the sale of ecclesiastical property were not rejected, our acclamations would be communicated to the faithful, that they might abstain from the purchase of such property. We also remind the Cabinet of Madrid of what we had clearly and openly expressed in the Apostolic letters relative to the concordat, that if the engagements entered into by this concordat should ever, as they now so gravely are, be violated or broken, we should regard as null and void the concession made by us with respect to this concordat and by which we declared that the purchasers of ecclesiastical property sold prior to its conclusion should not be in any way disturbed, either by ourselves or by the Roman Pontiffs, our successors.

"Not only have these our just acclamations been useless as well as the remonstrances of the Bishops of Spain, but many of the venerable Bishops who themselves had, with such good right, opposed the aforesaid laws and decrees, have been violently torn from their dioceses and banished elsewhere. You perceive, Venerable Brothers, with what affliction we are struck at beholding all our cares and solitudes for the ecclesiastical affairs of the kingdom thus rendered fruitless, and the Church of Jesus Christ there again endures the greatest evils—its liberty, its rights, our authority, and the authority of the Holy See, are trampled under foot. For this reason we have not permitted our Charge d'Affaires at Madrid to remain there any longer, and we have ordered him to quit Spain and return to Rome. Our grief is great at the idea of the perils in which the illustrious Spanish nation is placed in regard to religion by this new disturbance of sacred affairs, that nation whose zeal for the cause of Catholicity and merits in the eyes of the church, of ourselves, and the Holy See, render so dear to us. But as the duty of our apostolic ministry requires absolutely that we should defend with all our power the cause

of the church which has been so divinely confided to us, we cannot avoid expressing openly, publicly, and in a most solemn manner, our complaints and remonstrances.

"Therefore, raising our voice in the midst of you, we complain of all that the lay power has done, and still does, unjustly in Spain against the Church, its liberties and rights, and against us, and the authority of this Holy See, and we especially deplore, in the strongest manner, the violation of our solemn concordat in contempt of the law of nations, and the interruption of the just authority of the Bishops in the exercise of the holy ministry, violence employed against them, and the usurpation of the patrimony of the Church, in defence of all right human and divine. Moreover, in virtue of the apostolic authority, we reprove, abrogate, and declare without value or force, and null and void, as regarding the past as the future, the laws and decrees aforesaid. Finally with all the authority we possess, we admonish the authors of all those audacious acts, we exhort and supplicate them to consider seriously that those who fear not to afflict and persecute the Church of God cannot escape the hand of the Almighty.

"We cannot now avoid felicitating our Venerable Brothers, the Archbishops and Bishops of Spain, and giving them the praise they so well deserve for fulfilling their duty regardless of danger, raising their episcopal voices with perfect unanimity of view, thought, sentiment, and ceasing to defend the cause of the church with equal constancy and courage. We owe, also, especial praise to the faithful clergy, who neglected nothing to satisfy the obligations imposed on them by their vocation and their duty. We also give the praise due to so many distinguished Spanish laymen, who, signalling themselves by their piety and devotion for our holy religion, for the church and for ourselves and the Holy See, have gloried to defend energetically the rights of the Church by word and writing. Sighing, in the fervor of our apostolic charity, over the deplorable situation in which this illustrious nation, so dear to our heart, and its Queen are placed, we earnestly supplicate the good and powerful God to deign, in his boundless mercy, to protect, console, and remove from all dangers, this people and their sovereign.

"We also wish to say to you, Venerable Brothers, that we suffer inexpressibly from the deplorable state to which our most holy religion is reduced in Switzerland, and especially, alas! in some of the principal Catholic cities of these confederated cantons. There the power of the Catholic church and its liberties are opposed, the authority of the Bishops, and the Holy See trampled under foot, the sanctity of marriage and of an oath violated and despised, the seminaries of the clergy and the religious communities either entirely destroyed or completely subjected to the will of the civil power, the collation of the benefices and the ecclesiastical property usurped, and the catholic clergy followed and persecuted in the most deplorable manner. We now rapidly indicate to you those events, so sad, over which people cannot sufficiently lament, and which deserve all reprobation; but our intention is to speak to you another time on this painful subject.

"Meanwhile, Venerable Brothers, let us never neglect to pray and supplicate, day and night, with fervor and constancy, the most clement Father of Mercies and God of all consolation, to aid with the power of his arm His holy Church, assailed from all sides by so many casualties, and to defend and save her from all the adversities which afflict her."

### Lines:

TO A SUFFERING SAINT.

"It is better for you to be whipped to heaven with affliction; than coached to hell with all the pleasures of the world."—*John Flavel, A.D. 1691.*

Weary sufferer, why this sadness?  
Why do tear drops fill thine eyes?  
Do no rays of light and gladness  
Beam upon thee from the skies?

While thou hast protracted sickness,—  
Many a dark and lonely hour,  
Thy God exerts his strength in weakness,—  
He is still thy Shield and Tower.

When temptations fierce assault thee,  
Yield not to the tempter's charms,  
For thy God can yet exalt thee—  
He will fold thee in his arms.

Is thy soul within thee sinking  
With a dread of future ill?  
Faint not, while the portion drinking,  
For thy Maker loves thee still.

Hear Him from his throne in heaven,  
Speaking to thy wearied mind,—  
"Fear not, faint not, I have given  
My own Son to save mankind."

As a parent, with compassion  
Gazes on his suffering child,

So the Priest of our profession  
Has a spirit meek and mild.

We know that all things work together  
For our good if we are his,  
And all changes whatsoever  
Serve to bring us endless bliss.

Let afflictions and diseases  
Beat upon our languid breast,  
Winds they are, or gentle breezes  
Wafting us to heavenly rest.

Though from loved ones often parted,  
And good health is not thy boon,  
Take courage, soul, be not faint-hearted—  
Better days are coming soon:

When your times on earth are ended,  
When you reach the other shore,  
Smiles with tears will not be blended,  
Pains and griefs will then be o'er.

Surely then, "this light affliction"  
Will be in "a moment" past,  
And "an eternal weight of glory"  
Be thy recompense at last.

Those who reach the holy city  
Bid adieu to every ill,  
And never will a mournful ditty  
Fall from tongues on Zion's hill.

J. M. ORROCK.

### Popular Poisons!

AN APPEAL TO THE 30,000 CLERGYMEN IN THE UNITED STATES.

YOU, my brethren, do not believe the common use of tobacco is a sin. Your hearers, I can assure you, if properly addressed, would have a different opinion. Let the affinities of this habit be portrayed before them,—its tendencies to indolence, poverty, strong drink and crime,—let them see that the habit does a well man no good, but much harm; that it wastes time, invaluable time; that it squanders a frightful amount of property; that more is paid for it than for education or religion, the army or navy, and they will promptly acknowledge it to be a sin. Beseech your young men "to do themselves no harm." Assure them that this habit tends to make them lank and lean, sallow and sickly, and is a violation of the laws of life, and they will acknowledge it to be a sin. In a fraternal manner, remind some in your church that this drug is their idol; that it has their last thought at night, and their first in the morning; that they shorten their prayers in their families and closets to reach it; that they are wretched in prayer-meetings without it, and often much stupefied by it; and they will probably believe all you say, acknowledge the habit to be a sin, and make tearful efforts to relinquish it.

As I now write, I receive a letter from a missionary in the Sandwich Islands, which states that the churches there consider this habit as sinful, demanding discipline, and act accordingly. How long shall churches in Pagan lands excel ours in purity of doctrine and practice?

Ah! my brethren, deal with this sin with half the plainness with which pulpits deal with foibles which should be beneath their notice; beseech men to abstain from this, as a fleshly lust, which wars against the soul; beseech them to present their bodies holy and acceptable unto God, which is not done while thus defiled! Urge upon them the great command to love God with all their soul, and show them that this is not obeyed by the inebriate on tobacco, any more than by the inebriate on alcohol, and your hearers will respect your logic and fidelity, and you will soon see that this habit is a sin; for whole congregations which you will address will pronounce it such. This fashionable, all-pervading habit is a great sin. It is destroying millions of men! It is stealing the march on our whole race; and Turkey, Holland, and Mexico, are going down under its withering power, and God forbid that America should follow in the mournful track!

I devote my time, and my humble acquisitions, to the thankless task of calling attention to this evil.

I make no apologies, brethren, for this boldness of speech. I assail a noxious, noxious abomination, at war with Christianity and civilization, and which springs from the depths of heathenism. God of Heaven! deliver churches of Christ from "filthy dreamers, who defile the flesh and spirit" by this polluting drug! Purge, O! purge American pulpits from this impurity! Then a ministry of less smoke, and more fire, shall assault this iniquity and other iniquities with success, achieve more for the nation, for God—and man.

Yours fraternally,  
GEORGE TRASK.

Fitchburg, (Mass.), 1855.

### Foreign News.

HALIFAX, Oct. 9th.—The mail steamship

Canada, from Liverpool Sep. 29th, arrived here at 7 20 p.m.

The following dispatch has been received via Hamburg.

ST. PETERSBURG, Sep. 26.—Prince Gortschakoff reported under date of 23d inst., that "The allies had landed 20,000 men at Eupatoria, and that he [the allies] has now 30,000 men on the Russian flank. Yesterday the allies attacked our infantry, who retreated to the heights over Rusta."

Another dispatch from St. Petersburg, Sep. 28th, says: "Prince Gortschakoff reports, under date of 26th, that on the previous day 33,000 of the enemy had debouched from Eupatoria, and occupied the neighboring villages on the left flank."

The Cossacks had taken twenty-five prisoners, who were foraging at Kertsch.

SEBASTOPOL, Sep. 16th.—The Russians are fortifying the north part, and are constructing new batteries. The French are advancing their cavalry, and a column of infantry toward Bakhshierai by the Baidar Road.

Sebastopol is to be razed, and the basins filled up.

A fearful tempest has occurred at Sebastopol, accompanied by heavy rain.

On Sep. 17, Prince Gortschakoff reports from Sebastopol, that "The allies have attempted nothing yet on the north side. The enemy is concentrating his forces between Balaklava and the Tchernaya, and constantly reconnoitres our left wing."

The allies are actually preparing for a campaign. From three hundred to four hundred deserters, most of them Poles, have arrived at the allied camp. They relate that the demoralization of the Russian army was most complete, and that such was the conclusion from the first moment of the attack; that the soldiers, exhausted with fatigue, remained for twenty-hours without provisions. The loss of the Russians is estimated at 18,000 men.

A correspondent of the Paris *Patrie*, under date September 26th, says: "Ever since their retreat, the Russian have continued to fire shells at us, and it would be a mistake to suppose that our armies in Sebastopol are beyond range of the enemy's batteries on the Northern shore and on the plateau. The balls from Fort Constantine reached beyond Strelitzka bay, and they very easily throw their projectiles into the town. As to the batteries of the other forts, some of the guns in them are so powerful that they can carry shot right over the town and do execution in the advanced siege works, but although the Russian fire does not cease, it is not very active."

The Artillery and Engineers in Sebastopol are everywhere at work. Fort St. Nicholas, which was left almost intact, has been fortified, and its cannon already replies to the enemy. Any attempt of the Russians to return to the place is wholly out of question.

The Grand Duke Constantine arrived at Nicolaef on the 20th.

It is said the Czar himself would shortly visit Nicolaef to superintend the winter Crimean campaign.

A letter from Berlin dated 23d, says: "Various circumstances at St. Petersburg seem to indicate that Prince Gortschakoff will soon evacuate the forts to the north of Sebastopol, those forts being only strategic points, but great preparations are being made by the Russians for a winter campaign."

The Russian Treasury had received large sums of money through Berlin. English war material was constantly passing through Prussia for the army.

On September 17, the Turkish troops at Constantinople, intended for Asia, had been sent to Eupatoria.

THE WAR IN ASIA.—Dispatches received from Vienna state that Kars is greatly straitened for provisions, the garrison being obliged to eat horse flesh.

The Anglo-French contingent will go to Trebizond, and be placed under the command of Omar Pasha.

Advices from Trebizond dated the 6th inst., announce that the Russians had abandoned Erzeroum, and are at Malagulemia.

GREECE.—Letters from Athens state that the news of the fall of Sebastopol had produced the greatest consternation among the partisans of Russia, who were always boasting of the impossibility of the allies succeeding. The Ministers waited on the French and English ambassadors to offer them their warmest congratulations.

The question relating to M. Kellargi has not yet been solved.

DENMARK.—The Folkshing now in session at Copenhagen, has definitely approved, by a majority of 54 to 44, all the proposed constitutional changes.

NAPLES.—A circular has been given to the police authorities throughout the kingdom of Naples, says that although Mazza has retired from office, the policy of the government will be the same, and that no change is to take place in the



conduct of the police towards politically suspected persons.

By order of the King, the Minister of War, Prince Eschitalli, who opposed the arbitrary proceedings of Mazza, had also been dismissed.

AUSTRIA.—The Austrian Government has caused the publication of the following announcement in its acknowledged official organ, the *Austrian Correspondenz*.

"The new state of things may give occasion to a diplomatic contest, a sanguinary strife between Russia and the Western Powers, but will in no way affect the mediatory attitude of Austria."



## The Advent Herald.

BOSTON, OCTOBER 20, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

In the portion of Prof. S.'s article given in this week's *Herald*, he discusses his second proposition, that

"The doctrine of the pre-millennial advent of Christ, tested by history, is, in its origin, an error; in its maturity, a heresy."

Its being so depends solely on its being anti-scriptural. It would therefore be expected that a candid and logical Christian writer, would test the question by that unerring Standard. But Prof. S. having satisfied his own mind respecting the unintelligibility of the Scriptural teachings on the subject, can, of course have no hope that the question could be solved by any such appeal; and so he professes to test it by an appeal to history. How candid, logical and conclusive he is in his historical argument, our readers can judge.

He well knows that the advocates of pre-millennarianism base their opinions solely on the declarations of the inspired Word. Why does he not dare to meet their arguments? He knows that they claim that the Scriptures teach a literal, visible, and personal advent of the Son of Man, previous to the millennium,—that in support of this claim, they refer to Dan. 2d, as teaching the establishment of God's everlasting kingdom at the demolition of all earthly governments—to Dan. 7th, as teaching the personal coming, at the end of the 4th monarchy and the destruction of the Papacy when the kingdom is to be given to the saints—to Dan. 12th, as teaching the resurrection and advent in near connection with the end of the prophetic days—to Matt. 24th, as teaching that the end will follow the preaching of the gospel as a witness to all nations,—to Matt. 13th, as teaching that the children of the kingdom and the children of the wicked one will mingle together in this world till the end of it and that not till then will the righteous shine forth as the sun in the kingdom of their Father—to 2 Thess. 2, as teaching that the Papacy will continue till the second advent—to 1 Thess. 4, as teaching that that advent will be attended by the resurrection of the dead—to 2 Tim. 4:1 and 8, as teaching the synchronism of the advent and judgment, and also the advent with the reward of the just—to Rev. 11:15-18, as teaching the synchronism of the kingdom and resurrection with the sounding of the 7th trumpet, which all admit to be the commencement of the millennium—to Rev. 19th, as teaching the destruction of the nations and Christ's appearing at that epoch,—to Rev. 20th, as teaching the resurrection of the just at the commencement of that period; and to numerous other predictions, with which if he has not familiarized himself, as well as with the reasoning and arguments based on them, he is poorly qualified to discuss the theme he essays to do. Why does he avoid the consideration of all these proof texts, if he is able to meet and set aside what millenarians claim their teachings to be? He doubtless considers that in reference to this matter, "discretion is the better part of valor." We follow him through his historical argument.

In approaching this, he indulges in what he doubtless regards as some very shrewd and original witticisms respecting "men of one idea;" but

which are a mere collection of time worn, second hand, and oft-repeated apothegms, that have about as much relation to the subject, as his mode of testing millenarianism has to logical and candid reasoning. Empirics, hypotized and mesmerized men, spider theorists, raw and blustering polemicists, and self-inspired interpreters of prophecy, there doubtless are; but whether these prevail the more among pre, or among post-millennialists is not the question under consideration. Were that the point at issue, we should not shrink from attempting a diagnosis of the mental and spiritual diathesis of our Professor, as developed in the empirical effort under review. If he should prove to be a "raw and blustering polemic," and "transcendental dreamer and declaimer," we might prescribe for him his own alterant; for his historical effort does not show a very profound acquaintance with the subject—i. e. provided he is capable of discriminating and has honestly endeavored to deal justly in the premises. He forgets that in indulging in this tirade he is using a two edged weapon which may easily be turned against himself.

What does history teach respecting the subject under discussion? He says the pre-millennial advent "originated with the Jews and Judaizing Christians," and "that it was a part of the false and exaggerated notions of the Jews respecting their Messiah." So he affirms; but he forgets that he has not taken the first step towards demonstrating whether this was among their false or their true notions, till he has shown whether it is, or is not, in accordance with their Scriptural teachings. Unless all that the Jews believed was false and exaggerated, it does not necessarily follow that their believing this, is evidence of its falsity and extravagance. Prof. S. is doubtless logical enough to see the sophistry of his reasoning if he bases any evidence of the falsity of the doctrine, he opposes on the mere fact that the Jews believed it. Were all their views erroneous on all points? Then the doctrine of the forgiveness of sin, of the resurrection of the body were errors! Then is the belief in angels and spirits an error! Then was the belief of the good old Simeon and the pious Anna an error! Will Prof. S. adopt this alternative? The Jews believed some truths, and held some errors; and some of the truths they held were shaded by an admixture of error; but what was true and what was false must be determined by Scripture testimony.

Prof. S. adds farther, that the belief of the pre-millennial advent "was earthly and sensual in its character, and always productive of licentiousness and fanaticism."

A grave assertion this, to make of a belief that has prevailed in all ages, and cheered the Christian in all conditions and circumstances of life. Till he offers proof of it, it is simply necessary to say that his statement is untrue: "The facts *isn't* so." As a witness he has shown so prejudiced a judgment that his testimony in this matter would be set aside by any intelligent jury.

He first quotes Philo the Jew, to show the tradition of the "scribes and pharisees;" but what he quotes from Philo, makes no allusion to the pre-millennial advent, the question at issue; and though some modern millenarians do so believe, others do not, nor do we—yet if all did, its being false would not affect the epoch of the advent, which is entirely separate from any Jewish consideration.

Prof. S. next quotes from Kennicott, the Jewish tradition respecting the advent at the end of six thousand years from creation; but he shows no improbability of its truthfulness. He well knows that no millenarian receives this as anything more than a tradition, and as a not improbable result; and he well knows also, that whether true or false it does not affect the order of the advent and millennium; for not a few post-millennial writers refer to the same tradition as not improbably indicating the epoch of their millennium.

He next cites Neander as saying that "many" of the early Christians received from the Jews "the idea of the millennial reign, which the Messiah was to set up on earth, at the end of the whole earthly course of the world, where all the righteous of all times should live together in holy communion"—but denying that such, "had ever formed a part of the general creed of the church."

Whether it ever was, or was not a part of the general creed of the church can be better determined by the testimony of writers cotemporaneous to the times in question, than by that of one of a later period whose opinion is of value only as it accords with the testimony of previous writers. Neander does not deny that this ever formed a part of the church. His words are:

"If we find that Millenarianism was then extensively propagated, and are able to explain this by the circumstances of that period; yet we are not to understand by this, that it ever belonged to the

universal doctrines of the church. We have too scanty documents from different parts of the church in those times, to be able to speak with certainty and distinctness on that point."—*Hist. Phil. Ed.* 1843, p. 404.

Thus instead of denying that it was ever the universal belief, as Prof. S. evidently with design, has left us to infer that he did, he pleads the impossibility of determining it—throwing the burden of proof on those who claim that it was, admitting its extensive propagation, and, while he claims that its universality cannot be proved, also admitting that it cannot be disproved.

So much for Professor Sanborn's first witness in proof that a belief in millenarianism was not universal. Professor S. says he is "the highest authority for accuracy and impartiality that can be cited." But, we have shown that his words prove nothing for Prof. S. We will now show that earlier testimony than that of Neander affirms that it was the belief of all who were considered orthodox. In this connection we shall pass over the mere opinions of the fathers, and shall be limited to their testimony.

And first, respecting its origin. Professor S. affirms that the early millenarians took their opinions from the Jews. The early Christians themselves say that they did not; but that they received them from the Lord and his apostles. Shall we believe the statement of Prof. S.? or that of the early Christians?

Papias, bishop of Hierapolis, is admitted by Eusebius and Jerome, two anti-millenarians, to have been a disciple and personal friend of John the revelator. In giving the opinions which were held by the apostles of the Lord on this subject, he says that,

He "did not follow various opinions, but had the apostles for his authors; and considered what Andrew, what Peter said, what Philip, what Thomas said, and other disciples of the Lord."

Anti-millenarians say of Papias that he was of feeble intellect, and Professor S. echoes that cry. With them, dissent from their views is evidence of feebleness of intellect! We shall attend to that by and bye: for it is only necessary here to add that feebleness of intellect does not prevent a man from telling the truth, and the veracity of Papias has never been questioned.

We next have Polycarp, the martyr, who was also a disciple of John and a personal friend of Papias. Irenaeus, who was born near the commencement of the second century, writes of him:

"I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, the manner of his life, the form of his person, and the discourses he made to the people; and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and the things which he had heard of them concerning the Lord, both concerning his miracles and doctrine, as he had received them from the eye witnesses of the Lord of Life; all of which Polycarp related agreeable to the Scriptures."

Justin Martyr, a learned Greek, who was converted to Christianity about A.D. 130, affirms, that the doctrine was received, not from the Jews, but from John. He says:

"A certain man among us whose name is John, being one of the twelve apostles of Christ, in that revelation which was shown to him, prophesied that those who believe in Christ, should live a thousand years in Jerusalem."

Here we have three unimpeachable witnesses, the earliest that can be quoted, who unitedly testify that the views they held were received from the teachings of the apostles. And not one of their contemporaries can be referred to who makes any allusion to their being based on Jewish traditions—the only argument to substantiate which that can be used, is that the Jews held similar sentiments respecting the resurrection of the just and the restitution of all things; but which is no evidence that the early Christians relied at all on Jewish opinions, or on anything except the teachings of Christ and the apostles. Therefore those who ascribe their faith to Jewish origin, make a great mistake: for Justin Martyr and the other millenarian writers have affirmed directly the reverse. Nor did the first opponents of the doctrine ascribe it to the Jews, but to Papias, to Cerinthus and others.

The next question has respect to the universality of millenarian views. No one denies that there were heretics who denied this doctrine, as there were who denied the resurrection in the days of the apostles; but what was the generally received faith of the church, in the earliest period of its history? On this point Justin Martyr says:

"I and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned and enlarged according to the prophets."

Eusebius, an early opposer of the doctrine, says that "Papias was its author, and that by the generality of ecclesiastics following, it was afterwards received, owing to the antiquity of the man."—lib. iii. sec. 39.

Tertullian, born in Carthage about A.D. 160, testifies that it was customary for Christians of his times, "to pray that they might have part in the first resurrection. And Cyprian, who flourished about A.D. 220, informs us that the thirst for martyrdom which existed among Christians, arose from their supposing that those who suffered for Christ would obtain a more distinguished lot in his kingdom.

That all the early Christian fathers, whose sentiments on this subject were known, were pre-millenarians, and that not the name of any writer, or the least fragment of any writing in favor of the opposite doctrine, from the first two centuries of the church, has come down to us, will not be denied by any one who values his reputation. In proof of this we have Dr. Dodwell, who was very conversant with the fathers, who says: "The primitive Christians believed that the first resurrection of their bodies would take place in the kingdom of the millennium."

Chancellor Chillingworth, of the 17th century says:

"The doctrine of the Millenarians was believed and taught by the most eminent Fathers of the age next after the apostles, and was by none of that age opposed or condemned: therefore it was the Catholic [or universal] doctrine of those times."

Mosheim, whose candor as a historian is not surpassed by that of any one, affirms that previous to the third century, this doctrine had met with no opposition.

Bishop Russell, a determined opposer of the doctrine, admits that

"So far as we view the question in reference to the sure and certain hope entertained by the Christian world, that the Redeemer would appear on earth, and exercise authority during 1000 years, there is good ground for the assertion of Mede, Dodwell, Burnet and other writers on the same side, that down to the beginning of the fourth century, the belief was universal and undisputed."

Prof. Bush, a Spiritualist of the first water, but a gentleman of candor and veracity, and an excellent scholar, says:

"There is ample evidence that the doctrine of the Chiliasts was actually the Catholic faith of more than one century," and "during the first three centuries it was very extensively embraced."

The Infidel Gibbon, whose admissions in favor of the doctrine he ridiculed and opposed, are so much the more valuable, testifies that "The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ," that it "was carefully inculcated by a succession of Fathers, from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius," and that "though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers."

Bishop Newton says:

"The doctrine of the millennium was generally believed in the three first and purest ages."

Dr. Burnet says:

"The Millennial kingdom of Christ was the general doctrine of the primitive church from the times of the apostles to the Council of Nice, inclusively. According to the opinion of these Fathers, there will be a kingdom of Christ upon earth, and moreover in the new heavens and new earth."

Jeremy Taylor says:

"The doctrine of the millennium was in the best ages esteemed no heresy, but true Catholic doctrine."

Mr. Mede says:

"This was the opinion of the whole orthodox Christian church in the age immediately following St. John."

Mr. Maitland, of the first two centuries says: "As far as I know, no one, except such as were notoriously out of the pale of the church, had impugned the doctrine of the millennium, as held by Justin, or taught any doctrine contrary to it."

Dr. Kitto says:

"The millennial doctrine may be regarded as generally prevalent in the second century."

Dr. Whitby, the father of Professor Sanborn's scheme, admits that the millennium "passed among the best of Christians for two hundred and fifty years for a tradition apostolical." And

Milner says:

"Chiliasm constituted in the second century so decidedly an article of faith, that Justin held it up as a criterion of perfect orthodoxy."

The above testimonies are full and sufficient respecting the universality of this belief in the early church.

Another assertion of Prof. Sanborn's, that this doctrine has "always been productive of licentiousness and fanaticism," now demands a moment's notice. In disproof of this we first adduce



the testimony of Professor S.'s own witness, Neander. It will be noticed that after the word "Sabbath," in the extract from Neander, is a succession of dots . . .—showing an omission. Is it possible that Professor S. has there omitted what would disprove his own assertion, and that he has omitted it so as not to be contradicted by his own witness? The reader will judge. In the place indicated by those dots, there is the omission of the following:

"As the Sabbath day was the day of rest, so this millennial reign was to form the seventh thousand-year period of the world's existence at the close of the whole temporal dispensation connected with the world. In the midst of persecution it was an attractive thought for the Christians to look to a period when their Church, purified and perfected, should be triumphant even on earth, the theatre of their present sufferings. In the manner in which this notion was conceived by many there was nothing unchristian in it. They imagined the happiness of this period in a spiritual manner, and one that corresponded well with the real nature of Christianity; for they conceived under that notion only the general dominion of God's will, the undisturbed and blessed union and intercourse of the whole communion of saints, and the restoration of harmony between man as sanctified, and all nature as refined and ennobled."—*Church History*, p. 404.

So much for the fairness of Professor S. as a historian; but there is other testimony. Professor Bush says, "The belief of it was calculated to produce results of a most auspicious character, which, under the circumstances, a different and even a more correct construction of the Sacred Oracles would have failed to effect."

Gibbon says: "It seemed so well adapted to the desire and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith." And again, "As long as for wise purposes this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians."

Bishop Newton, partially before quoted as saying that it was generally believed in the best and purest ages, adds:

"This belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection."

Testimony is abundant on this point, but enough has been adduced for the present. Until Prof. S. shall disprove what Whitby says, that "the best of Christians, for 250 years" believed it, he fails to show that it *always* has been productive of fanaticism.

(To be continued.)

## THE EVANGELICAL CONFERENCE AT PARIS.

(Continued from our last.)

### INFIDELITY.

The Conference met this evening at the Church of the Redemption. It was opened with prayer from Pastor Ladeveze, of Meaux, and singing "Eine feste Burg," &c.

Dr. Krummacker presided. Beloved brethren (he said), if the union between German and French Christians had not yet been proved, the hymn just sung must have evidenced the fact. I salute you in love and peace, and with my sympathy I bring that of all who deem personal faith of more importance than Church questions. The King of Prussia, my august master, has heard of these assemblies with deep interest, and has commanded me to bring him back a correct account of all the proceedings; he would have been happy to breathe the air that we breathe this night. We have a union, but its basis is narrower than yours, and it rests on a tacit convention; the diverse elements are silent; many keys seem to bear the inscription, "Touch me not," lest the Divine harmony should be broken! We hope, however, to reach an alliance broader and closer. The days are evil, but worse are to come; the enemy rises higher and higher, and stronger in evil; but I see marshalled bright legions of faithful ones, and I fear not. Unbelief in Germany assumes seven forms: 1. *Indifference*, total indifference, which ascends from the peculiar class of Government officers especially. 2. *Rationalism*, making man's reason the highest and only religion. 3. *Pelagianism* is not conquered, it is rife among pastors and schoolmen. 4. *Gnostic Pantheistical* doctrines attempt to dethrone a personal God, to annihilate all idea of futurity, all sin; man is not immortal as an individual, it is the species that is so; the consequence is, "Let us eat and drink, for to-morrow we die." 5. *Materialism*, gross materialism. Socialism and Communism are now crushed down with brass bonds, but they are not crushed, they will one day break their chains with tenfold force. 6. *Criticism* pretends artlessly to sift history, and sacred history especially. But it is not artless, it

operates with *a priori* principles, such as—"Nothing that resembles a miracle dates from apostolic time; the Gospels and Acts are myths; the epistles, disputatious pamphlets." But this party, grown mad with zeal, pierces itself with its own sword. 7. *Moral Spiritualism*, not disbelief in the Bible nor in Christ, as the perfect example and model of humanity. There is prayer here, but Christ is no one in nature, the spirit is that of the Church, not personal. This party is neither for us nor against us. Opposite this camp of infidelity is the well-armed camp of faith. Believing Theology has its representatives among the highest ranks of our theologians. The Universities are witnesses to the truth in the first ranks, there are only a small number in which rationalism is dominant. Speculative philosophy has passed its golden age; truth is again beginning to be sought by the study of the Scriptures. Two-thirds of the young theologians enter the Church with positive views; Church visiting, and numerous pastoral conferences have strengthened faith. The Darmstadt Gazette has this year forsaken rationalism, for the cross of Christ, and popular publications are multiplying amazingly on the side of the Gospel. Thousands of meetings take place in our country, and the anxious question is the care of souls. With such instrumentality the people will reach the truth, if the Spirit of God breathe upon it. It is difficult now to find a spot absolutely without life, although there are few living communities except in Westphalia, Wupperthal, and Wurtemberg. But though life is breathing in theologians, it takes more time to reach the people; they do not yet feel the ground solid, while their pastors are but feeling their way. Some, in preaching Christ throw the seed roughly like stones at the head of their hearer, instead of placing it in the heart, as seed should be. Many look for reform from change of discipline, hymn-book, or liturgy, and the people say they are mad! And then the people are kept back by the disputes between the Unionists and Lutherans, the Romanists, and the "Strict" Protestants. You see, then that God has merciful views in relation to Germany. Beloved brethren of France, we Germans are ready to bring you useful gifts in science, pieces of gold dug from the mine of our Christian thinkers; give us in return, your energetic and manly decision. Christians, be Christians thoroughly! May God grant that as we advance we may grow better. Amen.

Pastor Edmond de Pressense, of Paris, read that part of his report that did not refer to Germany. Antichrist rises like a flood, ready to engage the most formidable conflict the world ever saw. Infidelity has two camps—first, those who desire to believe, and yearn, seek and inquire where and what is truth; these to be respected; they will reach the goal; but the second is composed of those who glory in unbelief; of these alone we now speak. They will not examine; the spirit of revolt is wilful in them. This manifests itself differently in different ages; but there is no originality in infidelity; infidels are as docile to tradition as to the superstitious. Our times are remarkable for frankness in speech; they openly declare that there is no other God but man. How has this point been reached! Deism first showed itself in England in the seventeenth century; men's minds, becoming wearied, slept after the Romish struggle; France longed for liberty after the age of Louis XIV., and hailed the English doctrine. Voltaire, a sceptic before, transferred the infidelity he found across the Channel, into light, feathery arrows for France. But his infidelity was chiefly negative, and his aim to render the Gospel ridiculous. With Rousseau, Deism triumphed in France at the end of the eighteenth century; and to understand its prevalence, we must not forget that the destruction of Port Royal and the revocation of the Edict of Nantes were attributed to Christianity. Still, Deism was unsatisfactory. Germany did not create infidelity, but inferred Pantheism from it; now, Pantheism satisfies the deepest, oldest passion of man—the wish to become God. In England, infidelity was bold Deism; in America, it is Unitarianism, becoming pantheistic. In France, Eclecticism, after smiling blandly upon Christianity, has become more frank; some of its adepts have become Pantheists; some, pure Deists. Socialism is a translation of Pantheism into popular language; we do not confound the philosophic socialism with that practical socialism which concerns an equitable division of the gains of industry; we speak here of theoretic socialism, St. Simonianism and Fourierism. Not one of these parties believes in its own banner; the principle is not, however, destroyed; it ferments throughout the nation. Two new schools have lately arisen, one is a sort of spiritualism, drawing us back to the ancient Druids, and expatiating

on the metempsychosis, and the passage of the disembodied spirit from orb to orb—it has excited great admiration. The second has the name of Positivism, it is an attempt to banish God, to cast aside speculation; it is the adoration of man, carried on even to madness. The heading of one of its late publications is, "To Re-organise Society without God, by the Worship of Mankind" (*Reorganiser la Société sans Dieu, par le Culte de l'Humanité*). The days are evil, and the great struggle approaches. The wild rush of the Romish reaction has brought it on. But have we no self-accusation to make of inconsistency? Have we not quarrels? Have we not divisions on little questions, when we have the very foundation of truth to defend? We have conscience to defend in its rights and prerogatives. Pantheism is the demon of our time; our first need is to feel our peril, and then unite against the common foe.

The lateness of the hour only admitted of an eloquent speech from Pastor Rognon, of Montpellier, and prayer and praise closed the proceedings.

### AMERICA.

Saturday, Aug. 25th.—This morning's sitting of the Conference was held at the Taitbout Chapel. G. H. Stuart, Esq., of Philadelphia, in the chair.

Dr. Baird gave first a concise account of several important subjects bearing upon the progress of the Gospel. 1. Position and extent of the country; 2. Colonisation; 3. Progress in every branch of material interest; 4. Progress in moral and intellectual interests; 5. Progress in religion.

The Rev. Dr. Macleod, President of the Board of New York Mission, supposed the question to be asked, Where is Christianity in the United States? 1st. In the hearts and lives of their Christian inhabitants: a very large majority of the population is favorable to Christianity in a direct or indirect way.

All our hopes are concentrated in the Gospel and its progress, and there is no fear for a country while under its influence. We lament our little progress, our evils, some peculiar to ourselves and some common to the old world, but we shall make headway by the Gospel.

Mr. Daublay heard of an Englishman who thanked God he was not born a Frenchman. He, though born an American, rejoiced to descend from the French Huguenots. America would never forget the noble aid received from France, and would always blend the names of Lafayette and Washington. The greatest work in which Christians unite against the common foe, he regarded to be that of Sunday-schools; it is carefully cherished in America, where the most eminent men look upon it as a privilege to take part in this means of instruction. The command of Cromwell applies here: "Fire low;" aim less at the head than at the heart.

Rev. Dr. Patten, of New York city, took out his watch, showed it around, and said: This is my speech. Amen. But the audience would not allow him to sit down. How can a man, said he, six feet high, make a short speech? My heart is so full that it will take a week to empty it! I am an American all over, but indeed I love France; I feel very strange to-day as to language; when next I come, I hope you will all understand English; it is an age of progress. We have been trying to do a little, in our own little way; our rivers are long, our mountains high, and our hearts are large.

The Rev. Mr. Wylie, of Philadelphia, said he had only come to say, how much we love you. We shall never forget what we owe to France, and England, and Germany, and Scotland, and Ireland, and Switzerland! We are branches of the same vine; your fathers planted it, and your martyrs watered it.

(To be continued.)

DR. KANE'S AND LIEUT. HARTSTEINE'S ARCTIC EXPEDITION RETURNED IN SAFETY.—*New York, Oct. 11.* The propeller Arctic and the barque Release, which sailed from this port in June in search of Dr. Kane and his followers, returned to this port this evening, having on board Dr. Kane and his party. The propeller and barque made their way North in Smith's Sound to lat. 79 30, when they were stopped by ice, and working their way in shore to find a passage, discovered an Indian village, which his party had gone South of. They then returned to Disco Island, in Davis Straits, where they found the Kane expeditionists. It appeared that Dr. Kane pushed his vessel as far North as 81, when she was frozen in and remained all the winter, sending to the Indian village before mentioned, about 80 miles South, for provisions, which were supplied by the inhabitants. In the Spring they abandoned the ship, and made their way southward in sledges, until they reached the town of Upernavik, a Danish settlement on the west coast of Greenland, from whence they were conveyed in a Danish vessel to the Island of Dis-

co, where they were found by the searching expedition.

Three of Kane's party, seamen, died from exposure. The remainder were more or less frost-bitten.

On the 4th of September the barque Rescue narrowly escaped shipwreck by coming in contact with an iceberg, which stove her bulwarks and carried away her boats. The two vessels were fast in the great pack for several days, and thought they were frozen in for winter, but succeeded in getting out. Last winter was unusually severe in the Arctic regions. Many natives perished from exposure and starvation, and had to eat their dogs, the extreme cold having prevented hunting expeditions.

No traces were discovered of Sir John Franklin and his party.

The following is Lieut. Hartstaine's account of his expedition: Left New York on May 30, arrived in Lively, Isle of Disco, Greenland, July 5; coasted along the coast of Greenland from Holsteinburgh to Lat. 78 28 N., touching at Lively, Hare Island, Upernavik, Hakuzat Island, Cape Hatterton, and other places on the coast; were 23 days in boring through the pack in Melville Bay; thence crossed Davis Straits, went up Lancaster Sound as far as Admiralty Islet, where they were opposed by a solid pack which entirely stopped their progress; whence they proceeded down the coast, examining Possession and Pond's Bay; were fast in the great middle pack for several days, to all appearance for the winter. In lat. 69 39, lon. 63 30 West, spoke English whaleship Eclipse, bound to Cumberland Inlet: had taken three fish, all well, and arrived at Lively on their return, after having entirely circumnavigated the North waters as far as the ice would permit; on the 30th of Sept. they there found Dr. Kane and his associates, with the exception of the three who had died from exposure.

WEEK before last, we gave an allocation of the Pope, attempting to make null and void laws of the independent kingdom of Piedmont. In another column of this paper we give another similar document, respecting Spain and Switzerland. The necessity of such documents on the part of our distressed friend the Pope, indicates a rapid drying up of the waters of the Symbolic Euphrates, on which the mystical Babylon is situated—turning those waters into other channels, so that they shall cease to administer to her protection and support.

THE PROVIDENCE CHURCH.—The following report of the Providence Church, being received too late for insertion with the reports of the other churches in another page, we give it here. We are obliged to abridge it somewhat, for want of room:

"Our present number of members is 74, 53 males and 21 females. 4 have been added by profession of faith, and 16 have been dismissed at their own request. Our Sabbath School numbers about 40 scholars and teachers, including the Bible class. The present number of volumes in the library is about 200. A. PEARCE, Clerk."

### Conference in Maine.

After mutual consultation in regard to the propriety and utility of a mutual Conference of the Advent brethren in the central part of Maine (and from all parts, if they can come) it is unanimously decided by us to appoint such a meeting to be holden in the Read Meeting House, Richmond, Me., commencing on Friday, at 10 A.M., Nov. 2d, and continuing over the Sabbath.

Our object in appointing this meeting is, to call together that class of brethren who are, or who mean to be engaged unitedly for the advancement of the gospel of the kingdom of God, and in co-operating to spread, as far as possible, by judicious and Scriptural labors, the news of the immediate coming of our Lord in glory and in judgment, that we may by our meeting and conferring one with another, and by the blessing of God, become more active in our labors, harmonious in our teachings, wise in our understandings, childlike in malice, and devoted in our lives, which will make us more efficient in leading our perishing fellow-men to Christ, while time continues. All who are ready to unite with us in the spirit of Christ, in harmonious worship and united effort for the above object are earnestly invited to attend this Conference, praying that the wisdom of God may direct us, and his blessing be upon us. Our brethren in R., though few, will do all they can to entertain those from abroad, and we have no fears but all will be well provided for.

I. C. Wellcome, Nicholas Smith, T. J. Dudley, S. K. Partridge, R. R. York, Jesse Partridge, Thomas Smith.

I. C. Wellcome, in behalf of the brethren.  
Oct. 13, 1855.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THIRD ANNUAL MEETING  
OF THE

## Massachusetts Conference of Churches.

This Conference met at the Advent Chapel, Thomas Street, Worcester, on Tuesday, Sept. 25th, 1855, at 2 P.M. The President and Secretary being absent, Elder Sherwin was chosen Chairman, and Elder Farrar Secretary, *pro tem*.

Eleven churches were represented by their pastors and regularly-chosen delegates, as follows: Boston, Elder J. V. Himes, Deacon P. Hobart, D. F. Witherbee, J. G. L. Himes; Lowell, Elder Sherwin; Lawrence, P. Parradee; North Abington, Elder Chase Taylor; Salem, Elder L. Osler; Worcester, Elder D. T. Taylor, C. Blood, W. A. S. Smith; Holden, Elder Crowell, Deacon J. W. Thomas, T. Parker; Haverhill, A. Coburn, E. E. Chase, L. Brown; Providence, Elder G. W. Burnham, L. A. Aldrich, J. Wolstenholme; Westboro', Elder C. R. Griggs; Newburyport, Elder J. Pearson, jr., Deacon J. Pearson, Deacon Henry Lunt.

Voted, That all ministers present who are not pastors, be invited to take part in the deliberations of the Conference.

The business committee consisted of E. Crowell, D. T. Taylor, A. Sherwin and J. Pearson, jr.

The following officers were elected for the year ensuing: J. V. Himes, President; J. Pearson, jr., Secretary; Charles Wood, Treasurer.

Wednesday, A.M.—After appropriate opening services, the reports offered by the delegates from their respective churches were read by the Secretary. Only an abstract of each we shall give.

## REPORTS.

**Worcester Church.**—This church was organized Oct. 28th, 1850, numbering nineteen members; although it has experienced severe trials, yet by the blessing of God, it has been favored with a good degree of prosperity. Elder D. T. Taylor has been the pastor during the year past, under whose faithful care it has increased both in interest and numbers. There are now enrolled in the book fifty-four, and we are also encouraged by worthy brethren and sisters, who, although not recording their names with ours, mingle with Christian kindness and love in public and social worship. The congregation has increased in numbers. The Sabbath school numbers about twenty-five scholars, with a Bible class of from fifteen to twenty. The members of the church are earnestly praying and laboring for a revival of God's work. The report closes with the Christian expression, "Our sympathies are with you; our interest in harmony with one common and glorious cause; we are still looking with increasing confidence and desire for the coming of the Redeemer, when we hope through his grace to reign forever with him."

**Lowell Church.**—In the past year's history of this church, the report mentions no special interest. It numbers about forty members; the Sabbath school has increased somewhat in interest and numbers, having from between thirty and forty scholars; the library has been enlarged about eighty volumes; in the missionary enterprise, the church feels a growing interest. One remark in the report is worthy of notice; it is this: "While we view the way we have come, the many dangers we have passed, we can but praise the Lord for his mercy, guidance and protection. We have been enabled by the grace of God to maintain our existence, and not only so, but in maintaining our position, we have (take notice) kept a good conscience, which is essential to Christian rectitude, and in the sight of a good estate."

**North Abington Church.**—This church now numbers thirty-three members. They have, during the past year, been favored with the pastoral care and labor of Elder C. Taylor. The brethren live so remote from each other, that the prayer and conference meetings have, "for the most part, been suspended," which has in some degree, affected the religious interest; but some of the social meetings have recently been revived, and "at the present time things look more encouraging; some have been reclaimed, one has been converted; two were baptized by the pastor on last Sabbath."

**Westboro' Church.**—The report speaks of the

"perplexities and trials," which the church has had to pass through, and which "well nigh deprived" it of "existence;" but by the grace of God it has surmounted them. [referring undoubtedly to the time movement.] The church is still under the pastoral care of Elder Griggs, and the prospect is now exceedingly cheering. During the year past, two have been excluded, three dropped, two added, and the present number of the church is twenty-one. Some who left, have returned to worship with the brethren, and are received with cordiality and Christian love. The Sabbath school is well attended, and the library has been enlarged. The meetings are increasing in interest and numbers, the hall being often filled with attentive hearers. "We are," says the report, "still looking for the glorious appearing of the great God, and the Saviour Jesus Christ," which we believe is near at hand, and we hope to be adding to our Christian graces, so that when He shall appear, we may have an abundant entrance into his everlasting kingdom.

**Boston Church.**—This report being very brief, we give it entire.

"Since our last annual report was made, we cannot speak of any material change in the condition of the church in this city. We do not yet enjoy the prosperity which we desire. Nevertheless, we are still striving for the kingdom, and resolved to endure to the end."

"During the year, we have enjoyed the labors of our pastor and brother Orrock of Canada, in chief, and hope some fruit of their labors of love will be seen in the day of eternity. Meantime we have suffered the trial and discipline common to all the church militant. Death has been among us, and removed those we highly esteemed. Accessions have been made to our numbers. We pray God to revive his work in our midst, as in all our sister churches, and make us in his hands the instruments of good. This we know is the purpose of our lives. And may God preserve us to his heavenly kingdom."

**Lawrence Church.**—This church was first organized in the month of February, 1850. It has numbered thirty-six members, but by dismissals at sundry times it has been reduced to twenty, which is its present number. There are twelve believers not connected with the church. The report expresses deep interest in the doctrine of the speedy advent and glorious reign of our blessed Lord and Saviour, and much sympathy in the object contemplated by such a close union of churches in conferences represented.

**Salem Church.**—Although this church has suffered some reverses, yet for the past year, it has "enjoyed a tolerable degree of prosperity." By the help of God, the brethren have succeeded in rearing a new and commodious chapel, where, on the Sabbath, good congregations are in attendance. The pastor, Elder Osler, has been absent the last two months, and Elder Griggs has supplied the desk, on the Sabbath, to good acceptance. The Sabbath school numbers about forty. Ten have been added to the church, four dismissed, five expelled, and five erased. The present number is seventy-six.

**Haverhill Church.**—To this church there has been added, the past year, five; making the present number forty-one. In February, Elder Plummer resigned his pastoral care of the church, since which time, it has been destitute of an under shepherd. Elder Roney has supplied the desk most of the time during the spring, and to him the church extended an invitation to become its pastor, but his health not permitting, he for the present declined. The church has experienced some trials, "but are not discouraged by them;" the members "are united in love, are firm in the faith of the speedy return of our Master from heaven."

**Newburyport Church.**—The brethren and sisters of this church are striving to maintain the order and ordinances of the gospel, and to live in union among themselves, and to walk circumspectly as becometh their profession, before those who are without. In the fact that the youth are manifesting a deep interest in the prosperity of the Sabbath school, there is cheering encouragement that they may become savingly interested in the truth of God's word. There are no other special indications of deep religious interest among or around us. The Sabbath school is small, but interesting. The library numbers about 280 volumes.

**Holden Church.**—The report expresses deep regret in not being able to speak of the "conversion of souls to God and his truth," the year past. The meetings on the Sabbath "are well attended, and a good degree of interest manifested to hear the word as we preach it." The religious influence of the church was never better than now. The Sabbath school numbers about thirty, besides a Bible class. The number of the church remains

about as it was last year, being eighteen. Three have been baptized, and none dismissed or excluded. The members "are happily united, love as brethren, try to keep the commandments, and hope by God's grace to enter the kingdom."

After the reading of the reports from the churches, a deeply interesting verbal report was made by the missionary, Elder G. W. Burnham, who has been in the employ of the Conference during the past three months. This mission has been eminently successful, the result of which gave much hope and encouragement to the members of the Conference.

Brother Clapp, of Homer, N. Y., being called upon by the President, offered in substance the following: "I feel very glad, brethren, in the privilege I enjoy of meeting with you. I cherish the same faith and hope, 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;' and feel also the necessity of a preparation for that solemn yet glorious event. It is with much regret that I say, the year past has been one of severe trial to the church at Homer; the waters have well nigh rolled over us, but we hope to live. We are willing to suffer affliction, and bear trials for the cause of our Lord Jesus Christ. Brother Gross, who has labored with us, is highly esteemed, but too feeble to labor much as a pastor. We are endeavoring to obtain the pastoral care of Elder Robinson. The community are disposed to listen to the doctrine we love, and there is in and near Homer, a door open where much good could be accomplished. We desire a good, judicious minister to labor there, and we feel that the cause must be sustained, and that we must live and act like the Christian; we feel more and more that we want nothing to do with distracting, dividing views. The doctrine connected with the soon coming of Christ, we love, and will do what we can to sustain the cause."

On motion of Elder Taylor,

Resolved, That the labors of brother G. W. Burnham, as a missionary among us, receive our most candid approbation.

The following communication, which we suppose was written in Portsmouth harbor, was read to the Conference. It was post-marked, Kittery Point, Me.

"DEAR BRETHREN:—Being here, and hearing at this time, that the Massachusetts Conference will convene the 25th, we desire to inform you of the condition of the cause among us. We have had but little preaching the last year, but meetings have been maintained twice a week. We feel willing to make some sacrifice for the up-building of the cause. We think this may be done, by having a good, faithful preacher to labor among us. We would like to have brother Burnham come again the first of November; we shall be at home by that time. We will endeavor to sustain preaching three months. In behalf of the Truro brethren. Yours in the faith,"

JOHN LOMBARD,  
ELISHA RICH,  
EPHRAIM RICH,  
DAVID RICH.

Voted, That the same committee on the disbursement of the Conference be continued the ensuing year. This vote was amended by adding the name of brother Pearce, of Providence.

Wednesday, P.M.—Most of the afternoon session was occupied in listening to the annual missionary sermon, delivered by Elder Sherwin, of Lowell, which will be given. Its appreciation by the Conference is expressed in the following:

Resolved, That the thanks of this Conference be expressed to Elder Sherwin, for the able and deeply interesting missionary discourse delivered by him, and that a copy be requested for publication, to be embodied in the business proceedings of the Conference.

Voted, That the doings of the Conference, in a condensed form, be published in the *Advent Herald*, and that the Secretary and Missionary Committee be authorized to have the minutes printed in extra copies of the *Herald*, or in pamphlet form, for general distribution, as they may deem advisable.

## REPORT OF TREASURER.

This we give without specification.

Charles Wood, in account with the Massachusetts Conference of Advent churches, Dr.

For balance cash in hand, Aug. 16th, 1854,

\$33 45

" cash received from churches and

contributions, from Aug. 16th, 1854,

\$306 47

to Sept. 25th, 1855,

\$339 92.

## CREDIT.

By paying to Lawrence church March 13, 1855,

\$12 00

" expenses and salary of the missionary, 175 25

" balance cash on hand,

152 67

\$339 92.

Voted, That the missionary Committee, appoint the place and specific time for the next annual Conference.

It will be seen by consulting the account of the treasurer, brother C. Wood, that after paying the services of Elder G. W. Burnham, as a missionary, for three months, there still remains in the treasury, the unexpected amount of \$152.67. The mission has paid for itself. It is no longer an experiment; its results gave great encouragement, and the delegates returned home to their respective churches, with increased zeal and hope, and with a determination to support with their prayers and a liberal hand, this concentrated effort to build up the cause of truth; to preserve peace and union among the members of this Conference, to succor feeble churches, and spread abroad a knowledge of the blessed and cardinal doctrines of the gospel of Christ.

J. PEARSON, JR., Secretary

## LETTER FROM J. D. MERRIAN.

BRO. HINES:—I have lately taken a short tour among the mountains in the west part of the state, and also a short distance into Connecticut.

I have had an opportunity to converse with quite a number of individuals, and some ministers of various denominations. I have sold a few copies of Dr. Cumming's works to ministers, who have generally expressed their opinion that Cumming's works were good, though he was wild in some of his interpretations of prophecy, particularly in his millenarian views. They wished his works circulated on account of their having a religious effect.

In conversing with individuals, I find almost all ready to admit the importance of attending to the claims of the gospel, but at the same time, seem willing to remain in the position they occupy, though they know it is a dangerous one, and one which will end in their ruin.

I have met with individuals who were at the camp-meeting at Wilbraham, and so far as my information extends, the effect of the meeting was good. I think there is more of a desire on the part of the believers in the near coming of Christ, to unite their strength, and work while the day lasts, in getting men interested in the great salvation, letting those points of doctrine in which they differ remain in subordination to the great question of the age.

I found at Chester Factories, a few who seem determined to endure unto the end. Some who had been interested in the late time movement, were rather in the back-ground. I had one meeting with the friends there, and endeavored to stir up their minds to warn those who seemed to be turning aside from the path of righteousness, and urge them to return to their Father's house. I had some reason to think that the word had not lost all its power, for a few took a new start for the kingdom, confessed their sins, and seemed penitent, and resolved to live henceforth for the glory of God. I spent the Sabbath, Sept. 2d, in Otis. A small society has been raised there by the labors of brother Grant, and there are a few of the excellent of the earth among them. I had a good time in preaching the gospel to them, though I was so hoarse from cold, that I could hardly speak. I have always felt abundantly blest in my own soul, in trying to present the claims of the gospel to my fellow men. At the places I visited in Connecticut I do not think the cause is in so prosperous a condition as might be, though there are warm-hearted friends in that section of country. There has been much prejudice against the position taken by the *Herald*, and I found some who have recently come into the Advent faith, who did not know of the existence of that paper. I circulated some copies of the *Herald*, and you may before long, receive some new subscribers to it. There has been one general reason given for not taking the paper, or buying a book; the want of money. I could have sold many books where I sold none, if money had been plenty. Quite a number wanted all of Cumming's works, but they could not buy. Yesterday I spent in Springfield; never had greater freedom in portraying the glories of the great salvation, and the reward to be given to those who overcome in striving to obtain it. The cause languishes in that place for many reasons, but I do not see why there might not be a good company found ready for the appearing of Christ.

One word in relation to something said by one B. Matthias. Speaking of the movement in '43 and '44, he called it the greatest revival the world ever saw. He stated that publications on the Advent were printed in various languages, and scattered all over the world, so every nation had the gospel of the kingdom. I did not know that those works were printed in any other tongue than the



English. Was that the fact? \*

I wish to be guided by wisdom from above, that I may not be a dead weight in society, but be an humble instrument in doing something for the honor of Him who has done so much for me.

Yours, in gospel hope, J. D. MERRIAM.

\* I published in addition to the English, one tract in French, for French Protestants in Canada, and one tract in German, for the German Protestants in Pennsylvania, and elsewhere. This was the extent.

In regard to his view of the greatness of the revival in '43, he reminds me of the boy that as looked over the fields in sight, he exclaimed, "O father, father, I didn't know the world was so large."

#### LETTER FROM DANIEL CAMPBELL

BRO. HIMES:—I have been travelling in company with Elder W. Burnham since the 23d of August. We have held meetings in twelve different places. In general, the divine presence was manifest in confirming the gospel of the kingdom to the comfort of God's people, and to the awakening of backsliders. I have the candid testimony of quite a number of devoted brethren and sisters of the comfort they received in hearing our beloved brother B. administer the word. Also sinners heard with reverence in every place we visited. It is true, that in some places our brother had less liberty than in others; but, as a general thing, his word was with power and life. The wise that understand live on "every word that proceeds out of the mouth of God." I feel a living interest in the Advent cause generally, but in a special manner in this province. I have spent my earthly all in this blessed cause. I am confident that if several devoted ministers of the Advent faith were to live and labor in the province, that thousands would receive the truth in the love of it. The *Advent Herald* is doing its work of love among us. I would to God that all that receive its weekly visits would keep in mind the injunction of the apostle, "Owe no man anything but love." Brother W. and S. send you a few new subscribers. I finally believe that if the Advent ministry and membership were to do their duty fully, that subscribers might be wonderfully increased. I have no doubt but a visit from you as soon as possible, would do the cause lasting good. Do try, my dear brother, to come as soon as possible.

We are about to build a chapel in Westminster, and we would be glad to have you deliver several discourses at the time of its dedication. We should like to have you hold several days meetings at Loudon, also at Fingal village. The last-named place is about twenty miles from Loudon. We should secure you the Court House, or some of the churches. We have had a visit from brother Pearce, which tended to the advancement of the good cause. God reward him for his labors of love; for this is all the reward he is looking for in this world. O how much good can God's servants do who walk in the Spirit.

I would say to my brethren and sisters scattered abroad, who are desirous to convince their friends and neighbors of the truth of the Advent, there is more than one way to do so. Some are convinced from forcible argument; others by the just and consistent lives of those that believe; others by the reading of tracts and books. Many would be reached by living perseverance. The Saviour asks the question, "When the Son of man comes shall he find faith on the earth? Not faith alone, but faith manifested by works. The children of this generation are wise; and in order for us to be wise, we have to be fools in the estimation of the wise of this world, but wise in receiving the counsel of inspired men. Friends of like precious faith, pray for the cause of Christ in this province.

DANIEL CAMPBELL.

PS. Our closing meeting was powerful. The Lord was with us indeed.

We did what we could for the mission. We raised \$57.29, which was duly paid to brother B. for the society.

Southwold, Sept. 22d, 1855.

#### Letter from A. Chase, Jr.

BRO. HIMES:—I have just finished reading Bro. Wellcome's little book on the 24th and 25th of Matthew, which I feel constrained to say, throws the most light on those two chapters of anything I have ever read or heard; and had it been previously published, and carefully read, I feel quite confident that much of the fanaticism now afloat, might have been avoided—among the sober-minded, at least. It is a work that should be in the hands of every Adventist. But should it stop there! No; it is as well adapted to the unbeliever, as to the believer; to the unconverted, as to the con-

verted. Avail yourselves of this little work, brethren. Read it, and lend it to your neighbors; give it an extended circulation. It will strengthen your mind, and perhaps convince them of the truth. To my mind there is convincing evidence. And with such arguments before him, it seems as though a man must be as blind as a Pharisee, that could not discern the signs of the times.

Yours, as ever, A. CHASE, JR.

Lawrence, Mass., Sept. 13th, 1855.

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

FELL asleep in Jesus, Sept. 30th, 1855, sister ANNA COOK, wife of brother Hiram Cook, of West Shandaker, N. Y. Sister Cook leaves a husband, five children, brother, sister, and a large circle of friends to mourn her loss. But they mourn not as those who have no hope, for they believe that Jesus died, and rose again, and those who sleep in Jesus will God bring with him. Sister Cook sleeps in Jesus, after suffering a long and painful disease. At the age of seventeen she became a member of the Baptist Church, (I think) at Wallingford, Conn., where she remained in Christian fellowship until 1842, when she embraced the doctrine of the near coming of Christ, and of life only through him, which faith she held firmly, to the day of her death. Her voice was often heard in giving counsel, advice, and warning to her neighbors and friends, which in turn was appreciated by them. She was indeed a mother in Israel. The writer preached her funeral sermon, Oct. 3d, from 1 Thess. 4:18, to a good and attentive congregation. J. P. COWLES.

Griffin's Corner, Oct. 4th, 1855.

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

ARTHUR'S PATENT, AIR-TIGHT, SELF-SEALING CANS, for preserving fresh fruits and vegetables. These cans are so constructed, that the covers fit into a channel filled with adhesive cement. On heating the cover, and pressing it into this cement, which immediately hardens again, the can is sealed hermetically, but it may again be opened with ease by slightly warming the top. They may be used in the same manner, with the same cement, year after year, without the aid of a tinner; while ordinary cans have to be soldered up, and when once opened, are generally spoiled for future use.

All kinds of ripe fruit, vegetables, meats, butter, &c. &c. may be kept in these, fresh and sweet, for any length of time, or sent any distance. Thus the perishable fruits of summer may be kept for luxuries, to be eaten in winter or spring.

The cans are all prepared for sealing, and are accompanied with full directions. Prices—Pints, \$2 per dozen; Quarts, \$2.50; half Gallons, \$3.50; Three Quarts, \$4.25; Gallons, \$5 per dozen,—with discount to Dealers. The different sizes nest, for economy in transportation. CHAS. BURNHAM,

Sole manufacturer for the New England States,

Springfield, Mass. A sample may be seen at this office.

#### Dr. Litch's Medicines.

I was afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIHU HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmuth street, Philadelphia, January, 1855.

JOHN L. FULTON.

I have had a cough for ten years past; one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

#### AYER'S CHERRY PECTORAL

FOR THE RAPID CURE OF  
COUGHS, COLDS, HOARSENESS,  
BRONCHITIS, WHOOPING-COUGH, CROUP,  
ASTHMA, AND CONSUMPTION.

TO CURE A COLD, with HEADACHE and SORENESS OF THE THROAT, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased. TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured, by the Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

FOR CROUP. Give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral were suffering from the disease.

Repeated instances are reported here of patients who have been cured from.

LIVER COMPLAINTS by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

FOR CONSUMPTION in its earliest stages, it should be taken under the advice of a good physician, if possible, and in every case with a careful regard to the printed directions on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled CONSUMPTION in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country who feel and say that they owe their lives and present health to the Cherry Pectoral.

Many years of trial, instead of impairing the public confidence in this medicine, has won for it an appreciation and notoriety by far exceeding the most sanguine expectations of its friends. Nothing but its intrinsic virtues and the unmistakable benefit conferred on thousands of sufferers could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Prepared and sold by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY  
J. BURNETT, BOSTON, MASS.

And by all Druggists everywhere.

Jan. 1, '55, al., to May 1, and from Sept. 1, al., to Jan. 1, '56.

#### THE PHYSIOLOGY OF MARRIAGE.

By a Married Man, and Distinguished Physician.

It is one of the most remarkable books which has been published in any country. In language simple, decorous and respectful, and in terms of fatherly kindness, it reveals to the young of both sexes a fund of information hitherto chiefly inaccessible, and for want of which many have been prompted to resort to sources either questionable, or of immoral tendency. The work is written by one of our oldest and most experienced medical men, who has devoted a long life to the study of physiology. The work was examined in manuscript by competent judges, and pronounced to be as unexceptionable as any work which has appeared in the English language. It breathes, moreover, a truly Christian spirit.

The following briefly are its contents:

1. True Relation of the Sexes.
2. Premature Marriage and its consequences.
3. Errors of Education.
4. Errors of courtship.
5. Individual transgression, and its penalties.
6. Social errors and their punishment.
7. Physical laws of marriage.
8. A fundamental error.
9. The laws of pregnancy.
10. A crime without a name.
11. The laws of lactation.
12. A crime that ought not to be named.
13. Directions to parents and guardians.
14. General directions.

Just published by John P. Jewett & Co., Boston; Jewett, Proctor & Worthington, Cleveland, Ohio.

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The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species; having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler

It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

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Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

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HENRY MASON,

EMMOSS HAMLIN.

[Aug 25—1 yr.]

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COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

#### HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium ingredients will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian tonics and American Perfumery, 325 Washington street, opposite the Adams House, Boston. [Aug. 25—1 yr.]

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J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations. Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 23

The above medicines and books are for sale also at this office

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [Jan.]

#### THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON.

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BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, OCT. 20, 1855.

## ITEMS.

THE loss by fires in the United States for nine months from January 1, has amounted to \$9,863,000.

THE prospect for the winter at the Lake Superior copper mines is good, and companies are contemplating increasing their working forces.

THE widow of Robert B. Thomas, of "Farmer's Almanac" fame, has just died near Clinton, Mass., at the age of 75 years.

THE wife and youngest daughter of Chief Justice Taney lately died at Old Point Comfort; the former of paralysis and the latter of yellow fever. They were buried in one grave on the 1st.

IN the beginning of the month of October, the King of Prussia proceeded to Cologne, to lay the foundation stone of a permanent bridge across the Rhine, which is to supersede the present rickety bridge of boats.

A CORRESPONDENT of the *Builder* suggests that the London houses should be roofed with thick glass instead of slates, so that the top part of the houses might be formed into conservatories, smoking-rooms, and observatories, instead of lumber rooms.

A LETTER from Berlin says:—"Prince Frederick William, son of the Prince of Prussia, has left this city to pay a visit to the Queen of England at Balmoral Castle. The object of his visit is to renew his acquaintance with the eldest daughter of the Queen, who is hereafter to become his wife. The marriage is fixed on between the parents, but it will not take place for the present, owing to the youth of the Princess."

WHEN at Rome, lately, Rev. Dr. Burchard, of New York, took a fancy to try the Pope's chair at St. Peter's. The audacity of the act,—for he really sat down in the holy Apostolical chair,—for a moment paralyzed the sentinel to watch the Papal seat, but that functionary soon recovered and rushed at the doctor with fixed bayonet, and the "sacriligious" Presbyterian was glad to escape with a whole skin.

THE PERILS OF BALLOONING.—There was in the *Traveller* a few days ago some particulars of a balloon ascent by M. Godard and a party of gentlemen from Cincinnati, and of their having been among the clouds during the continuance of a thunder storm. It appears that the descent was not made in safety. On nearing terra firma, Mr. Godard advised the party to lie down in the car, and the next moment they felt the balloon brushing over the tree-tops. The wind whirled it through a corn-field until it struck a stump, and Mons. Godard, Col. Latham and Mr. Hole were thrown out of the car. Mr. Godard had his face and legs much bruised and lacerated. Col. Latham had his ankle sprained, and his shoulder much bruised. Mr. Hole had two ribs broken, and was badly bruised. The two gentlemen left in the balloon were afterwards dashed out, terribly frightened, but unhurt.

THANKSGIVING IN VIRGINIA.—The abatement of the violence of disease at Norfolk and Portsmouth, has called from the Governor of Virginia an acknowledgment of our common dependence upon a Divine Providence, accompanied by a recommendation that the 15th day of November be observed as a day of thanksgiving and praise.

A CHILD ATTACKED BY A GOOSE.—On Thursday last, while R. B. Van Standt, Esq., of Brooklyn, was riding on the Flatbush road, he was attracted to a spot some little distance from the road by the cries of a child. Upon reaching the spot he discovered a goose standing upon the prostrate child, its bill fastened tenaciously to the nape of the neck, and striking it fiercely with its wings on the sides. The child was relieved, but not until the goose was killed. By this timely interference the life of the child was probably saved.—*Williamburgh Press*.

THE VALUE OF A DEAD HORSE.—It is said that about 8,000 horses die annually in New York city, or about 22 per day—an exaggeration probably. Each dead horse is considered to be worth about \$17.50. His hide is sold to the tanners for \$1.50, his bones are burned and sold to the sugar refiners for refining purposes, and to the farmers for man-

ure, his meat is pressed and the grease used by the soap and candle makers.

A YOUNG SOLDIER of the Second European regiment at Madras has carried off a prize of 3500 rupees, offered by a native prince for the best translation of an English work on midwifery into the Hindustani language.

CHIVALRIC.—Alonzo Griffin of Massachusetts, was forced to leave Macon, Ga., last week, for expressing sentiments hostile to the "peculiar institution."

THE Nantucket *Mirror* says the prospect of having a telegraphic communication with the continent is more favorable. The cost will be much less than at first estimated, being now calculated at about \$12,000. The plan is to lay the cable from Chatham to Great Point, the nearest land, a distance of about twelve miles.

FRESHET IN MAINE.—A severe rain storm prevailed in Maine from Friday night to Sunday morning, and considerable damage was done by the rising of streams. About thirty-five feet of the Androscoggin and Kennebec railroad, near Winthrop, were washed away; and on the Somerset and Kennebec railroad there was a slide in one of the deep cuts, of one hundred feet long, burying the track from six to ten feet deep, and completely obstructing travel. The Kennebec river is said to be higher than ever known before. Mr. Hathorne, of Winslow, lost 25,000 railroad sleepers by the rise of the water.

## MY JOURNAL.

AFTER a confinement to the city of about three months, I took the cars, Sept. 12th, for the country, to engage again in the missionary work, to which Providence seems to have called me for several years past. While at home, I have supplied the Advent church in Boston, in connection with other duties pertaining to the *Herald* and the office generally. I have made such arrangements in regard to books and charts, relating to the advent, and the system of colportage, that the work can now be carried forward without my presence in the city.

We now need, in order to this work, faithful and zealous men, in greater numbers to enter upon it. The field is ripe, and all things are ready. There never was a time when the Adventists could do more good in the sacred cause of proclaiming the near coming of Christ, by the pulpit and press, than now. The door is open to hear, and read, and the hearts of the people are susceptible to the impressions of truth. The backslidden may be reclaimed, and sinners in numbers may be brought to the saving knowledge of Christ.

The "signs of this time," which now prevail, and which distinguish the present period of the world, from all others in the past, are such as God hath declared should serve as a warning of the last time. Many are "running to and fro,"—knowledge is increased; the gospel of the kingdom is being preached to the nations; the Turkish Empire is now really extinct, being swallowed up by England and France; and the third woe which cometh quickly, has probably begun.

Now is the time for the watchmen to awake, and shake of the dust of indolence, and gird on the armor of God. Yes,

"Watchman on the walls of Zion,  
Let your warning voice be heard;  
Blow the blast, for Judah's Lion  
Soon will come with vengeance dread:  
Soon his rightful throne assume,  
Soon fulfil the threatened doom."

Watchman! sound a louder measure,  
For the people will not hear;  
As a lovely song of pleasure  
Fall your words upon their ear.  
Bid them seek the good old path,  
Ere the awful day of wrath."

My own heart is stirred afresh to enter upon this great and solemn work. And yet I shrink, on account of my unworthiness. It is so sacred in its character, and so overwhelming in its consequences, that I fear and tremble in view of the awful mission. And yet I feel that "wo is me, if I preach not" this gospel of the kingdom. May the great Lord of the harvest help me, and all who engage in this solemn, yet glorious work. And may he multiply "watchmen that shall never hold their peace till Jerusalem is made a praise in the earth."

Wednesday evening, Sept. 12th.—I went to the depot with my baggage, got my ticket, and gave direction to the servant having charge of the baggage, who marked it for its destination. I had a package of books with my trunk, on which my name was plainly written, which attracted the attention of another of the servants, who was engaged in stowing away baggage. He looked at the name intently for a moment, and then took the bundle up and threw it down with violence. He did not seem satisfied with this, and so repeated the act. And then a third time, he took it up,

read the name intently, and threw it down again! I stood and witnessed this paroxysm of feeling, and on his throwing it down the third time, I smiled, and said to him, "That will do." to which he ripped out an oath, when I left him to himself. When I received the bundle at Waterbury, it was much injured. It contained some of Dr. Cumming's excellent books! I give this as a specimen of the feelings of some men, towards those, who, they suppose, are preaching the doctrine of Christ's near coming. The wicked do not love his appearing, nor those who preach the doctrine.

On my arrival brother Parker met me at the depot, and cordially received me to his hospitalities. It is pleasant to have friends who sympathize with us in our faithful labor, in the cause of Christ. It forms a very interesting contrast with the spirit of those who hate our work and hope.

I preached in the Advent chapel in the evening, to a very good audience, and had freedom in the service, as in former times. I always find here a good atmosphere, and access for good. But things at this time are not as prosperous as formerly, and though some are "faint," I am happy to know, they are yet "pursuing." Elders Reynolds and L. D. Thompson labor with them at present.

Thursday, Sept. 13th.—By request, I preached in the Baptist chapel at the centre of the town. We had a good turn out, and an ear to hear. I hope some good will result.

I hope the friends will establish a library of Dr. Cumming's works, so that they will be generally read by those interested in the town.

Friday, Sept. 14th.—Bid adieu to brother Parker and family, and took the cars for Montpelier, and thence by stage for Cabot, twenty miles, and arrived about 2 o'clock P.M. I put up with Doctor Wallace, at my old home, where I was warmly welcomed. Our meeting did not commence until the evening, so I had a few hours for rest.

Elder H. W. Eastman, the pastor of this church, soon came in, with whom I had a very pleasant interview, preparatory to the work before us. I found him firm, and hopeful, though his heart was sad at the low state of Zion.

In the evening the people filled the large school house at an early hour. We had an excellent beginning. I felt assured by clear indications, that our meeting would result in good.

Saturday, Sept. 15th.—Resumed our meeting in the A.M., and had three assemblies during the day, all of which were full, solemn, and very attentive to the word preached. Between thirty and forty spoke of their faith and hope, and seemed to be greatly revived, and much comforted. The unconverted also seemed to be solemnly impressed on the subject of their salvation. The day closed with joyful hope of good.

Sunday, Sept. 16th.—We assembled in the old chapel, on the hill. It was crowded all day with very attentive hearers. In the evening a prayer meeting was appointed, but the house was thronged and brother Eastman thought I had better preach again, and so I gave a third sermon, after which many very solemn exhortations were given. The work of God really begun in the church, and I have no doubt, also among the unconverted. I shall expect to hear good tidings from Cabot, if the church there is faithful.

Brother Eastman succeeded Elder S. W. Thurber, the former pastor, and has labored with this flock for the year past with much acceptance. An effort is now being made for a more perfect and Scriptural organization, which will tend to their greater usefulness, and also to the preservation of those who are converted through their means. Hitherto they have lost much, for the want of a proper organization. Their prospects are favorable, also, for the erection of a chapel, which they very much need.

Brother E. and his beloved people will accept my sincere thanks for their kindness and liberality.

Monday, Sept. 17.—By request I preached in the M. E. Church, on Romanism. The house was crowded, by Protestants of all denominations, who listened with breathless attention for an hour and a half to a discourse on the character, and destiny of the Papal hierarchy. I learn that a favorable impression was made upon the public mind.

Tuesday, Sept. 18.—I was to start very early for St. Johnsbury, to take the cars for Lisbon, N. H. But we had a heavy rain-storm, which abated in the forenoon, when we started, but arrived too late for the train. So we put up with brother Edwin Howard, and found with him a happy home on the mountain side. Brother and sister Howard are true Adventists, and are quite alone in this place; but they hold to their integrity, in their privations.

The town of St. Johnsbury is remarkable for its having only one denomination of Christians in it. There are several thousand inhabitants, and two

large and flourishing Congregational churches, while there is none of any other sect! Indeed no other sect have been able as yet to get a foothold in the place.

The Messrs. Fairbanks manufacture their patent scales and balances here, which are so celebrated throughout the world. The town has been built up by this extensive trade, and being themselves very wealthy and liberal members of the Congregational Church, may account for the prevalence of the order here.

Brother Howard took me over the establishment, and showed me the manner of making the scales and balances, and the different sizes from ten pounds up to one hundred tons. While viewing the men who were finishing, and sealing the balances, and the exactness and perfection to which they brought them, I was deeply impressed with the address of the prophet Daniel to Belshazzar, "Thou art weighed in the balances, and found wanting." Oh! thought I, if I am to be weighed with such exactness, what will become of me? And the only relief I found, in this solemn reflection was that "Christ was made unto me wisdom, righteousness, sanctification, and redemption." Christ is all—my only hope.

"THE TIME OF THE END."—This book has been delayed because of a scarcity of paper, which the publishers have now obtained, and are rapidly printing it. It is now Tuesday, the 16th of October, and we expect the sheets will be sent to the binder's to-morrow, and that the book will be out on Saturday or Monday next.

## General Notice.

If the Lord permit, I will preach at the following times and places:—Brushes Mills, Moira, October 17, evening; Massena, 18th, as Bro. J. Danforth may arrange, evening; Coburg, C.W., Oct. 21st, at 10 o'clock A.M. and 4 P.M.; Whitby Village, 22d, evening; Pickering, 23d, as Bro. Pearce may arrange; Two miles east of Toronto, 24th, as T. Hastings may arrange; Toronto, 25th; Near Oakville, 26th, as Bro. Griggs may arrange; Karne's Neighborhood, 28th, Sabbath, 10 A.M.; Wm. Campbell's, 28th, evening; James Campbell's, 29th; Bro. Barrow's, 30th; Bro. Crandel's, 31st; Charles Powley's, Nov. 1st; Bro. Brown's, Sabbath, 4th, as Bro. Pearce may arrange.

I propose to fill the above appointments, by invitation from Bro. Daniel Campbell and several of the leading brethren, who met at the late Conference near Wellington Square; and I hope those interested, in the several places above-mentioned, will circulate the appointments so that all the good possible may be done by the preaching; especially, let us offer fervent prayer to God, that his blessing may attend our efforts.

NOTE.—I would commend Bro. Dow to the confidence and support of our brethren in Canada West.

## Appointments, &amp;c.

Elder E. Crowell will preach in Hartford, Ct. Sunday, Oct. 14th and 21st.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

John Pearce, \$4.—Sent The End and chart, but have none of the kind of likeness you name. Can send the other kind? Have arranged the dividend as you name.  
Dan'l Campbell.—The wholesale price to agents is \$13.35.  
L. Stickney.—Have sent back numbers, and directed the paper as you desire.  
P. S. Sprague.—All right about that dollar.  
Moses E. Davis, Jr.—The amt due is \$1.15. You send but 15 c.  
Dan'l E. Stearns.—All right now—see receipts. The only way a newspaper publisher has to find the name of any subscriber on his book, is by knowing the Post-office to which it is sent; for the Post-offices are arranged alphabetically, but to be found, they must be given by those writing. Among several thousand names, a book-keeper cannot remember the location of each one of them.  
C. P. Dow.—I can, and will get the books for you, as you suggest.

## DELINQUENT.

Mr. Joseph Cole, of Elizabeth, N. J.; owes \$2. The P. M. returns his paper as not called for.

## PROPOSITION OF S. M. WOOTAN,

To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan, \$500  
John Pearce, \$500  
Moses Cheney, \$500

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 111 was the closing number of 1854. No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

J. Wiseman, 773; J. Clifford, 768; Opt. R. Rider, 763; C. B. Richardson, 805; Rev. A. S. Lovell, 805; P. Littlefield, if N.S., 779; M. Cheney, 763; H. Shaw, 768; E. H. Bird, 755; J. E. Pierce, 768; B. Perkins, 763—each \$1.  
S. Dayton, 794, that referred to was received; G. W. Clement, on acct; Jane Field, 794; F. M. Cummings; 655; J. Beckwith, and book; J. Johnson, 810—each \$2.  
G. C. Crane, 820—\$4—J. T. Orton, 742; E. L. Douglass, 6 copies, 820—\$5—J. Dougherty, \$16—\$2.50; C. P. Dow, received all right; Elijah Grant, 752—\$1.58; D. E. Stearns, 770; A. Sherwin, \$8, on account.





Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 754.

BOSTON, SATURDAY, OCTOBER 27, 1855.

VOLUME XVI. NO. 17.

## ECHOES FROM ISAIAH.

Wrath overbrims like a fountain,  
De-struction comes like a flood.  
A banner of death on the mountain!  
A smell from a valley of blood!  
How art thou fallen, O Son of the morning!  
Hell greets thee with scorning.  
The oppressor has ceased;  
The enslaved are released.

Has the night laid it waste?  
Ha! the terrible haste  
Of a far coming foe!  
For at evening in glorious show  
Stood its towers of light,  
Its populous might,  
Its bowmen and spearsmen unequalled in fight.  
Who waked them to fly?  
Who waked them to die?  
On the tops of the houses they wailed and they wept,  
And blood down the stairways in heavy pools crept.

O cedar of Lebanon, why dost thou wave?  
Why dost thou wave like a surge of the sea?  
Because I am free,  
And my shadow is dark on mine enemy's grave.

The glory of kingdoms, the splendor of nations,  
Is desolate, desolate,  
To all generations.  
The Arabian pitches no tent in her gate;  
The beasts of the desert recline in her halls,  
And doleful creatures look down from her walls.  
The dragons reply  
To the owl's cry  
From the streets where her fallen palaces lie.  
She is empty of men;  
Her chariot wheels shall resound not again;  
Her princes are dumb;  
Her destruction is come.

O Babylon, Babylon!  
Where was her strength at the rise of the sun?  
Has the night overthrown her?  
Ye nations, bemoan her:  
Let there be no laughter nor sleep,  
Go up to the housetops; go softly and weep.  
*New Haven Journal and Courier.*

## Millenarianism.

BY E. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

This author [Neander] uniformly represents millenarianism as a heresy attended with the gross ideas of a Mohammedan heaven. In discussing the doctrines of the Ebionites, he says: "We must distinguish certain elements, possessing some affinity with Ebionitism, but involving a grossly material view of Christianity, since they adhered to the sensuous envelope of the letter, and failed of penetrating to its spirit, in affinity with the Jewish notion, which betrayed itself, for example, in the anthropomorphism and the anthropopathism of the doctrine concerning God; in the low, worldly views of the kingdom to be founded by Christ on earth; in Chiliasm." He regards the heresiarch Cerinthus, as a connecting link between the Judaizing and Gnostic sects. He, in common with many of the Jewish theologians, expected "a happy period of a thousand years, when Jesus, having triumphed through the power of the heavenly Christ united with him, over every enemy, would reign in the glorified Jerusalem, the central point of the glorified earth." Eusebius says of him (we quote from a Latin version): [A] "Quippe hanc Cerinthi opinionem fuisse; regnum Christi terrenum futurum: et in iis maxime rebus quas ipse utpote carnalis et voluptatibus corporis deditus praecepit concupiscebat, haesurum: in ventris scilicet, et eorum quae sub ventre sunt satiat: id est, in cibis ac poculis, in nuptiis et in iis quibus ista honestius parari posse, existimabat: festis nimirum et sacrificiis et hostiarum mactationibus." Near the close of the second century, Montanus arose, in Phrygia, claiming to be a prophet of God, and announcing the immediate judgments of Heaven on the persecutors of the church, the second coming of Christ, and the approach of the millennial reign, whose happiness he set forth in the most glowing colors. He was attended by

two prophetesses, named Priscilla and Maximilla. The latter declared expressly: "After me, no other prophetess shall arise, but the end shall come;" in which, for once, she undoubtedly spoke the truth by mistake. "Scenes," says Neander, "somewhat akin to what occurred in Pagan divination, phenomena like the magnetic and somnambulist appearances occasionally presented in the Pagan cultus, were mixed in with the excitement of Christian feelings. Those Christian females, who were thrown into ecstatic trances during the time of public worship, were not only consulted about remedies for bodily diseases, but also plied with questions concerning the invisible world. In Tertullian's time, there was one at Carthage, who, in her states of ecstasy, imagined herself to be in the society of Christ and of angels." How strangely do the aberrations of the human mind repeat themselves! But they grow more harmless, at each successive revolution; and we may, therefore, hope that like those of the planetary system, they will ultimately correct themselves. "There is no subject," says Fontenelle, "on which men ever come to form a reasonable opinion, till they have exhausted all the absurd views which it is possible to take of it. What follies should we not be repeating at this day, if we had not been anticipated in so many of them by ancient philosophers" and theologians. It has been maintained by some writers, contrary to the opinions of Neander above quoted, that the belief in the immediate advent of Christ was universal among the early Christians.

(To be continued.)

## A Sermon

FOUNDED ON THE FOLLOWING PROPHECY.

"And the kingdoms and dominions, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

In which it is shown that all earthly kingdoms, and the great anti-Christian powers, will be overthrown, not by means of the gospel ministry, but by the judgments of Jehovah; that the kingdom of Christ will then be established under the whole heavens, and given to the saints: that the earth being purified by fire, will be the future abode of the saints: preached at the opening services of the Harmony Baptist Association, held at Busti, August 29, 30 and 31, 1854, by John G. Stearns, pastor of the Baptist church of Clymer, Chaut. county, N. Y.

This, my brethren, is one of the most remarkable and interesting prophecies found in the Bible. The theme which it presents is delightful to the pious mind. A period is anticipated in the history of our race, when all the kingdoms of this world, together with the great powers which are hostile to the kingdom of Messiah, shall be destroyed, not a wreck nor a relic of them will be found on the face of the earth, and the kingdom denoted by "the stone cut out of the mountain without hands," shall become great, shall enlarge its borders, east, west, north and south, and fill the world. No other organization will then exist under the sun.

This view of the subject is presented in the second chapter of this prophecy, in the vision of Nebuchadnezzar concerning the great image and the stone cut out without hands. The image is said to be composed of gold, silver, brass, iron and clay,—and as smiting it until it becomes like the chaff of the summer threshing floor, which the wind carried away, and no place was found for them; and the stone which smote the image became a great mountain and filled the whole earth. According to the interpretation which Daniel himself gives of this matter, we understand the image to denote four kings or kingdoms, or four great monarchies. The fourth is more powerful than the others, and is divided into different kingdoms. In the divided state of this fourth kingdom, which we understand to be the Roman, in the midst of the

kingdoms into which this fourth is divided, the God of heaven sets up a kingdom, symbolized by the stone. This kingdom it is said shall never be destroyed, and shall not be left to other people, but shall break in pieces and consume all these kingdoms, all those symbolized by the image, especially, those into which the fourth kingdom is divided, and shall stand forever.

The same things were represented to Daniel in this chapter whence our text is taken, though under different symbols—four great beasts, came up from the sea—the first like a lion, the second like a bear, the third like a leopard, and the fourth, which denotes the Roman empire with the man of sin, is different from the others, and is said to be dreadful and terrible, and strong exceedingly, and it had great iron teeth, so different from the others, and so ferocious and ugly, that no name seems to be found for it. It is a nameless creature, with iron teeth and ten horns; and then a little horn springing up among the ten horns. These symbols are thus interpreted to Daniel: "These great beasts which are four, are four kings which shall arise out of the earth." These four kings are the same four kingdoms denoted by Nebuchadnezzar's image. But says the interpreter to the prophet, "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Concerning the little horn which was seen to spring up from among the ten horns, and which denotes the papal power, concerning this, Daniel says, "I beheld and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Of the papal power it is further said: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws, and they shall be given into his hands until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." In discussing the subject I shall observe two things:

I. By what means will this prediction be accomplished?

II. The state of things that will follow.

These two propositions will embrace our subject.

I. And first, your attention is called to this inquiry, By what means will this prophecy be fulfilled—this great revolution in the earth, the overthrow of all the kingdoms of this world, together with all the great powers which are hostile to the kingdom of Christ—the pagan, the papal and the Mohammedan, be overthrown and destroyed from the face of the earth, and the kingdom of Messiah extend from sea to sea, and from the rivers to the ends of the earth, and fill the world. By what means will this great revolution be brought about? By the gospel ministry? I am aware that this is a popular, and I may say, the popular view of the subject. It is a very commonly received opinion, that by the influence of the gospel of Christ, all these earthly kingdoms, and hostile powers will be subdued and converted, and then of course all opposition to the kingdom of Christ will cease. Every weapon of an unholy warfare will be grounded at the Saviour's feet. Hence the idea is frequently held forth from the pulpit, the forum, and the press, in our missionary Journals and Magazines, that the object of Christians is, the *conversion of the world*. Yes, our object, it is said, is to convert the world.

Now, my brethren, I beg leave to dissent from this view of the momentous subject. Perhaps some of you have embraced it and feel quite confident in its soundness. But by what argument, can you sustain the position? I ask for bible

testimony, not for the opinions of great and good men, but for thus saith the Lord. And where is there a passage that proves the sentiments that all earthly powers are to be converted and brought in subjection to Christ?

Shall I be referred to the eleventh chapter of the Revelation of John, where the kingdoms of this world are said to become the kingdoms of our Lord and of his Christ. Read this passage and its connection, and you will perceive that it utterly fails of being a proof text on this subject. The verses following read: "And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken unto thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Here the four and twenty elders give thanks to the Almighty because he had taken his great power and had reigned; and the nations, these very kingdoms of the world, are said to be angry. I ask, brethren, when men are converted, whether as individuals, or whole nations, few or many, are they angry? For what are these nations angry? Because the Lord had converted them? No. But Jesus, the Almighty, the Alpha and the Omega, had taken unto him his great power, and had reigned over them, in his wrath. But when he pours salvation down and converts vast multitudes, and even whole kingdoms, as the supposition of some is, is that a time of his wrath? Is it not rather a time of love? This whole passage clearly indicates the end of all things, when the mystery of God shall be finished, as announced in the preceding chapter; when the seventh angel shall begin to sound. The dead will be raised, the judgment set, men rewarded according to their works, and those guilty nations which have destroyed the earth, shall in their turn be destroyed.

(To be continued.)

## Practical Popery.

The agent-general of the St. Roch Lottery in France, (chief prize 100,000 francs,) puffs his scheme in an advertisement, not only for its *eminently moral intent*, but because it has been "strongly recommended by the clergy, and approved by a special brief of our Holy Father the Pope." The purchasers of tickets are stimulated by the double motive of piously helping to build a church to St. Roch, at Montpellier, and of pocketing a handsome prize into the bargain. This sacred lottery-gambling is an exquisitely ingenious solution of the problem, How can one serve God and mammon, in the same act, and at the same time!

In our August number, we gave an account of the slander-suit brought against Cardinal Wiseman, by one of his priests named Boyle, whom the prelate had first oppressed, and then calumniated. The defendant resorted to many curious measures to evade the difficulties, but was amerced by the jury in damages to the amount of one thousand pounds. After some hard forensic fighting between counsel, a new trial was ordered. When the case came on for the new hearing, the court was crowded; but, to the astonishment of all present, it was announced that the case was withdrawn from the docket, the parties having agreed upon terms. It turns out that, by these terms, the Cardinal Archbishop of Westminster, as he likes to be styled, is to pay one hundred pounds towards the costs of the first trial at Guildford, the whole of the taxed costs of the second trial at Kingston, and also the whole of the costs of the late trial at Croydon. It was also arranged that there should be some sort of apology or retracta-



tion as to the libellous matter. Thus ends the war. The costs which the Cardinal is to pay will amount, it is said, to nearly twelve hundred pounds sterling.

A correspondent of the *Herald*, a Chicago paper, describes the fortunes of three wagon-loads of Irish, who came on the first Sabbath in July, from Sheffield, to worship in a little mass-house at Kewanee. In the morning they devoutly attended to all the rites of their religion. At noon they repaired to a rum-shop, and all, or nearly all, drank to intoxication. They then started for home; and to show their respect for the Sabbath, raced their teams. They had not run more than half a mile, when two of the waggons were upset with great violence. The miserable worshippers of Rome and rum were thrown into a confused mass. Several bones were broken, and one man was killed on the spot. His wife, who had an infant in her arms, had one of her limbs broken, and lay bewailing her husband. She has since died herself.

When Dr. Murray, of Elizabethtown, N. J., was in Canada lately, he made no small stir in the Popish encampments. They did not forget the terrible blows he had dealt in his "Kirwan" letters at their rotten system, and his triple victories over the discomfited Dr. Hughes. And he did not fail to refresh their memories by delivering some of his rousing lectures as he passed along. The *Toronto Mirror* was greatly enraged at his appearance there; and spoke of him as "Kirwan," alias the Devil! "It is enough for the disciple that he be as the master, and the servant as the lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household."

The grand organ of the Jesuits and the rankiest sort of Popery in Paris is the *Univers*. Its editors are very bitter, and they have awakened a bitter opposition on the part of the Gallicans, or more moderate Catholics. The chief organ of the latter is *La Siecle*, which addresses the following invective to the editors of *L'Univers*:

"You are the men who wrote the Code of the Inquisition, the greatest crime of human kind; who shed blood like water in the wars of the Albigenses, of the Waldenses, and of the Hussites; who butchered old men, women, and children; and said, whilst treading under foot heaps of corpses, God will know who are his; who bled Spain to death, exterminated the Moors, and proscribed the Jews; who waylaid the Protestants on St. Bartholomew's day, blessed the dagger of Jacques Clement, let loose upon Europe the thirty years' war, concocted in secret the Gunpowder plot, transformed Flanders, by the hand of the Duke of Alba, into an immense slaughter-house, burnt Giordano Bruno at the stake, tortured on the rack the genius of Galileo, extorted from Louis XIV. the revocation of the edict of Nantes, burnt four hundred villages in the Cevennes, signed a hundred thousand letters of cachet (warrants) against the Jansenists, condemned Calas, executed Labarre, flayed Fra Diavolo, killed at Rome Gen. Duphot, shook, in the nineteenth century, the laws of sacrilege, as a trial torch of the inquisition, and finally irritated France, during the restoration, to such a degree, that, after a long resistance, France indignantly punished you. Do you recognize yourselves in this description of your services, and in the long trail of blood you have left behind you on the road of the past? Do you begin to find out what your family name is? Your name is not religion, for religion is peace in the State, whilst wherever you set your foot, we find nothing but discord. No power, no people, has been able to live within the reach of your breath, without being poisoned, and vomiting you back."

## DR. ELLIOTT'S GREAT WORK.

### HORE APOCALYPTICÆ;

OR,

### A COMMENTARY ON THE APOCALYPSE,

#### CRITICAL AND HISTORICAL;

Including also, an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Truro, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

Descending from the times of legendary fable to those of real history, we find the bow and the Cretan islanders constantly marked thenceforward for ages, in the military annals of the neighboring states. Among Homer's heroes it was the Cretan Merion that bore away the palm in archery. By Pindar the appellation bowmen

was attached as a distinctive appellation to the Cretan islanders. And Pausanias states that in those earlier historic times the Cretans alone of all the Greeks were archers: impugning the correctness of a piece of sculpture, which represented Bithyres as pierced by arrows; his slayers being other Greeks, not Cretans. With reference to later times, Thucydides relates how in the Peloponnesian war archers were fetched by the belligerent parties from Crete:—as regards those of Macedonian supremacy we are reminded of the same fact by Plutarch:—and with reference to those of Roman greatness, from the Carthaginian wars down to those of Caesar, when Crete had been made a Roman Province, and afterwards as late even as the reign of Claudius Gothicus in the 3d century, by Polybius, Livy, Lucan, Hirtius, and Trebellius Pollio. It was suggested by astronomers, in explanation of the fact of their long-continued eminence in the art, that Crete lay under the zodiacal sign of the Archer, Sagittarius.—Moreover, the Cretan manufacture of bows, (not to say of arrows also,) was celebrated. No European bow was noted like theirs. The name Cretan in fact came to be attached an appellative to bows; and it was a national device impressed on their medals. I append one, copied from Pellerin, as a specimen; and subjoin the observations on the device, as a Cretan distinctive, of a Roman poet and German medallist.

Under all which circumstances can I be wrong in stating that the bow was pre-eminently a Cretan weapon and badge; or in inferring that, when a bow was pictured emblematically before St. John in a European warrior's hands, the intention would be to signify that the warrior was of Cretan origin?—In fact it so happens that over and above all of the other accumulated evidence just adduced, we have extant a Greek epigram, or epitaph, consisting of a set of emblems, the bow inclusive, with an express explanation to this effect. A magpie sculptured on the tomb-stone was to mark the loquacity of the person whose epitaph it was; the cup her proneness to drink; the wool her diligence in work; the bow,—what did the bow mark? It is explained that this was to signify that she was a Cretan. I must confess that, considering the important bearing of this point on the commencement, and consequently on the whole scheme of Apocalyptic interpretation, in has seemed to me a matter for thankfulness, that so illustrative an epigram should have been preserved to us.

But what the application of all this, the reader may be thinking, to the point in hand? or how the sense that we have inferred to attach to the emblem of a bow to connect itself with the hieroglyphic of the first Seal, and its imperial horseman riding on to triumph? I now proceed to show this.—It is well known then that, up to the accession of Otho, the reigning Cæsars, from Julius to Galba inclusive were of old Roman families. Agreeably with the Roman *jus imaginum*, they exhibited in each of their halls the busts of a long line of Roman nobles, their ancestors,—whether of the Julian gens, the Claudian, or the Sulpician. And as for Otho, Vitellius, Vespasian, and Vespasian's two sons Titus and Domitian, if not all of Roman, yet they were of Italian extraction; and indeed Otho of an Italian family still more ancient and noble than all the rest; for he was descended from the Etruscan kings.—But after Domitian, there was a notable change on this head in the character of the imperial succession. It is said to have been pre-intimated in a dream, a little before his death, to Domitian. He dreamt, says Suetonius, that a neck of gold appeared to grow branching off from his own neck behind: that which so branched off implying a new line of emperors; and the gold their character as introducers of a golden age. Another historian, Aurelius Victor, expressly sets forth the novel character of this line as a fact very remarkable, in respect of its being one of princes of foreign extraction: "Hitherto men of Roman or Italian origin ruled the empire; from after this time foreigners in extraction." In which statement he is followed, indeed copied, by the younger Victor: and they both note at the same time the increased happiness that accrued to the empire from the innovation. And what then the foreign country, or province, to which the five emperors might be ascribed, as to lineage and family, that followed next after Domitian, and introduced and kept up this golden age of the empire? Prior to which question another must indeed first be answered; Can they all be classed together under one and the same head and family? The answer to which latter question is, that they may be so classed together; because, in a manner quite unparalleled in the subsequent history of the Roman emperors, they were all connected, as in the line of one and the same family, by successive adoptions. Trajan was adopted by Nerva, Hadrian by Trajan,\* Antoninus by Hadrian,

Aurelius by Antoninus;\*—each, as their medals and other extant memorials of antiquity illustrate to us, taking the name of his predecessor in virtue of the adoption. Thus according to the well defined Roman law of adoption, all were reckoned as of Nerva's family; he being the head of the line. And what was Nerva's own national origin and extraction? In Dion Cassius we find what is evidently an illusion to him, as an Italiot; which word will by a reader versed in the Greek language be well understood to mean a colonist of Greek extraction, settled in Italy. His exact Greek provincial origin, however, he does not mention. But Aurelius Victor supplies the omission. He tells us, (and most of our best-known modern historians of the earlier emperors of Rome repeat the statement, †) that Nerva was, in respect of family extraction, a Cretan.‡

Yes! the meaning of the bow in the rider's hand is now indeed manifest. And how admirable, beyond what the most learned of human artists or scholars would have devised, appears the point and the comprehensiveness of this device of the Divine Spirit! Had a javelin or a sword been in the hand of the rider, so as Vitranga would have had it, in case of his representing Roman emperors, the weapon carried would have added precisely nothing either to the meaning or the distinctness to the hieroglyphic: the crown sufficing to designate emperors; and the javelin and the sword, although appropriate, not being distinctive of them. But by the addition of the bow (the bow held in hand, observe, before the crown was given him,) there was prefigured the very provincialism of the family to which (first of any families not of Italian origin) the empire within a year from after the visions in Patmos was destined to be committed: and under which, in a measure quite unprecedented, the symbolic horse was to assume and to retain the white color; the Roman nation to flourish in prosperity; and in its wars both at first and whenever afterwards occurring, to realize the predicted destiny of conquering and to conquer.

tion by Trajan: one that Trajan really adopted him very shortly before his death; the other that the adoption was falsely asserted by Trajan's wife Plotina, and forged letters of adoption, as by Trajan's order, sent by her to the Senate. In my *Vindiciæ*, pp. 111–113, I have fully discussed the historical evidence on the question, and given reasons for my own decided leaning to the former. One thing however is certain; viz. that both the Roman Senate and people recognized the adoption as valid, and in consequence accepted Hadrian as emperor. The other three adoptions were public and notorious.

\* In the following inscription, found on an ancient stone in Milan, and given by Montfaucon in his *Supplement, Antiquities of Italy*, p. 18, the names of all the five emperors may be considered as virtually thus associated together. For L. Aurelius Verus was the adopted brother of M. Aurelius.

Imperatorii Cæsari  
L. Aurelio Vero  
Aug. Armeniaco  
Medico Parthico  
Max. Trib. Pop. vii  
Imp. iii. Cos. iii. P. P.  
Divi Antonini Pii  
Divi Hadriani Nepoti  
Divi Trajani Parthici Pronepoti  
Divi Nervæ Abnepoti  
Dec. Dec.

‡ i. e. "To the Emperor L. Aurelius, &c. son to the divine Antonine, grandson to the divine Hadrian, great grandson to the divine Trajan, great great grandson to the divine Nerva." *Decreto Decurionum*.—Two similar inscriptions with the *nepote*, *pronepote* and *abnepote*, attached to M. Antoninus, will be found in Canina's *Foro Romano*, pp. 192, 193.

† The Ancient Univ. Hist. Vol. 15, p. 104: "Nerva was a native of Narni in Umbria; but his family came originally from the island of Crete: so that he was neither by birth a Roman, nor descended from an Italian family."

And the *Encyclopædia Metropolitana*, Art. Nerva Augustus: "The Flavian family left the throne of Augustus to the descendant of a Cretan colonist."

‡ Nerva's great grandfather would seem to have been the first of his ancestry that was dignified by Roman honors; he having been consul U. C. 718, some 35 years before the Christian era. See Tillemont *ibid*. But this settlement of the family in Italy would not prevent the memorial being kept up of its early Cretan origin. Compare the parallel case of the Emperor Hadrian. He had in like manner a great grandfather, ennobled, first of the family, as senator at Rome. Yet in a memoir of himself he tells of his ancestral origin as Spanish. See Spartian's Hadrian, c. 1.

## CHAPTER II.—THE SECOND SEAL.

The second Seal is opened; and behold, on the second creature's voice like thunder, the white horse has passed from view, that symbol of the Roman nation in joyous prosperity and triumph; and another, a red horse, passes over the scene before the eyes of the Evangelist; depicting it under the different color of war and bloodshed. But what the kind of bloodshed?—The explanatory words that were added defined it to be that of civil war:—"There went forth another horse red; and to him that sat thereon it was given to take peace [τὴν εἰρήνην], the peace left by the former seal] from the [Roman] earth, and that they should kill one another."—And whose the causal agency in the matter? It was indicated to be those whose fitting and distinctive badge was the sword-bearing: "And there was given unto him [the rider] a great sword."

We ask then, was there any strongly marked new era and change, accordant with this figuration, in the history of the Roman empire; following next after the era of the first Seal, and through such a causal agency?—These are on this head our two points of enquiry.

1. As to the former, let us turn, as before, to Gibbon for an answer. And on consulting his pages what find we? We find the bright period above described (a period including, as we have seen, the triumphant peace made with the Germans after Aurelius' death by his son Commodus, and the first few years of Commodus' reign following, in which he governed well, while acting, "as by a kind of tradition," on his father's principles and arrangements,) we find this period, I say, followed in his narrative—but what? Just by the breaking up of the state of national prosperity and peace, (correspondently with the sacred symbolization,) through the evil not of foreign invasion, but of civil wars, revolution and bloodshedding: an evil begun to be prepared immediately after 185, as we shall presently see, by the mal-administration of Commodus; and which outbroke in violence A. D. 193 on the assassination of that emperor. From which epoch it still continued, with scarce more than two intervals of intermission, some eighty or ninety years onward, even until the accession of Diocletian: having however, in the course of this long period, been joined and aggravated by certain fresh evils, internal and external, at two well-defined intervening epochs; of which aggravations more in my two ensuing chapters, as being the subjects of the third and fourth seals respectively.

It may be well to glance in rapid view at the detail, for the first fifty or sixty years at least, of these civil wars, and mutual attendant slaughters.—The immediate sequel then of Commodus' assassination first mentioned, was the elevation of Pertinax to the Imperial throne, and within a month or two after, his murder: then the setting up of Julian as his successor, and the civil wars consequent, prolonged for four years, and ranging from East to West over the extent of the empire, through which the elder Severus fought his way to the throne; a throne established on the defeat and slaughter successively of the three rival emperors, Julian, Niger, and Albinus.—Next, after an interval of repose throughout the remainder of Severus' reign, wherein, however, "although the wounds of civil war appeared healed, yet its mortal passion still lurked in the vitals of the constitution," and indeed by Severus' aggrandizement of the causal agency of the evil, (of which more presently,) a preparation was made for all its subsequent aggravation,—next after this, I say, followed the murder of his son and successor Geta by the other Caracalla, and soon after the latter by Macrinus, in the camp of Carrhæ by the Euphrates: then, and in consequence, the civil war which crushed Macrinus, and raised Elagabalus to the throne; and then Elagabalus' assassination at Rome: then, —after a second interval of partial, and but partial repose, during the thirteen years of the reign of his successor the second Severus,—the murder of that well-intentioned prince in the camp by the Rhine: then the civil wars raised against his murderer and successor Maximin, wherein the two emperors of a day, the Gordians, father and son, perished in Africa, and Maximin himself, and his son, fell by assassination at the siege of Aquileia: then the murder at Rome of the two joint emperors Maximus and Balbinus next set up by the Senate; and, quickly after, that of their associate in the empire, the third and youngest Gordian, on the banks of a river of other and holier associations, the river Chaboras: then the slaughter of the next emperor Philip, the last that I shall particularize, together with his son and associate in the empire, in the battle near Verona; which, in the year A.D. 249, as above mentioned, decided the civil war between himself and Decius.—Can the history of any empire on record present any other sexagenarian period, such an exemplification of what the Apocalyptic prophecy before us prefigured; viz. peace being taken from the empire, and men killing one another? Much more would the case seem unparalleled, were we, like Sismondi, to trace the evil some twenty or thirty







equinoctial gales have set in in the Baltic. The fleet is healthy.

*Le Nord*, of Brussels, takes a hopeful view of Russian affairs in the Crimea. A writer in that journal says: "The situation is not entirely to our disadvantage, and the honor of our arms has been in no way compromised. Our men will no longer be obliged to offer themselves as a holocaust, but will now be able to defend themselves in a close fight, and sell themselves at a high cost."

The same paper states that out of the 10,000 seamen, who had undertaken, with their officers the defence of Sebastopol, only a fourth portion of them survive, with but six or seven officers.

The allies are reported to have established 120 mortars at Sebastopol, with which it was expected they would soon render the north side untenable.

Intelligence has been received at St. Petersburg from Prince Gortschakoff, which brings intelligence from the Crimea up to the 3d inst. He reports that on the previous day the enemy made an ineffectual flank movement. His despatch is as follows:

*Crimea, Oct. 3—evening.* The enemy attempted a movement against our left flank, and then withdrew. Our advanced post still occupy their former line.

#### FRANCE.

On the proposition of Prince Napoleon, President of the Imperial Commission, the closing of the Exhibition has been definitely fixed for the 15th of November next.

*La Presse* says that corn has at length reached the maximum price, and that the high quotations have brought offers of supply from all quarters. Large arrivals of foreign flour were shortly expected. The very day on which the article about flour appeared in the *Moniteur*, a house in Havre sent a large order to New York. The price of butcher's meat is to be fixed by the authorities, by decree, every fortnight; and measures are being taken by the authorities of the various Departments for the relief of the poorer classes.

The Empress is in a very poor state of health.

#### TURKEY.

A despatch by telegraph via Vienna states that Lord Stratford de Redcliffe, the able and long experienced English Ambassador near the Sublime Porte, has been recalled at the request of the Sultan, who took great offence at his lordship's energetic remonstrances on the subject of Mehemet Ali's appointment to office.

#### RUSSIA.

It is said that the discontent in Poland and the Ukraine has risen to a very serious height. The successive calls for enlistment have deprived those parts of Russia of the young and able-bodied men, as was severely felt during the recent harvest. A government survey has been ordered, to know whether Poland can furnish sufficient corn for the supply of the army during the next campaign.



## The Advent Herald.

BOSTON, OCTOBER 27, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

We now come to the means used by early anti-millennarians to bring the apostolic doctrine of the millennium into discredit. Some of their tactics were not unlike those now used for the same purpose by Professor S., who says that Neander "uniformly represents Millenarianism as a heresy, attended with the gross ideas of a Mohammedan heaven."

Neander was an opponent of the doctrine,—as all are who impute to the millenarians such views; which no one can show, from millenarian teachings, that they hold. In "Dr. Middleton's Inquiry, &c.," p. 23, he indeed represents Justin Martyr as saying "that all the saints should be raised in the flesh, and reign with Christ in Jerusalem, enlarged and beautified in a wonderful manner for their reception, in the enjoyment of all sensual pleasures," &c. But Bishop Newton says, "In the original there is no such clause as that, 'in the enjoyment

of all sensual pleasures;' it is an addition and interpolation of the doctor's own, in order to depreciate the venerable father. And he could not possibly have done it by mistake; he must have done it designedly."

Neander, would of course be expected to represent that as a heresy which he disbelieved; but does he class the millenarian fathers as heretics? He places Justin Martyr among "the more moderate and genuine" of the Christians who had been converted from heathenism, (p. 242); and he says: "We have to lament the loss of a work of Justin against all the heretical sects of his own day" (p. 417)—thus making Justin a judge of heretics. But Justin affirms that all the orthodox of his day believed the millennial doctrine; and of those who denied it, he says, "these are indeed called Christians, but are atheists and ungodly heretics, who altogether teach blasphemous, atheistical and unsound things."

Even among the Jews, Neander says, there were "many upright men, many who, although they expected in the Messiah the founder of a visible kingdom which should appear with outward tokens, yet had a purely spiritual notion of the happiness of this kingdom, and thought its happiness would consist in an inward communion with God, and the universal dominion of good; men who acknowledged, that a general purification and the healing of moral evil must precede the foundation of this kingdom, and they expected these effects from the Messiah."—*Ch. Hist.*, p. 37.

The orthodoxy of the first opponents of millenarianism may however well be doubted, as their mode of opposition would indicate. Some of them questioned the canonical authority of the Apocalypse, others denied that its teachings respecting the millennium in the 20th chapter, were to be received in accordance with the obvious meaning of its language, some disparaged the reputation of those who held the doctrine, and some scoffed at it. Mosheim, after affirming that previous to the third century this opinion had met with no opposition, says:

"In this century its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments."

Before Origen, Caius, a Presbyter of Rome, who wrote at the end of the second century, was the earliest opposer of the doctrine recorded in history, but he effected little. He denied the authenticity of the Apocalypse, because, as millenarians claim, it taught the millenarian doctrine. Neander, as would be expected, doubts that this was the reason; but that it was not improbably so, he admits when he says:

"The Presbyter Caius, at Rome, in his treatise against the Montanist Proclus, endeavored to brand Chiliasm, as an heretical doctrine, propagated by the abominable Gnostic, Cerinthus; and it is not improbable, although not quite certain, declared the Apocalypse to be a book forged by Cerinthus for the promotion of that doctrine."—*Ch. Hist.* p. 405.

Professor Sanborn, like some of the earlier anti-millennarians, attempts to oppose the doctrine by connecting it with various heresies. And, first, he attempts to connect it with Ebionitism, and he quotes Neander that "they adhered to the sensual envelope of the letter, and had low views of the kingdom to be founded by Christ on earth; in Chiliasm."

But who were the Ebionites? Ebion, is a Hebrew term signifying *poor*. Neander says: "This appellation may have been originally a general name of the Christians in Jerusalem, or it may have been from the beginning the name of a certain ascetic sect among the Jewish Christians, which the Church teachers afterwards extended by mistake to all Judaizing Christians."—*Hist.* p. 234.

The Ebionites renounced all worldly possessions and enjoyments—save "what was absolutely necessary to their bare subsistence." It was required of them that "they should only possess bread and water, and one garb, and that even those necessities of life they should obtain by the sweat of their brow." Practising such self-denial and leading an ascetic life they could not be accused of anticipating a Mohammedan heaven. Their heresies consisted in still adhering to the requirements of the Mosaic law. They regarded Christ as a mere man; and "considered circumcision as an indispensable condition to a perfect participation in the kingdom of God: the earthly Jerusalem was still to them the true city of God, and they abused St. Paul as an apostate from the law," *Ib.*—in all of which the Millenarians dissented from and opposed them.

We are unable to find in Neander the words which Prof. S. has quoted. Nor do we find in him any evidence that the Ebionites were Chiliasm; but it is not unlikely that they were, Chiliasm being an original tenet in the Christian faith. It might

have been corrupted by them, if they had not been entirely apostatized from it.

The errors which they did hold, were opposed by none more decidedly than by the millenarians. Justin Martyr said to Philo, "If those from among your people (the Jews) who say that they believe in Christ, compel those of the heathens, who embrace the faith in the same Christ, to live entirely according to the law laid down by Moses, or else decline all intercourse with them, then I cannot approve of such persons at all."—*Ib.* p. 233.

Tertullian, Irenæus, and others of the millenarian fathers also condemned them, and were in no way responsible for, or connected with their errors.

Professor S. next argues that Neander "regards the heresiarch Cerinthus, as a connecting link between the Judaizing and Gnostic sects."

Well, if he does, what has that to do with his views of the millennium? The Gnostics, says Neander, were "the fathers of a theory of an accommodation, as used in the Christian church, in an exegetical point of view."—p. 252. The spirit of Gnosticism "gives itself up to unbridled license its speculation on Divine matters, despising the letter, idealizing everything, and striving to reach beyond the limits of earthly existence and the material world."—p. 238. "The bolder among the Gnostics used a theory likely to lead to arbitrary principles of criticism."—p. 252.

Thus the Gnostics, it will be seen, were the very opposite of the millenarians, who adhered to the letter; and their principle of interpretation was that by which Professor S. denies the millennium. It was also that adopted by Origen, and the others of the allegorical school, to bring this doctrine into disrepute. Origen taught that

"The Scriptures are of little use to those who understand them as they are written."

Again he says:

"The source of many evils lies in adhering to the carnal or external part of Scripture."

Thus Origen adopted Gnostic principles of interpretation, by his means they were extensively propagated, and it was these that turned multitudes away from the belief of the millennial doctrine. Speaking of Origen, Mosheim says:

"It is not without a deep concern that we are obliged to add that he also, by an unhappy method, opened a secure retreat for all sorts of errors that a wild and irregular imagination could bring forth. Having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the sacred writings from the cavils of heretics and infidels, so long as they were explained literally according to the real import of the terms, he had recourse to the fecundity of a lively imagination, and maintained, that they were to be interpreted in the same allegorical manner in which the Platonists explained the history of the gods. In consequence of this pernicious rule of interpretation, he alleged, that the words of Scripture were, in many places, absolutely void of sense; and that though in others there were, indeed, certain notions conveyed under the outward terms according to their literal force and import, yet it was not in these that the true meanings of the sacred writers were to be sought, but in a mysterious and hidden sense, arising from the nature of the things themselves. This hidden sense he endeavors to investigate throughout his commentaries, neglecting and despising, for the most part, the outward letter; and in this devious path he displays the most ingenious strokes of fancy, though generally at the expense of truth, whose divine simplicity is rarely discernible through the cobweb veil of allegory."—*Ch. Hist.* v. 1, p. 43.

It was by allegorizing the 20th of Revelation that this prince of Gnostics turned away many believers from the millenarian doctrine; and as Professor S. adopts the same mode of interpretation, it may be well to note the opinion of writers respecting it. Said Martin Luther in his "Annotations on Deuteronomy":

"That which I have so often insisted on elsewhere, I here once more repeat; viz. that the Christian should direct his first efforts toward understanding the literal sense (as it is called) of scripture, which alone is the substance of faith and of Christian theology;—which alone will sustain him in the hour of trouble and temptation;—and which will triumph over sin, death, and the gates of hell, to the praise and glory of God. The allegorical sense is commonly uncertain, and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only, on which, if a man lean, he will find it no better than the Egyptian reed. Therefore, Origen, Jerome, and similar of the fathers, are to be avoided, with the whole of that Alexandrian school, which, according to Eusebius and Jerome, formerly abounded in this species of interpretation. For later writers unhappily following their too much praised and prevailing example, it has come to pass, that men make just what they please of the Scriptures, until some accommodate the word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning: of which offence, however, Jerome himself was also guilty." *Ann. in Deut.* cap. i. fo. 55.

Dr. Mosheim observes:

"After the encomiums we have given to Origen, &c., it is not without deep concern we are obliged

to add, that he also, by an unhappy method, opened a secure retreat for all sorts of errors, which a wild and irregular imagination could bring forth." And after noticing that he abandoned the literal sense, and divided the hidden sense into moral and mystical, or spiritual, he adds: "A prodigious number of interpreters, both in this and the succeeding ages, followed the method of Origen, though with some variations; nor could the few, who explained the sacred writings with judgment and a true spirit of criticism, oppose with any success the torrent of allegory that was overflowing the Church." *Ch. Hist.* cent. iii. part 2. sect. 5. 6.

Milner, in his Church History, says somewhat similar:—

"No man, not altogether unsound and hypocritical, ever injured the Church of Christ more than Origen did. From the fanciful mode of allegory, introduced by him, and uncontrolled by scriptural rule and order, there arose a vitiated method of commenting on the sacred pages; which has been succeeded by the contrary extreme,—viz. a contempt of types and figures altogether. And in a similar way his fanciful ideas of letter and spirit tended to remove from men's minds all just conceptions of genuine spirituality. A thick mist for ages pervaded the Christian world, supported and strengthened by his allegorical manner of interpretation. The learned alone were considered as guides implicitly to be followed; and the vulgar, when the literal sense was hushed off the stage, had nothing to do but to follow their authority, wherever it might lead them. Vol. i. page 469.

Having shown that the Gnostics were the antipodes of the millenarians, we next enquire respecting Cerinthus, "the connecting link," according to Professor S., between the former and the Ebionites. Prof. S. quotes a mass of Latin, unaccompanied with a translation, which not one in fifty of his hearers probably comprehended, and which, to make intelligible is given below in English. The first extract marked [A] is from Eusebius, as follows:

"Now the opinion of Cerinthus was, that the kingdom of Christ would be earthly, and consist chiefly in those things to which he himself, being carnal and devoted to the pleasures of the body, especially desired—that is those of the stomach, and those which are licentious pleasures: in other words in eating and drinking, in marriages and in such things by which he judged such enjoyments might be more divinely obtained: for instance, festivals, sacrifices and the slaughter of victims."

Is the above a fair representation of Cerinthus' opinions? and if so, were those opinions held by millenarians? The learned Joseph Mede demonstrates that such views were never a part of the millenarian doctrine, and were never entertained by those who held it. That Cerinthus held such views rests here solely on the testimony of Eusebius, who took his opinion of him from Caius of the second and Dionysius of the third centuries all of whom are of questionable authority in millenarian matters.

"Cerinthus," says Neander, "according to an old tradition which we have no reason to doubt, lived at Ephesus at the same time with St. John."—p. 254.

Respecting his doctrines, there exist the most contradictory accounts. Says Neander:

"Irenæus makes him out a complete Gnostic, while the Presbyter Caius of Rome who wrote at the end of the second century, and Dionysius, bishop of Alexandria, after the middle of the third century, ascribe to him a gross sensual Chiliasm, which bears upon it the garb of the carnal notions of Judaism. We might, however, bring these two accounts nearer to each other, if we were at liberty to subtract a little from each. It may easily have happened to Irenæus, that, where he found a few traits resembling Gnosticism, he made out of them a whole Gnostic system. To the Presbyter Caius as a zealous opponent of Chiliasm, everything was welcome which could place Chiliasm in an unfavorable point of view; and certainly he was not inclined to explain the expressions of a system which he detested, in the mildest manner; and was the less likely to do so, because these expressions might easily be misunderstood by a person not accustomed to the Jewish-Oriental mode of speaking allegorically. And besides, it was natural that Irenæus, in whose persuasion a belief in Chiliasm was necessary to a perfect orthodoxy, should not quote such a view among the peculiar opinions of a Gnostic, whom he hated."—*Ch. Hist.*, pp. 254, 255.

It is a suggestive fact, in the history of anti-millenarianism, that the very heresies and opinions, which Caius, Dionysius and others imputed to Cerinthus, and which anti-millennarians now, on the authority of those early opposers ascribe to the early millenarians, were also imputed by Caius and others to the Apocalypse; and they were imputed to Cerinthus because of their claim that he wrote those Revelations—they claiming that the opinions objected to were contained in those writings. The following are the words of Caius as reported by Eusebius H. E. iii. 28:

"Cerinthus also,—who, by his revelations, as if written by some great apostle, imposes upon us monstrous relations of things of his own invention, as if shown him by angels—says, that after the resurrection there is to be a terrestrial kingdom of Christ; and that men shall live again in Jerusa-



lem, subject to sensual desires and pleasures. And being an enemy to the divine Scriptures, and desirous to seduce mankind, he says there will be a term of 1000 years spent in the nuptial feasting."

Thus it is very evident that the carnal views ascribed to Cerinthus, were imputed to him on the supposition that the Apocalypse taught them, and that he had written them there.

Cerinthus, according to Neander, "agreed with the Ebionites in holding the perpetual obligation of the Mosaic law, in a certain sense, upon Christians. . . . As a sort of middle and transition point from the earthly system of the world to the new, eternal, heavenly system, Cerinthus, with many Jewish theologians, supposed a thousand year season of happiness, under the government of the Messiah rendered triumphant through the power of the Logos, which was to take place in Jerusalem as the centre point of the ennobled earth. A too literal interpretation of the passage in Psa. 90:4, led people to suppose, that as a thousand years in the sight of God are but as one day, the world would last in its present state six thousand years; and then at the conclusion of the earthly course, a Sabbath (a time of undisturbed blessing) of a thousand years would take place on earth for the pious now delivered from all struggles. We are certainly inclined to ask, whether he made to himself so gross and carnal a representation of the blessings of this thousand-years' Sabbath, as Caius and Dionysius accuse him of, which does not appear to harmonize well with the general character of his opinions. He spoke of a marriage feast, which was at that time an image commonly used to represent the happy union of the Messiah with his own people; but those who explained his words with a feeling of bitterness against him, might misinterpret such images. Dionysius says, that when he spoke of fasts and sacrifices, he was only endeavoring to gloss over his gross and carnal representations. But what was there to justify him in this declaration?"

Neander, it will be remembered, has been pronounced by Prof. S. as of the highest authority in matters of this kind; and though opposing millenarians himself, he is obliged to deny that Cerinthus explained it in so gross and carnal a manner, that Eusebius, Caius, and Dionysius accuse him of doing. Thus two of Prof. S.'s witnesses, contradict each other.

Neander ranks high above Eusebius, whose veracity is sometimes questionable. Among other means which Eusebius made use of to disparage the millenarian doctrine, was that of sneering at its advocates. In one place he says that Papias was its author, and in another that Cerinthus was. In speaking of the millenarian teachings of Papias, he calls him a man of weak intellect, and thinks he must have misconceived the doctrine; but when he refers to him in another part of his works for other objects, he admits him to have "enjoyed great fame and celebrity," and to have been "a man most eloquent in all things and skillful in the Scriptures." (*Hist. Euseb.* p. 332.) Eusebius, like Caius, also disparaged the canonical authority of the Apocalypse, insinuating that perhaps it was the work of Cerinthus, and he was decidedly tainted with the Arian heresy. The Magdeburgian centuriators thus treat of him:

"Being now about to say some few things concerning the doctrine of Eusebius, we first give this admonition, that Jerome everywhere holds him forth, suspected of the error of Arianism. For in his apology against Rufinus he says of Eusebius, 'that he was indeed a most learned man, but not a Catholic; [i.e. according to the usages of the word in those times, not orthodox.] and throughout six of his books did continually declare that Origen was of the same faith with him,—i.e. of the Arian falsehood.' (*Hist. Eccles.* chap. 10, sec. 3.) Bishop Jeremy Taylor in his *Liberty of Prophecy*, not only says of him, that he entertained Arian sentiments; but that he is not clear of a suspicion of having endeavored to corrupt and falsify the Nicene Creed, (fol. ed. p. 954.)"

Such is one of the witnesses that Professor S. brings forward to testify against Millenarianism—an Arian who opposed the view of the millennium after the resurrection, because he himself held that it had already begun.

Leaving Cerinthus, Professor S. next adverts to Montanus, who appeared about A.D. 157. According to Neander:

"He used to fall into a kind of transport, during which, without consciousness, but as the passive instrument, as he thought, of a higher power, he announced new persecutions in enigmatical and mystical expressions: he exhorted Christians to a more strict ascetic life, and to an undaunted confession of their faith; he praised the blessedness of martyrdom, and incited Christians to use their utmost endeavors to obtain it; and during these transports he also announced the near approach of God's judicial punishment of the persecutors of the church, as well as of the second coming of Christ, and the establishment of the Millenarian kingdom, the blessedness of which he painted in attractive colors. At last he desired to be looked upon as a prophet sent from God for the whole church, as an enlightened reformer, of the whole religious life of the church—the Christian church was through him to be raised to a higher degree of perfection in conduct, and a higher moral doctrine was to be revealed through him for the manhood of the church in its state of maturity—and he referred to himself the promise of Christ, that through the Holy Ghost he would reveal things,

which the men of that time were unable to comprehend."

"Montanism maintained a gradual advance of the church according to a general law of the development of the kingdom of God."—*ib.* p. 330.

"Montanism, therefore, which made the inward fact of the operation of the Holy Ghost the mark of the true Church, when contrasted with Catholicism, whose characters are too external, leads to a more spiritual conception of the notion of the church, and one whose view was more directed to inward things."—*ib.* p. 330.

With the above from Neander, the views of Montanus, respecting a gradual advancement of the kingdom of God, ought not to be very distasteful to Prof. S., who advocates a similar sentiment. Genuine millenarians, on the contrary, held to a miraculous introduction of the kingdom. Nor were the magnetic and somnambulist phenomena which attended it, much unlike the same manifestations among the shakers, spirit rappers and other spiritualists whose views of the millennium are of the same genus with those of Prof. S.

"It has been maintained," says the Professor, "by some writers, contrary to the opinion of Neander above quoted, that the belief in the immediate advent of Christ was universal among the early Christians."

That a belief of the pre-millennial advent then extensively prevailed, is not contrary to the opinion of Neander; for he says:

"If the Montanists laid especial stress upon the doctrine of an approaching Millenarian reign of Christ upon the earth, in this part of their faith they agreed with a large portion of the Christian world."—*ib.* p. 334.

However erroneous, therefore, Montanists may have been on other points, their holding to the millennium, a doctrine common to Christians, is no more evidence that it was a heresy, than their holding to any truths thus held in common, is evidence of heresies. Why then does Prof. S. labor so hard to instance all the various heretical sects who held this doctrine, when their holding it makes no more against it, because of its general prevalence, than the belief in Prof. S.'s spiritual millennium which enters into so many heretical creeds, prove it an error?

If, however, the Montanists were all in the wrong, we ought to expect their opposers to be all in the right; but Neander says of the most violent of these:

They "declared the Apocalypse, with which the Montanists occupied themselves a great deal, and from which they endeavored to demonstrate the truth of their Chiliasm, to be a spurious book, forged by Cerinthus, which was at variance with the very nature of the Christian economy."

If his opposers could take such ground respecting the Apocalypse, it is not improbable that they misrepresented Montanus himself. Dr. Lee, in his *Hist. of Montanism*, shows that he was greatly aspersed and misrepresented; and John Wesley observes in his *Journal*, Aug. 15th, 1751, "By reflecting on an old book which I had read in this journey, I was fully convinced of what I had long suspected, that the Montanists, in the second and third centuries were real Scriptural Christians."

To be continued.

#### NEW WORKS.

"INSIDE VIEW OF SLAVERY, or a Tour among the Planters, by C. G. Parsons, M.D., with an introductory note by Mrs. E. C. Stow. Boston: John P. Jewett & Co. Cleveland, O. Jewett Proctor & Worthington."

This is a plain but truthful and instructive narrative of the observations of slavery, made during a tour in the South. The author had especial opportunities by means of relatives and business operations, to see slavery as it is in the city and on the plantation. It only needs a perusal of this book to show how completely the Rev. Dr. Adams (author of "South-Side View of Slavery") was deceived in his impressions by his entertainers at the South. Dr. Parsons visited the same localities and many others besides, and had much better opportunities of observation and used his eyes and tongue to better advantage, and gives what he terms the "Inside View of Slavery."

"PHYSIOLOGY OF MARRIAGE," by an old Physician. Published and sold as above.

This is a truly valuable and needed book, treating of delicate but important subjects, in a candid and instructive manner. It is adapted to make healthier men and women and better Christians.

"EXTRACTS FROM THE DIARY AND CORRESPONDENCE OF THE LATE AMOS LAWRENCE; with a brief account of some incidents in his life. Edited by his son Wm. R. Lawrence, M.D. Boston: Gould & Lincoln, 57 Washington Street. New York, Lamport & Blakeman. London, Scribner & Co. 1855.

This is an octavo of 368 pages, printed on beautiful paper, and furnishing a mass of reading matter admirably adapted to the reading of all ages and classes. The following extracts from its

preface, gives a very good idea of the design of the volume.

"Among the papers of the late Amos Lawrence were found copies of letters addressed to his children."

"With the hope that the good counsels there given, during a succession of years, extending from their childhood to adult age, might still be profitable to their descendants, he had caused them to be carefully preserved."

"These letters as well as an irregular record of his daily experiences, were scattered through many volumes, and required arrangement before they could be of use to those for whom they were intended."

"The present volume, containing what was thought most interesting among those letters and extracts, was accordingly prepared for private circulation: and an edition of one hundred copies was printed and distributed among the nearest relatives and friends."

"It has been thought by many that the record of such a life as is here portrayed would be useful to other readers, and especially to young men,—a class in whom Mr. Lawrence was deeply interested, and with whom circumstances in his own life had given him a peculiar bond of sympathy."

"THE THEOLOGICAL AND LITERARY JOURNAL. Edited by David N. Lord. New York: published by Franklin Knight, 138 Nassau Street."

The following are the contents of the October No. of this valuable journal.

The Parables of the New Testament.

The Wedding Garment.

The Ten Virgins.

Notes on Scripture.

Theism.

The History of the Ottoman Empire.

Professor Lewis's Scriptural Cosmology.

The War of the Great Nations.

Literary and Critical Notices.

We are pleased to notice that in the next number Mr. Lord promises to take proper notice of Prof. Sanborn.

"GEOGNOSEY, or the Facts and Principles of Geology against Theories. By David N. Lord. New York: Franklin Knight, 138 Nassau Street. 1855." pp. 412. Price \$1.25.

This volume is valuable and very opportune. It takes up the Geological Theory of the age of the earth, and shows that it contradicts the Sacred History of the creation, and is in opposition to sound philosophy. It exposes the false notions of Geologists, demonstrates that Geology has no laws that entitle it to be denominated a "science," that its advocates have insuperable difficulties which they cannot harmonize with their theories, and that their theories are false and unsatisfactory. It also shows from the admitted facts of Geology, that the strata of the earth's surface were thrown up from its interior depths, and arranged in their present form within the period that is implied in the Mosaic history of the world from its creation to the remodification of its surface at the deluge. This being shown to be compatible with the laws of nature, the consistency of geological facts and the Scriptures is established.

The work is written in a scientific, and yet in a natural, easy, and popular manner; and questions are appended to each chapter, which adapt it to the use of classes in the schools, or to private study or reading. A careful study of its facts and principles, will effectually show the superiority of this theory, to the dominant one that contradicts the Mosaic record. For sale at this office.

#### The Youth's Guide.

The *Youth's Guide* for October has been issued. The following are its contents:—

Blessed Little Children; United States Presidents. (Poetry.)

The Cabin Boy.

The False Step.

Late Tragedy at the White Mountains.

The Victory.

Varieties.

Reading, (Editorial).

Beiram Feasting.

Wish and Work.

Obituary.

Enigmas, &c.

We hope our friends, young and old, will do what they can still to increase the circulation of this little sheet, and thus encourage us in its publication.

COUNSEL.—But few of the reading public are aware how continually an editor is called upon to advise his patrons on every subject, from politics to the breed of cattle. Through the whole range of our duties none has perplexed us more than to tell our readers what to take for a cure when they are sick. Hitherto this has been a severe trial to all our skill, but it will not be hereafter. We have been taking, and have seen the evidence from others that have taken Dr. Ayer's Cherry Pectoral

and Cathartic Pills. They need but a slight trial to convince the most sceptical how far superior they are to the other medicines we have had in use. They have one single property of great importance to the sick, and that is they cure.—*Boston Herald.*

"THE TIME OF THE END."—We are disappointed in not being able to announce this forth-coming volume. The printers disappointed the publishers, who now say they shall expect it during the present week, ending Oct. 27th.

BILLS.—Our friends, who will do us the favor to pay the small sums they are owing this office, will materially benefit us; and they will save us the trouble of sending them bills, which we shall soon have to forward to those in arrears.

## EXPOSITORY.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLVI.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her:

Rejoice for joy with her, all ye that mourn for her:

That ye may suck, and be satisfied with the breasts of her consolations;

That ye may milk out and be delighted with the abundance of her glory.—*vs.* 10, 11.

This is an apostrophe to those who love the people of God—"Jerusalem" being put by a metonymy for the church there located—those who were, and are to be its future inhabitants. It supposes a time when the city should be desolate and a subject of sorrow, and anticipates its restoration; in view of which they were to rejoice. And the reason they are commanded to rejoice, is, that they may participate in her joys.

"Her consolations" are put by metonymy for the sources or causes of consolation which will there exist; and by a metaphor they are denominated the breasts of Zion—the figure of the woman being still continued—to illustrate that they will there obtain their spiritual enjoyments. "To suck" and "milk out," are put by substitution for the analogous reception of spiritual food. The "abundance" of her glory is, in the margin, the "brightness." Bishop Lowth renders it "her abundant stores," i.e., of truth.

For thus saith the Lord, Behold, I will extend peace to her like a river,

And the glory of the Gentiles like a flowing stream:

Then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

As one whom his mother comforteth, so will I comfort you:

And ye shall be comforted in Jerusalem.—*vs.* 12, 13.

By the use of similes,—in the comparison of peace to a river, the glory of the Gentiles to a flowing stream, and the comfort which the saints should then receive, to that received by a child from the caresses of its mother,—is illustrated the final quiet and glory to which the world's metropolis will be restored.

The "glory" of the Gentiles is put by a metonymy for that which shall indicate or manifest their glory; for the saved of the Gentile nations, (Rev. 21:24,) "shall walk in the light" of the new Jerusalem. "To suck," "be borne on sides," and "dandled on knees"—the word her not being in the Hebrew—are substitutions, illustrating the maternal nourishment, protection, and comfort which the saved will there realize, when (Rev. 21:2,) "the leaves of the tree" become "the help of the nations."

And when ye shall see this, your heart shall rejoice, And your bones shall flourish like an herb: And the hand of the Lord shall be known toward his servants, And his indignation toward his enemies.—*v.* 14.

The bones, by a metaphor, are said to "flourish," i.e., to grow, as making use of a simile, an herb does—illustrating that they will then recover their original vigor.

When the body is afflicted, the bones are often said to be affected. Said the Psalmist, (22:11,) "All my bones are out of joint," (v. 17,) "I may tell all my bones: they look and stare upon me," and (37:3,) "There is no soundness in my flesh because of their anger; neither is there any rest in my bones because of my sin." And he prayed, (51:8,) "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice." All disease, fatigue and decay, now incident to the human system, are the result of the curse; but when it shall be removed, there will be no more sickness, sorrow, pain, nor death, and the body will have recovered the vigor with which Adam was created, but which has been unknown since the fall.

The "hand of the Lord," is put by a metonymy for the favor which he will manifest toward those who are his, in delivering and rewarding them. Its being "known," and also his indignation towards his enemies, is put by substitution for its being exhibited, when he shall save them and destroy his foes.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## LETTER FROM S. CHAPMAN.

BRO. HIMES:—Having now left the "far west," and travelled one thousand miles on my journey home, it begins to seem that I may again visit the land of my nativity, and once more mingle with the dear friends in the New England States. But judging from my detention here, and the places I am to visit on the way, it is doubtful whether I arrive at Hartford, Ct. before the snow falls, and lest I should be detained unprofitably, my constant prayer is, "Lord direct my steps." I am still suffering with sore eyes, with which I have been afflicted for more than seven months, and yet I have continued to labor unceasingly, though at times in great pain. As they are now quite inflamed, I must in this communication be unusually brief.

After the date of my last, Shabbona Grove, July 15th, I remained with that beloved people some ten days longer, during which our seasons of worship were refreshing. Had another baptizing season (as we anticipated when I wrote last,) increasing the number baptized at our hands during the preceding seven months to one hundred. Then visited the infant church in DeKalb, (20 miles north,) where I spent two weeks very profitably. Witnessed an accession to their number of three prominent members. The church then numbered thirty-six members, chiefly gathered from the "highways and hedges," though not inferior to others in intellect or piety. Of itself, it is a complete band of music, so that in singing they need not the aid of the pious Psalmist to make that part of worship complete. Before I left they secured the services of Elder H. H. Janes for half the time, and elected him as their pastor. I think much of him, also of sister Janes, and believe their union with that people will be for the glory of God, and their mutual good. We hope soon to hear from brother J. or brother Needham (the secretary) through the columns of the *Herald*.

Aug. 7th, I took my leave of that devoted people, took the cars and started for home. In thirty hours we arrived at Olean, N. Y. There I left the cars and took stage for Caledonia, Pa., (90 miles from O.) Found it tedious climbing over those rugged mountains, but on the third day, (Saturday, 11th,) after walking the last sixteen miles, arrived at our place of destination. Brother C. F. Luce and family received me joyfully. This to a pilgrim, much fatigued and among strangers, was a treat indeed. Elder Boyer being providentially in the neighborhood, soon came in, and after greeting us warmly (we having never seen each other before) he said, "Brother C., you must hold yourself in readiness to preach all day tomorrow." Accordingly the people were notified, and we had a good congregation in C. that morning, and in the afternoon, met brother Boyer's appointment at Benezet, seven miles east of C. The next day, (Monday, P.M.) special pains being taken to notify the people, I preached to a solemn and deeply interested congregation some eight or nine miles from the latter place. In each the word was well received, and a desire manifested for us to visit them again.

On the 15th of August, I accompanied brother B. to his residence, (this place is 25 miles east of C.) near which I preached on the Sabbath, 19th, then visited the Pine street church eight miles north, where we enjoyed a refreshing season. Attended the camp-meeting in McKean county, (20 miles north of here) commencing Aug. 24th. There, for the first time, I had the pleasure of meeting and mingling with brethren Osler, Gates and Lanning; also with my yoke-fellow, brother B., all strangers personally, and yet by reputation through the columns of the *Herald*, we had been intimately acquainted with each other for several years. They seemed surprised to find their brother C. a man of more than fifty years of age, when they supposed him not to exceed thirty-five. I mention this that others may not be disappointed when they meet him. Being of the same faith on all doctrinal points, and mutually agreeing that the end of all things is at hand, "even at the door," there was nothing to hinder us from labor-

ing in complete harmony with each other. That meeting continued five days. A large number attended, and the best of order was observed. The brethren were much comforted. Backsliders were reclaimed, and several of the most respectable, and influential citizens confessed faith in the doctrines we teach, and readily subscribed for the *Advent Herald*. All the ministering brethren above named, together with Elder Litch, were present at the camp-meeting in Caledonia, which commenced one week later. In some respects that meeting was interesting; it was protracted the same as the other, but owing to the inclemency of the weather, and other embarrassing circumstances, the congregations were comparatively small, and in my judgment but little important good accomplished. There being five ministering brethren besides myself, all calculating to attend the camp-meeting in Centre county, (commencing Sept. 6th,) by request of the brethren in Caledonia, I consented to remain and hold a series of meetings there, and in that vicinity. Entered upon our work soon after the camp-meeting closed. Held our meetings in three different districts. Preached to good, and deeply interested congregations thirteen times, and it was truly cheering to my heart to see those dear brethren and sisters feast upon the word, and to hear them confess with gratitude to God that they had received new light, and instruction therefrom. Several backsliders were reclaimed, some sinners converted, and a solemn impression seemed to rest on many minds. In the absence of brother B., I had the satisfaction of baptizing two precious souls; others are waiting.

On the 19th, brother B. returned bringing a favorable account of the camp-meeting in C. county. The next day I took my final leave of those dear friends, and accompanied brother B. to his residence. But I perceive that it will not answer for me to particularize farther, for my eyes pain me exceedingly. Suffice it therefore to say, since that time I have accompanied brother B. into various portions of his large field of labor; viz., Elk, Potter, Clinton and McKean counties, where the word has been well received. The brethren were comforted. Backsliders were thoroughly reclaimed, and several precious souls converted to God, and to the "blessed hope." During the past six weeks more than thirty have "put on Christ" by baptism, and several others are waiting. Brother B. administered in every case, except the two above mentioned.

For years I have, through the columns of the *Herald*, watched the course of brother B., and as he has pressed his way into new fields of labor, constantly "blowing the trumpet in Zion, and making the inhabitants of the land to tremble," (Joel 2:1.) I have longed to see him and the dear people of his charge; and now having been gratified in this respect, I am happy to say, I find things as I anticipated, in a prosperous state. I will furthermore state that brother B. has a companion richly worthy of him. She must be to him an "help meet" indeed; and as brother B. thinks of leaving soon, to seek a home in the "far west," I hereby commend him and his, to the sympathy and confidence of any and all the churches I have had the pleasure of establishing in that distant region.

On Saturday next we are to commence a series of meetings at Hick's Run, some five miles west of here. When our work is completed there, I intend to leave for Alleghany county, N. Y., and then proceed eastward, having the city of Hartford in view. Hope the dear friends at the west from whom I have so recently separated will be constantly on the watch-tower, having their lamps trimmed and burning, for the "Bridegroom" is even at the door. Pray for me, brethren, that the Lord may direct my steps.

Yours, brother Himes, as ever,

SAMUEL CHAPMAN.

P.S. Besides the amount raised at the camp-meetings, I am happy to forward the names of five other new subscribers to the *Herald*. Will the friends please to write. My P. O. address is Spring Mills, Alleghany county, N. Y., care of J. Evans. s. c.

Gibson, Pa., Oct. 5th, 1855.

## LETTER FROM G. W. BURNHAM.

BRO. HIMES:—You are aware that my three months' mission closed with the effort at South Reading, Sabbath, Sept. 30th. Although as a result we had not the pleasure of witnessing the conversion of sinners, yet we have evidence that Christians were benefited. We circulated a good supply of our best tracts, and were satisfied that others in the community besides Adventists were profited thereby.

The necessity of gospel order, and unity of action, has been long felt by a number here. We

accordingly called a meeting for the purpose of "setting in order," as far as possible, "the things that were wanting." Ten or twelve brethren and sisters covenanted in mutual fellowship to walk together as a church of Christ. They then appointed a deacon, clerk, treasurer, and a committee to secure ministerial help. They will, I trust, hereafter strive to honor "the perfect rule of faith and practice," in exercising and subjecting themselves to its safe and healthful discipline.

The position assumed by our churches of the Massachusetts Conference, that the question of Christ's speedy and personal coming is the great truth of our time and mission, has their heartfelt sympathy. Consequently, and in view of the bitter experience among themselves in the past, they wish to avoid as much as possible, the discussion of extraneous subjects, and such questions, which, though much controverted by some, are yet not demonstrated as truths of divine revelation. But the unquestionable oracles of God, which are for our salvation, they would believe, love, and speak. Persevering and united effort in South Reading, will bring brighter aspects to our cause there in due time, with God's blessing. Of the liberality of friends in that place, I am able to speak with pleasure. And may I not request the committee, whenever they find a brother to labor in this department, to remember the little church in that beautiful village!

## MY THREE MONTHS' MISSION.

Respecting the labors of this period, I have briefly to state,

1. It has been my single object and earnest desire to turn sinners "from darkness to light, and from the power of Satan unto God;" also to comfort and build up Christians "in our most holy faith."

2. To do this it has been my aim to hold up conspicuously the atoning sacrifice of the cross, and proclaim the certain and swift approach of "that day when God shall judge the world in righteousness by Jesus Christ," and the captive saints rest in his presence, in mount Zion, "delivered from all the evils of this present world."

3. Have visited, and attended meetings in the following places: Lawrence, Nashua, Newburyport, Lowell, Abington, Newton, Mass., Holden, Worcester, Truro, Manchester, N. H., Salem, Haverhill, Salisbury, and South Reading. In each, excepting Salem, have given one or more discourses, making sixty in all. It seemed to be duty to devote more labor to some of these places than in others. Accordingly the cry for help has been regarded, as far as possible. My strength and disposition would have allowed more meetings and preaching; but the shortness of the evenings, and the hurry of business, with many, rendered it inconvenient—perhaps not duty. Visiting from house to house made up, in part, for this deficiency. But the humble service is committed to my divine Master. I trust some good will result therefrom.

4. In conclusion, I must testify to the good will, warm fellowship, and personal acts of kindness which it was my happiness to meet with during these few weeks. The recollection of seasons spent in the house of prayer and at the family altar, will be treasured up as among the most pleasant of my past and imperfect pilgrimage. "Blessed hope," indeed, is ours, of meeting, in a little while, all the loved and pure of earth in the city of our God! There, with "the saints of all ages in harmony sweet," to mingle in the exalted worship of Him "who loved us and washed us from our sins in his blood!" O, shall we fail!—can we suffer ourselves to be bought off from a joint-heirship with the Son of God, "the Heir of all things," for the dross of this world! the momentary delight of the wicked! the glory of men which fade as the flower of the field! No, hope within my breast, full, strong, and consoling, says, No. Let us say, with a valiant soldier of Immanuel's army, who "fought a good fight, amidst perils by land, and perils by sea," through the utmost rage of Satan, "I press towards the mark for the prize of the high calling of God in Christ Jesus!" Earnestly desiring that our sweet acquaintance in this vale of tears, may be renewed and perfected in the "saint's sweet home" of Eden restored, I will bid you farewell.

GEO. W. BURNHAM.

Providence, Oct. 9th, 1855.

## DISCOURAGEMENTS.

NO. II.

WHEN the heart begins to sink with the heavy burden that difficulties often bring upon us, and the waters of affliction roll in upon our souls, and the mighty billows rise above our mental horizon, while the storm beats more and more furiously over our heads, then let us examine our cargo, and see if we have any contraband goods; if we

have, put them overboard, regardless of their apparent value. If all is right here, then examine our course, and see whither we journey. If not on the direct course for the kingdom of God, then change courses at once. See that all is right on our part, and remember, "our Father is at the helm." All is well. "He who keeps Israel neither slumbers nor sleeps." Then let us keep a good lookout. Jesus has become "the captain of our salvation through suffering." Have you ever thought of this! "through suffering." Do you expect to escape suffering? Let the storm gather, and the billows roll, the elements conspire to work our ruin, and universal nature groan, convulsed in her death-struggle, the believing child of God is safe. "God is a shield and buckler to all them who put their trust in him." Then confide, and "be not afraid." True, sorrows and afflictions increase, but Jesus says, "My grace is sufficient for thee." Enemies multiply, and their ingenuity increases their weapons of warfare, but "God is a strong tower, into which the righteous run and are safe." Who then will be discouraged? Surely not the Christian. "This is the victory which overcometh the world, even our faith." Things often look forbidding, and the enemy would magnify the difficulties in our way, and make us feel it to be impossible to pursue; but confidence in God, and in his word, clears the way before us.

"Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

Because we have fallen upon perilous times, and the conflict with Satan waxed hot, and his snares are more numerous, our confidence in our leader should not diminish, if he be the Lord. On his part, the victory is won, and won for us. We are not to use the worldling's patriotic motto, "Victory or death," but one much greater, "Victory over death, through our Lord Jesus Christ." The thorny maze through which we pass has been explored by more noble Christian heroes than some of us. The narrow way has been trod by many a chastened, humbled, subdued, yet courageous, victorious disciple of our Lord, who have quenched the fires with their blood, fed the beasts with their flesh, put to shame the persecutor with their fortitude and constancy, and worn out the energies and ambition of their tormentors, by their patient endurance of tribulation. Cannot we do the same? Yes, "We can do all things through Christ strengthening us." But we forget this often; and while looking "at the things that are seen—temporal," all things seem to be against us. Our plans fall through, our hopes are not realized, our reasonings fail, our follies are seen by the world, our friends chide us, our enemies reproach us, our confidence in men is betrayed, our inducement has been greatly diminished, our numbers reduced, wickedness triumphs, friends forsake us, companions rise up against us, and seek to destroy us, ties of nature are sundered, the clouds of darkness, charged with calamities to befall our social circles, lower around us. In this situation fearful forebodings arise in our hearts, and the question often comes up, "What shall I do? The answer from God is, "Trust in the Lord, for in the Lord Jehovah is everlasting strength. I am thy surety and thy exceeding great reward." Be not discouraged, O thou who art in the narrow way, thou "whose God the Lord is." He shall bring you out, like gold. "I will refine them as silver is refined, and try them as gold is tried; they shall call on my name and I will hear them; I will say, It is my people, and they shall say, the Lord is my God." We do not always remember that, "Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth." Let us ponder upon these things, lest we murmur against God, and "hide his word in our hearts, that we may not sin against him." Victory is ours if we "hold fast the beginning of our confidence firm unto the end." Who can study the word of God believingly, and obey it implicitly, and still be discouraged? Look at the statement of Paul in this matter, (2 Cor. 4:8.) "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Is it so with us, my brethren and sisters? Let it be our experience, and the end will be glorious. We are to suffer awhile, and then be made perfect—immortal—and be free from these scenes of sorrow and strife. He that spared not his only Son, but delivered him up for us all, how shall he not with him also, freely give us all things? "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than con-



querors through Him that hath loved us." Then falter not in the way. "Look up to the hills from whence cometh thy help." Let faith claim the prize for which we run. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord."

I. C. WELLCOME.

Hallowell, Me., Oct. 14th, 1855.

#### LORD'S DAY IN ENGLAND.

NO. III.

Previous to the Christian era, the inhabitants of Britain were idolaters. In what year and by whom the gospel was introduced there, is uncertain. Baronius affirms that Peter first preached it there; very improbable indeed, as he asserts it on the authority of Simeon Metaphrastes, whose authority on other occasions he rejects. Nicephorus C. Dorotheus, in his synopsis, also the Grecian Kalendar say, that Simon Zelotes (Luke 6:15.) undertook the conversion of Britain and was martyred and buried there. William of Malmesbury, in the 12th century, attempted to prove that Joseph of Arimathea was the apostle to the Britons, being sent with twelve others by St. Philip, in A.D. 61. Other authorities equally unreliable, say Paul visited England. Caractacus was king of West Britain, or ancient Wales, in A.D. 40-52. Latin tradition says his daughter was turned by the preaching of Paul, and Welch tradition affirms that Bran, the father of Caractacus, wept at the apostle's feet. All this seems improbable, but at any rate, missionaries came, and, on the authority of Origen, Eusebius, and Theodoret, it is said, planted the gospel there in the apostle's time, and West Britain and Scotland became a refuge for a kind of mixed Christianity. Bede, a Roman Catholic writer of the eighth century, in his Ecclesiastical History of England, testifies that a little later, in A.D. 156, Lucius, a British king was converted to Christianity by an embassy from Eleutherius, bishop of Rome, and "by this means" says Rapin, "the gospel which had hitherto not taken much root, now flourished again in Britain, and spread far and wide." (Paul Rapin's History of England, 1774, vol. I, p. 85.) But this story of Bede, though generally credited by Protestants, is pronounced utterly fabulous by Bower, and I think justly too, from the fact that it is unsupported, and not even hinted at by any writer previous to Bede. (See Bower's Hist. Popes, vol. 1, pp. 15-17.) If we set aside this testimony of Bede, concerning Lucius, the church history of England, from the first century up to A.D. 300 is very little known. Still Christianity had, by Jewish converts, been established, and the writings of Origen, Tertullian, and others show, it made considerable progress, amid disturbance and persecution. Some say British bishops were at the Council of Nice, A.D. 325. But the doctrines of Pelagius, a British monk, produced schism among the church, errors of various kinds were fostered, and the British Christians became utterly corrupted. In A.D. 449, the Saxons invaded and conquered the Island, trampled all religion under foot, putting to death priest, bishop, and flock, burning and razing every place of worship to its foundation, and destroying every monument of their former condition that might otherwise have come down to us. By A.D. 587, Christianity was extirpated, and England became Anglo-Saxon in nationality, and totally idolatrous in religion, until converted to Roman Catholicism in A.D. 597, and onward by St. Austin, the missionary-monk from Rome, who also became the first archbishop of Canterbury, in the time of Pope Gregory the Great. For the manner in which this was done, we refer the reader to the histories of Bower and Rapin, who testify that up to the period of the seventh century, the Pope exercised no real authority over England.

With this brief sketch of the early church history of England before the reader, I now proceed to the point in question, viz., the assumed observance of the Sabbath by the primitive English Christians. It is claimed that up to A.D. 600 they kept holy the seventh day and paid no regard to Lord's day. (See White's Sabbath History, p. 31, also Davis' ditto., p. 108.) still no authority is quoted for this assumption, and I am inclined to regard it as being as devoid of proof as the oft repeated statement of seventh-day keepers, that the early church generally were Sabbatharians. Rapin, who gives not only the civil, but also the ecclesiastical history of England in full, makes no mention of Sabbath, or Lord's day, until as late as A.D. 747. If Sabbath-keeping was practised, it is more probable it crept in during the fourth and

fifth centuries, where, as we have shown in a previous number, the Donatists elsewhere have revived the doctrine. But they, says Prof. Stuart, were "zealous for the law." Pelagius too, held "that the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel," and this doctrine being peculiar to Sabbatharians, it is possible its promulgation in Britain in the fifth century, by that monk and his followers, led to judicial Sabbatizing, an observance long before repudiated by the apostles of our Lord, and the church in her "purest age." But grant that the early English Christians kept the Sabbath as it is claimed, were they orthodox and evangelical? Nay, verily! Says the London Quarterly Journal of Prophecy, "From peculiar national feelings handed down, it would appear that the missionaries sent over were exclusively Hebrew converts, since they taught the people to keep the Passover, to abstain from meats prohibited by the Mosaic Law, as well as from things strangled, and from blood. This negatives the idea that Paul himself came over, and would lead us to believe it more probable that messengers were sent direct from the church at Jerusalem to the Jewish colonists." (Journal, 1852.) It is thus indisputably evident, that these Britons were of that class who troubled the church at Jerusalem, saying, "Ye must keep the law," (Acts 15th,) and whose faith was condemned by the Apostolic Council. In the language of the above journal, "these Welsh tribes professed Hebrew Christianity, if the term be lawful." Such was their Judaism, and if in vindication of seventh-day sabbatizing, it is urged that the first Christians in Britain kept the Sabbath, I would answer, so do the Jews. And so leaving our Sabbath friends in company with Judaizers, as I promised to do, I now pass on to trace the history of Lord's Day in Britain.

(To be continued.)

SANCTIFIED afflictions are among the most precious blessings of the Christian's present lot: patience and submission to God's holy will are thus brought out and strengthened, and he is eminently glorified.—Baynes.

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, on the morning of July 10th, after a most protracted and painful illness, in the full assurance of hope, DAVID BARRINGER, aged 36 years. He belonged to the Methodist church. He died in the full assurance of the hope of the gospel, even the resurrection of the dead. He died full in the Advent faith. A. P. BARRINGER.

Troy, Oct. 9th, 1855.

BRO. HIMES:—I thought I would write to you, and let you know of the death of H. CONY, Esq., of Stanbridge, where you stopped during our meeting in the Baptist meeting house. He died Oct. 4th, 1855. He died suddenly; taken ill on Tuesday, and died on Thursday. It is said his death was caused by a kick received from a horse, which broke his skull when he was 14 years of age. He has been our friend ever since, and has declared as long as we continue to preach the truth as we have done, we should have his influence in favor of our occupying the meeting house. His death is lamented by a large company of relatives and friends. D. W. SÖRNBERGER.

Oct. 16th, 1855.

ARTHUR'S PATENT, AIR-TIGHT, SELF-SEALING CANS, for preserving fresh fruits and vegetables. These cans are so constructed, that the covers fit into a channel filled with adhesive cement. On heating the cover, and pressing it into this cement, which immediately hardens again, the can is sealed hermetically, but it may again be opened with ease by slightly warming the top. They may be used in the same manner, with the same cement, year after year, without the aid of a tinner; while ordinary cans have to be soldered up, and when once opened, are generally spoiled for future use.

All kinds of ripe fruit, vegetables, meats, butter, &c. &c. may be kept in these, fresh and sweet, for any length of time, or sent any distance. Thus the perishable fruits of summer may be kept for luxuries, to be eaten in winter or spring.

The cans are all prepared for sealing, and are accompanied with full directions.

PRICES.—Pints, \$2 per dozen; Quarts, \$2.50; half Gallons, \$3.50; Three Quarts, \$4.25; Gallons, \$5 per dozen,—with discount to Dealers. The different sizes nest, for economy in transportation. CHAS. BURNHAM,

Sole manufacturer for the New England States, Springfield, Mass. A sample may be seen at this office.

## AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUDEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDELLAW writes from Baltimore, 16th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853. "Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in nowise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853. "Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore."

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratefulness, Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true. ANDREW J. MESERVE, Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854. "Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken. "You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not ungrateful of it. Yours respectfully, LEAVITT THAXTER."

"Senate Chamber, Ohio, April 6th, 1854. "Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills. Yours with great respect, LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY

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And by Druggists everywhere.

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By a Married Man, and Distinguished Physician.

It is one of the most remarkable books which has been published in any country. In language simple, decorous and respectful, and in terms of fatherly kindness, it reveals to the young of both sexes a fund of information hitherto chiefly inaccessible, and for want of which many have been prompted to resort to sources either questionable, or of immoral tendency. The work is written by one of our oldest and most experienced medical men, who has devoted a long life to the study of physiology. The work was examined in manuscript by competent judges, and pronounced to be as unexceptionable as any work which has appeared in the English language. It breathes, moreover, a truly Christian spirit.

The following briefly are its contents:

1. True Relation of the Sexes.
2. Premature Marriage and its consequences.
3. Errors of Education.
4. Errors of cohabitation.
5. Individual transgression, and its penalties.
6. Social errors and their punishment.
7. Physical laws of marriage.
8. A fundamental error.
9. The laws of pregnancy.
10. A crime without a name.
11. The laws of lactation.
12. A crime that ought not to be named.
13. Directions to parents and guardians.
14. General directions.

Just published by John P. Jewett & Co., Boston; Jewett, Proctor & Worthington, Cleveland, Ohio. [Oct. 20—4 wks.]

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Dr. Litch's FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 45 Knickerbocker street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

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BY JOSHUA V. HIMES.

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\* For Pelagianism, see Religious Encyclopædia, also Bower's Hist. vol. 1, pp. 149-53.



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## ADVENT HERALD.

BOSTON, OCT. 27, 1855.

## ITEMS.

An interesting discovery has been made in France with regard to engraving fruit trees. Instead of making use of a graft, a slip is taken from an apple tree, for example, and planted in a potato, so that a couple of inches of the slip remain visible. It soon takes root, develops itself, and finally becomes a handsome tree, bearing fine fruit.—This method is due to a Bohemian gardener.

The total number of naval prizes captured, and against which proceedings have been taken in the High Court of Admiralty of England, from the 29th of March, 1854, to the 8th August, 1855, was 135. Many were captured under Danish, Norwegian, Swedish, German, Greek, and even Tuscan flags, which were simulated by the captured ships.

DURING the late Agricultural Fair at Haverhill, a place was wanted for the trial of horses, and a man named Lee offered the committee and spectators free admission to his grounds for the purpose. The crowd rushed in, but when the sport was over it cost them a 'quarter each' to get out! The shrewd Yankee made a good thing out of it.

THE MECHANIC.—Let the rich and the proud no longer look upon mechanism as degrading to him who adopts a branch of it as his calling. It is a noble calling—as noble as the indolence and inactivity of wealth.

FEARS AND FAILURES.—We ridicule others for their fears and failures, and fear and fail like them in like situations; for many a path which looks smooth at a distance is found to be rough when we have to travel it.

SWINDLERS on a gigantic scale do not so easily escape justice in England as in this country. Each member of the firm of Paul, Strahan & Co., the London Bankers, of whose extensive frauds we have had accounts, has been committed to prison, after preliminary examination, bail being refused.

THE Common Council of Philadelphia has voted to fix the salary of the Mayor at \$13,000, a reduction of \$1000. The Solicitor's salary has been reduced \$500.

THE *Journal of Commerce* says:—"We were shown yesterday two immense onions, brought from California by the last arrival. One of them weighs 2 lbs. 7 oz., and measures 19 1-2 inches in circumference.

CHARITY.—"Take care of your pence and the pounds will take care of themselves." Take care of these minute fragments of domestic charity, and the great sum total of love and happiness will take care of itself.

CONNECTICUT.—115 towns in this State give 14,731 votes in favor of, to 10,025 against the proposed amendment to the constitution, which forbids all those who are unable to read from voting.

A POOR BOY NOW GOVERNOR.—The new Governor of California, J. Neesley Johnson, was born in a squatter's cabin in Indiana. In 1849 he went to California, where his first occupation was that of driving a mule team to the mines. He next took to the practice of law, and has since then been a rising man. At the age of thirty years and one month he is Governor of a large and thriving State.

The population of Lawrence is ascertained to be 16,114; males 7,331; females, 8,783; American, 9,401; foreigners, 7,719. Increase in ten years, 16,014.

The estimates for a proposed tunnel under the Niagara River were placed before the Buffalo Common Council on Monday, and the matter referred to a special committee. The *Buffalo Courier* has no doubt that the importance of the project, in a commercial point of view, will insure its completion. The entire cost of the work is estimated at \$853,000.

A FACT.—Editing a newspaper is something like making a fire. Every body supposes he can do it a "little better than any body else." We have seen people doubt their fitness for apple peddling, driving oxen, or counting lath; but in all our experience we never yet met with that individual who did not think he would "double the circulation" of any paper in two months.

AN AERONAUT SUPPOSED TO BE LOST.—On Tuesday afternoon of last week, Mr. Winchester

made an ascension in a balloon from Norwalk, Ohio, and on the Friday following he had not been heard from. The balloon took a north-easterly direction, and it is feared that the daring voyager either descended in Lake Erie, or that the intense cold of the upper regions froze him to death.—When he started, he said he intended to go higher and further than any aeronaut had ever dared to think of going.

THE *Independence Belge* contains a long and interesting article upon the rapid progress made and improvements introduced, in Belgium, in the manufacture of gloves, and adds that, independent of home consumption, upwards of 400,000 dozen pairs were exported last year to England and America, from the single establishment of Messrs. Hegle, of Brussels. This factory, it is said, employs 3000 hands in its various branches.

## MY JOURNAL.

Wednesday, Sept. 19th.—Bid adieu to brother Howard and family, as also brother Eastman, and took the cars for Lisbon. Arrived at 4 o'clock; and found brother Wells waiting for me; and by his kindness I was taken to Sugar Hill, the place of my next appointment. Here I was warmly greeted by members of my own family, and brother Shipman and his people generally. There being no appointment I had an evening rest, which I much needed. I put up with Levi Parker Esq., where I found a home indeed, both for me and mine.

Thursday, Sept. 20th.—Commenced our meeting, which began with favorable omens, and increased in interest and power, and so continued to the end. The pastor and flock had both prayed much that the meeting might be blessed; and God heard their prayers. The church was revived, and many received special blessings, while a number of backsliders were reclaimed, and several of the unconverted requested the prayers of the people of God. The indications were hopeful for a revival. May the Lord of the harvest give them a glorious ingathering.

I must not omit to mention the Sabbath service, which was very full, notwithstanding the rain. The interest in this whole region is not abated in the least. No people can gather, or hold larger audiences than the Adventists. The Advent Chapel is altogether too small for a conference or general meeting.

We need a large house to accommodate the people in that important field. Brother Shipman, has a large circle of friends and a wide influence in all this region; and if they had a more commodious place, many would attend his stated ministrations, that never have done so, only on occasion of large meetings. I am happy to know that there is a prospect of the cords of the tent being lengthened.

It may not be known to all our friends, that Sugar Hill was formerly the headquarters of the Free Will Baptists for this region of the country, and that they had a large society and meeting house in this place. When the doctrine of the Advent was preached among them, about one-half of the church sincerely embraced it, and desired to have that kind of preaching part of the time. This being denied them, they united, in 1847, and built the Advent chapel, in which they have worshipped the last eight years. I preached at the opening of this chapel, which was filled to overflowing, and has been well attended up to the present. The Free Will Baptists have also kept up their meetings most of the time, till, about the first of September last, the society sent a proposition to the Advent society to unite with them, and fit up the large house and to hold it in common, and occupy it their share of the time. The proposition was met with a favorable reply, and may be carried into effect; in which case they will have a large and very convenient place, both for ordinary and extraordinary meetings. May the Lord give success to the enterprise.

As usual, I have to thank brother Shipman and his hospitable flock for kindness and liberality.

Monday, Sept. 24.—Took leave of our friends, with Mrs. H. and children, for Boston, where we arrived early in the evening, in health and safety. I had been absent two weeks, and these members of the family about seven.

Tuesday, Sept. 25.—Spent in attending to duties in the office and family; and on the 26th, went to Worcester to attend the Annual Massachusetts Conference of Churches. The proceedings of this Conference being prepared for the *Herald*, I have no occasion to say more, than that we had a very interesting and profitable session. The session of the Ministerial Conference was also very encouraging and hopeful. Just in proportion as our ministers and churches unite, and act together on gospel principles, they have prospered. We have not been without trials, but, in the midst of trials, instead of separating, we cling together, and bear

each other's burden; and bear and forbear in all that perplexes and tries us; making the cause of God of more importance than our own personal feelings, or likes and dislikes. The bond is love and union, in the liberty of the gospel.

Friday, Sept. 28.—Preached to the church in South Reading. The cause here is rising and prospering under the late missionary labors of brother G. W. Burnham. The prospects of the church are good.

Saturday, Sept. 29.—Attended the covenant meeting of the Advent church in Haverhill. It was a precious season.

Sunday, 30th, I preached all day in the Advent chapel. Had good audiences, and an interesting time.

October 1 to 7.—Spent in Boston. Sabbath, the 7th, was one of the best days we ever had in the Advent chapel in Keeland Street.

Monday, Oct. 8.—I arranged for a home for my family in the city of Boston. For some years we have been so unfortunate as to occupy houses, on rent, that were liable to be sold, which has been done unexpectedly to us, in one or two instances, within a short time, so that literally we have had no certain dwelling-place. This has been so perplexing to me and my family, that I resolved that I would procure a permanent home when in my power so to do. And by the aid of a kind brother-in-law, I have now accomplished this desirable object. I shall by this act, besides securing a permanent resting place for my large family, much reduce my expenses of rent. I make mention of this fact relating to my domestic affairs because there have been many "busy-bodies," who have been much interested in the circulation of false reports in time past, of my having splendid houses and equipage, &c.—all of which were designed to show that I was acting inconsistently with my faith. Persons have even visited me, and stopped in my family, enjoying our hospitality, simply to see and hear all they could, for no other purpose than to make evil reports about us. But those days are past. Yet, as "busy-bodies" are not all dead, some of them may think it worth their while to intermeddle again. But there is one thing that all such may remember, that I have many friends that will not only rejoice in this matter, but aid me in this desirable object. I have worked hard enough, and long enough not only to earn, but to have a good home for me and mine.

Some of my friends urged me to accomplish this object years ago. But I always told them, *The house of the Lord first*. I could not think of spending a penny for my own purposes while we had no certain dwelling-place for the Ark of God. I found no rest in my spirit till that work was accomplished. God has given us a sanctuary, and given it to us on such terms, as makes it secure to us, so long as we shall need an earthly sanctuary. All praise to his name. Since the accomplishment of this, I resolved upon a house for myself and those dependent on me.

Yet, after all, the great and most important object is to secure a home in heaven. Yes, "Jerusalem, my glorious home." This is the home for me and mine. Oh, that God would help us by his grace, so that we at last may attain to this "home of the blessed."

I have, for many years, sung the hymn,

"No foot of land do I possess,  
No cottage in this wilderness,  
A poor wayfaring man;"

But I cannot sing this now in truth; for though I may be indebted for my "cottage," in part, yet I have it under my control, and have a cottage, in this sense, in this wilderness; yet I am still a wayfaring-man and a pilgrim, and I hope to be so till the end; when

"Our mourning will be at an end,  
And raised by that life-giving word,  
We see the new city descend,  
Adorned as a bride for her Lord:  
The city so holy and clean,  
No sorrow can breathe in the air;  
No gloom of affliction or sin;  
No shadow of evil is there."

## GENERAL NOTICES.

If the Lord permit, I will preach at the following times and places:—At James Campbell's, Oct. 29th; Bro. Barrow's, 30th; Bro. Crandel's, 31st; Charles Powley's, Nov. 1st; Bro. Brown's, Sabbath, 4th, as Bro. Pearce may arrange.

I propose to fill the above appointments, by invitation from Bro. Daniel Campbell and several of the leading brethren, who met at the late Conference near Wellington Square; and I hope those interested in the several places above-mentioned, will circulate the appointments so that all the good possible may be done by the preaching; especially, let us offer fervent prayer to God, that his blessing may attend our efforts. C.P.D.

NOTE.—I would commend Bro. Dow to the confidence and support of our brethren in Canada West. J.V.H.

## Conference in Maine.

After mutual consultation in regard to the pro-

priety and utility of a mutual Conference of the Advent brethren in the central part of Maine (and from all parts, if they can come) it is unanimously decided by us to appoint such a meeting to be held in the Read Meeting House, Richmond, Me., commencing on Friday, at 10 A.M., Nov. 2d, and continuing over the Sabbath.

I. C. Wellcome, Nicholas Smith, T. J. Dudley, S. K. Partridge, R. R. York, Jesse Partridge, Thomas Smith.

I. C. Wellcome, in behalf of the brethren.

Oct. 13, 1855.

## Conference in Vermont.

A Conference will be held at the South village, in Tunbridge, Vt., two and a half miles from the South Royston depot, to commence Thursday, the 22d day of November, and hold over the following Sabbath. L. D. Thompson and I. H. Shipman will attend. We should be glad to have a general attendance, especially of those who feel an interest for the conversion of sinners and the revival of the church. I. H. SHIPMAN.

Sugar Hill, Oct. 21st, 1855.

NEW YORK CITY.—I shall commence a series of meetings in the Advent chapel, Sunday, Nov. 11, and continue for some days.

I go to Western New York, as soon as practicable, after this meeting.

ELDER CHARLES L. PAGE.—We learn that this brother is his on way to Illinois. He will visit the northern part, in Ogle and DeKalb counties. We commend him to the fellowship of the brethren. He is a member of the New Hampshire Conference of Adventists, and in good standing.

MONTGOMERY, Vt.—We hear a good report of the meeting recently held in this place, by Elders Reynolds and Shipman.

DR. R. HUTCHINSON.—We are glad to learn that brother H. has been able to preach some of late. This will be good news to the friends of the cause everywhere. May the Lord give him permanent health, and restore him to the field.

NEW HAMPSHIRE CONFERENCE.—The meeting of this body at Lake Village last week, was attended with a remarkable blessing. There was a union of nearly all the advent ministers in the State. Bro. Preble will report soon.

THE MAINE CONFERENCE.—I trust the Maine Conference will be attended with a blessing. The Lord is turning the captivity of Zion. If it be possible, I shall visit the conference during its session, and give my position on the future of our work and cause. Let all rally to this conference, and come in the fullness of the blessing of the gospel of Christ.

ELDER HIMES will preach in the Keeland-street chapel in this city Sabbath, Oct. 28, all day and evening.

## Appointments, &amp;c.

Providence permitting, I will preach at Rye Beach, N. H., Sabbath, Nov. 4th. Will some of the friends call for me at the Greenland depot, on the arrival of the first train from Newburyport Nov. 1st. At Lowell, the 8th. Will Elder Sherwin arrange? At Nashua, N. H., the 9th. Will Elder Thompson arrange? Manchester, Sabbath, the 11th. Will Elder Morse arrange? N. BILLINGS.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

T. E. Putney.—Please accept the chart.  
P. B. Morgan.—Your books were sent some three weeks since, and have probably, ere this, reached you.  
Mrs. P. M. Richardson.—You were credited \$1, to No. 763—Jan. 1, '56.  
A. Pearce.—Keep the lantern till you have some good opportunity to send it.

## DELINQUENT.

O. Tyler, of Walsfield, Vt., returns his paper, owing \$5.00.  
Mrs. J. Murphy, of New York city, refuses her *Herald*. \$5 he owes.  
C. Bowen, of Lowell has her *Herald* returned. She owes \$1.60.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

S. Ruggles, book sent; S. Leonard, 807; L. Darbee, 737 and 18 for tracts; Mrs. E. Hardy, 763; S. Winchester, 737; L. E. Hastings, 779; D. L. Whiting, 779; W. Marsh, 779; L. Bare, 779; J. Miller, 779; N. A. Pettis, 749; W. Smith, 742; L. Gilbert, 779; P. V. West, 760; E. Green, will send as soon as published B. Shaffer, 759; H. Sags, sent book to Lakeville; A. Bean, 779; M. Corliss, 782—each \$1.  
T. P. Hedrick, 763; Lyman Lawrence, 744—Who is L. Lawrence of the same place? M. Pitkin, 804; R. Robinson, 794; H. Northing, 783 and books; T. E. Putney, 777; E. Pike, 781; J. W. Trumbull, 711—\$2 due; T. Roberts, 807; J. Roberts, 794; D. Wiggin, 880; Dea. J. Madgett, 768; J. Morse, 789—each \$2.  
M. C. Lawrence, 763—\$3.—J. W. Thompson, 763—\$4—W. Tracy, on acct.—\$5.  
W. H. Eastman, on account—\$20; Wm. A. Garlick, 763—\$2.25. Jas. S. Brandaberg—\$2.10; Mr. Bridges books sent; J. Randall, Y. G., 114; F. A. Cutler, Y. G., 114; O. Olmstead, Y. G., 114.





Luke 9:23-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 755.

BOSTON, SATURDAY, NOVEMBER 3, 1855.

VOLUME XVI. NO. 18.

## CLING TO THE MIGHTY ONE.

Cling to the Mighty One,	Psa. 89:19.
Cling in thy grief;	Heb. 12:11.
Cling to the Holy One;	Heb. 1:12.
He gives relief;	Psa. 146:9.
Cling to the Gracious One,	Psa. 116:5.
Cling in thy pain;	Psa. 55:4.
Cling to the Faithful One,	1 Thess. 5:24.
He will sustain.	Psa. 28:8.
Cling to the living One,	Heb. 7:25.
Cling in thy woe;	Psa. 86:7.
Cling to the loving One,	1 John 4:16.
Through all below;	Rom. 8:38, 39.
Cling to the Pardonng One,	1sa. 4:7.
He speaketh peace.	John 14:27.
Cling to the Healing One,	Ex. 15:26.
Anguish shall cease.	Psa. 147:3.
Cling to the Bleeding One,	1 John 1:7.
Cling to His side.	John 20:27.
Cling to the Risen One,	Rom. 6:9.
In him abide,	John 15:4.
Cling to the Coming One,	Rev. 22:20.
Hope shall arise;	Titus 2:13.
Cling to the Reigning One,	Psa. 97:1.
Joy lights thine eyes.	Psa. 16:11.

## Millenarianism.

BY E. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

ADMIT that it was so: they were evidently mistaken; for in the time of the apostles he was expected to come, during the life-time of that generation, but he did not so come. Then the expected advent was from age to age carried forward, till, wearied with mere conjecture and repeated disappointment, this fanciful theory was allowed to sleep. The general prevalence of such a notion rather makes against the arguments of modern pre-millennialists; for the more widespread the error the greater the delusion. Gibbon says: "The ancient and popular doctrine of the millennium was intimately associated with the second coming of Christ, which was universally believed to be near at hand. As the works of the creation had been finished in six days, their duration, in their present state, according to a tradition attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and of the elect, who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appointed for the last and general resurrection." The Christians of the first century thought themselves living at the very dawn of a brighter era, and read the speedy dissolution of the earth, that then was, in "the signs of the times." Some Christians of the nineteenth century entertain precisely the same views, repeat the same arguments, observe the same "signs of the times," and are the unconscious victims of the same delusion. Dr. Cumming says: "On the supposition that the Jewish idea was a right one, that as there are six days in a week and the seventh is the Sabbath, so there will be six millennaries or periods of a thousand years, in the lapse of time, and the seventh would be the millennium. . . . We are now on the very dawn of the world's Sabbath!" Was ever sophistry more shallow? A Jewish tradition, originating no one knows where or when, based on a shadowy "analogy," which is unsubstantial as a dream, is made the foundation of a doctrine which is to regulate the practical affairs of this life, and to determine man's destiny for eternity! Can the "spiritualists" exceed this? In the creed of the English church, as it was first framed, says Milman, this view of the millennium was called "a fable of Jewish dotage," and rightly was it caristened. The apocryphal gospels and spurious writings of the Jews abounded in allusions to the millennium. Gieseler informs us that "it was represented as a great Sabbath which was very soon to begin, and to be ushered in by the resurrection of the dead. Till then, the

souls of the dead were to be kept in the world below, and the opinion that souls were taken up into heaven before the resurrection, was considered a Gnostic heresy. The fancied enjoyments of the millennium were, in a high degree sensual and earthly." Jerome, one of the most learned and devout of the early fathers, says: [B] "Apocalypsin Johannis si juxta literam accipimus, judaizandum est; si spiritualiter, ut scripta est, disserimus multorum Veterum videbimur opinioni contraire." Of the Latin fathers who advocated the sensuous views of the millennium which he opposed, he mentions Tertullian, Victorinus, and Lactantius; of the Greeks he mentions only Irenæus, against whom he adds: [C] "Dionysius, vir eloquentissimus, Alexandria Pontifex, elegantem scribit librum irridens mille annorum fabulam, et auream atque gemmatam, in terris, Jerusalem, instauratorem templi hostiarum sanguinem, otium Sabbathi, circumcisionis injuriam, nuptias, partus, liberorum educationem, epularum delicias et cunctarum gentium servitutem." This enumeration of particulars shows what the early Christians expected; for the fathers whom he controverts are the most respectable advocates of the pre-millennial theory. In conclusion he says: [D] "Quibus non invideo, si tantum amant terram, ut in regno Christi terrena desiderant et post ciborum abundantiam, gulæque ac ventris ingluviem, et ea quæ sub ventre sunt, quaerant." Epiphanius argues against the same carnal views, and asks with great propriety: [E] "Quorsum igitur ab Apostolo dictum est: Si circumcedamini, Christus nihil vobis proderit?" Respecting the happiness of the glorified saints, he adds: [F] "Quæ oculus non vidit, nec auris audiit, neque in cor hominis ascenderunt quæ præparavit Deus diligentibus se." Augustine, who certainly ranks as high with reference to his orthodoxy as any ancient father, says: [G] "Quæ opinio esset utique tolerabilis, si aliquæ delitiæ spirituales in illo Sabbato affuturæ sanctis per Domini præsentiam crederentur. Nam etiam nos hoc opinati fuimus aliquando. Sed cum eos qui tunc resurrexerint dicant immoderatissimis carnalibus epulis vacaturos, in quibus cibus sit tantus ac potus ut non solum nullam modestiam teneant, sed modum quoque ipsius incredulitatis excedant; nullo modo ista possunt nisi a carnalibus credi." This is very strong language, uttered by one who knew that whereof he affirmed; and deliberately, soberly and truthfully he ascribes to the millenarians incredible licentiousness of opinion. Among the delights of Christ's earthly reign, Tertullian, the champion of ancient millenarians, mentions the following: [H] "per eodem mille annos infinitam multitudinem generabunt." It is not strange that the Mormons are staunch advocates of Tertullian's views. They have gone so far as to estimate the number of acres of land which will be assigned to each saint during the millennium. This is quite as rational as the fanciful notions above referred to. The doctrine under discussion, according to friends and foes, fell into disrepute on account of the extravagant notions entertained concerning it by its advocates. It is also worthy of notice that whenever it has been revived, it has ever borne the same bitter fruit. Dr. Hopkins, in his treatise on the millennium, says: "In the first three centuries after the apostles, the doctrine of the millennium was believed and taught; but so many unworthy and absurd things were by some advanced concerning it, that it afterwards fell into discredit, and was opposed, or passed over in silence, by most, until the reformation from popery. And then, a number of enthusiasts advanced so many unscriptural and ridiculous notions concerning it, and made such a bad improvement of it, that many, if not most, of the orthodox, in opposing them, were led to disbelieve and oppose the doctrine in general; or to say little or nothing in favor of the doctrine in any sense or view." Bishop Newton, himself a moderate advocate of the theory, says: "Some, both Jewish and Christian writers, have debased it with a mixture of fables; they have described the kingdom more like a sensual than a spiritual kingdom, and thereby

have not only exposed themselves but (what is infinitely worse) the doctrine itself to contempt and ridicule." The notion of an earthly and temporal kingdom prevailed while the church was depressed and persecuted. When injustice triumphs in this life, the human mind instinctively looks to the future world for the vindication of the right. Here the belief in a judgment to come has its strongest hold of the conscience. Both the injured and the injurer, in their inmost souls, expect a righteous retribution. It was natural, therefore, that a down-trodden church should cleave to the opinion that Christ would "avenue his own elect," in person, on the earth where they suffered. But when Christianity became the predominant religion of the Roman empire, the doctrine lost its interest for the multitude and ceased to attract attention.

(To be continued.)

## A Sermon

FOUNDED ON THE FOLLOWING PROPHECY.

BY JOHN G. STEARNS,

Pastor of the Baptist Church of Clymer, N. Y.

"And the kingdoms and dominions, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

(Continued from our last.)

Shall I be referred to another passage in the second Psalm, which reads, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." How often do we hear this text quoted in order to sustain the sentiment, that the whole world is to be converted—that the heathen and the uttermost parts of the earth are given to Christ for this purpose? How often do brethren pray after this manner? give unto thy Son the heathen for his inheritance and the uttermost parts of the earth for his possession; meaning, by this, that when the promise shall be fulfilled, they will all have been converted. This will be the answer to their prayer. But let us read the connection, and see if there be anything here indicating such an occurrence. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." For what purpose? To be converted? Read on, the next verse: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."—Now, I ask, brethren, if there be anything in this figurative language which denotes conversion? When men are converted, are they not always saved from destruction and made better, worth more for service than they were previously? But when you lift the iron rod and smite the frail earthen vessel before you, and it is dashed into a thousand pieces, is the vessel saved from destruction, and made more fit for use than it was before? We all know it is not. It is ruined; it is henceforth good for nothing. So when Jesus, according to this figure, shall break the nations with a rod of iron, and dash them in pieces like a potter's vessel, will he save them and make them better? No. He will do just as you do when you smite the potter's vessel. You destroy it. He will destroy them.

Shall I be referred in the next place to a passage in 2 Thess. 2d chapter, where, speaking of the Papal power, the apostle says: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming?" Does this language denote conversion? Where, in all the Bible, are men represented as being consumed and destroyed, when they are converted? Not an instance of this can be found. When the Lord converts men, he neither consumes nor destroys them. So when the "man of sin"—the Romish power,—shall be consumed by the spirit of his mouth and destroyed by the brightness of his coming, that will be the final overthrow of that antichristian power, by the judgments of Jehovah.

These, I believe, are the principal texts that

are adduced to sustain the position, that the whole world is to be converted by means of the gospel of Christ. But they fail. In my judgment, they utterly fail. And it is most surprising, that so many, and among them some eminent theologians and commentators, should entertain this erroneous view of these passages. They prove conclusively the reverse—that this great revolution in the earth will be brought about by the outpouring of the wrath of God upon the guilty nations, and not by any moral or religious influences they will ever be made to feel.

But let us inquire further, what is the design of the gospel ministry? Is it to overthrow the kingdoms of the world and destroy them, or to convert men as individuals. Let the language of the Saviour, in the great commission, and the practice of the apostles, furnish an answer. "Go ye," said Jesus, "into all the world, and preach the gospel to every creature." They were to preach the gospel to every individual, so far as in their power. They had nothing to do with earthly kingdoms, save to be in subjection as far as they could and not disobey God. And to this course of conduct they exhorted others. "Let every soul be subject to the higher powers," was their language. They carried the claims of the great captain of their salvation to the strong citadel of Satan—the human heart. Here they commenced the warfare. They enforced the obligations of Christianity upon man as an individual, responsible creature. This they did with a view of converting individuals out of every nation under heaven, instead of converting nations; as in the following passage: "Simeon hath declared how God did at the first visit the Gentiles, to take out of them a people for his name." The Lord Jesus visits the nations by the ministry of his gospel, not for the purpose of converting them as nations, but to take out of them a people for his name. The following, therefore, is the language of the redeemed, as recorded by John in the 5th chapter of Revelation: "And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

We inquire further, what has been the result? What has been accomplished by the gospel ministry, for more than 1800 years? Is there an instance on record in which a nation, as such, has been converted, their government resigned into the hands of Jesus, and he acknowledged to be their Sovereign? Not one, from the beginning of the gospel dispensation until now. Individuals, sometimes in great numbers, have been converted, but in no instance has a nation, a whole nation, been born at once and the reins of government yielded into the hands of Messiah.

And further; what is the present aspect of things throughout the world? Is it at all favorable? Is there beginning to be a general looking towards Calvary? Does the state of things indicate that the time is approaching, when the Papal, the Mahomedan, and the Pagan powers, and all other hostile forces, infidelity, in all its various forms, will lay down the weapons of their unhallowed contest at the Saviour's feet, and submit to be ruled by the peaceable laws and institutions of his kingdom? Take the most highly favored spot on earth, our own land, if you please, called a land of gospel light and liberty; falsely called an asylum for the oppressed of all nations. In this land, where the gospel shines with greater effulgence than in any other on earth; how is it here? What are the prospects? Is the state of things inclining that way? Is it likely that our rulers, President, Vice-President, Governors and Lieutenant Governors, Senators and Assemblymen, such men as have ridiculed the idea of a higher law, and that the nations are responsible to the Ruler of the universe; those men, who by their influence have originated and are maintaining the most unrighteous laws and institutions that ever disgraced the world, civilized or uncivilized, is it at all likely that such men will ever bow to the authority of Christ, and own him as their law-giver, and say, we will have this man to



reign over us? But on the other hand, when you see wickedness of every name and nature increasing and abounding in all directions, these very men becoming more hardened in sin and more reckless of the honor of God, and of the dearest and most sacred rights of their fellow men; when you see new systems of error and delusion springing into existence almost every day, systems which are cunningly designed to evade the truths of revelation, and to find out, if it were possible, some other way to heaven, is it not manifest that the following text is fast fulfilling — "Evil men and seducers shall wax worse and worse, deceiving and being deceived;" and that our nation and all others are fast filling up the cup of their iniquity and are ripening for the day of doom, when the last vial of God's wrath will be poured out on the kingdoms of the world? The nations are not growing better, but worse; more irreligious and more licentious. Although there is a rapid improvement in many things for the better, yet wickedness keeps pace with all these improvements. The earth, with all its burden of population, with all its worldly interests, is moving on with railroad speed to the awful whirlpool of ruin, where it will suddenly and surely become a universal wreck. If you look for anything better, my hearers, you will be sadly disappointed. — Matters will be growing worse and worse until the trump shall sound, the last vial be poured out, and the end shall come.

To be continued.

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices: Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Commentaries, and Indices. By the REV. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

In conclusion let me beg to impress upon the reader that the era and the subject which I suppose here prefigured was no era or subject of no small importance in the Roman history, pressed into the Apocalyptic expositor's service for the occasion, and exaggerated for his purpose. The era and the evil has been strongly marked, as we have seen, by historians of the highest eminence; indeed as strongly as the prosperous era of Trajan and the Antonines which immediately preceded it. The evil introduced under Commodus into the body politic was one that acted out its part on a mighty scale, both as to duration and injurious effect, on the Roman people. And it both prepared the way for, and indeed almost necessitated the sequence of, other social and political evils; which soon joined with it, as we shall hereafter see, (agreeably with the 3d or 4th Seals' prefigurations,) in undermining the empire's strength, and accelerating its decline. The "increase of the dangerous power of the army," begun by the "dissolute tyranny of Commodus," and augmented alike by the civil wars occasioned by his death, and the policy afterwards following of the house of Severus, constituted, as Gibbon expresses it, "an internal change which undermined the foundations of the empire;"—and again:—"The licentious fury of the Pretorian bands [i. e. against Pertinax] was the first symptom and cause of the decline of the Roman empire."—And I cannot but think it remarkable that, as Tacitus, the greatest cotemporary historian of the commencement of the 1st Seal's era, has left his strong testimony to the astonishing change to national happiness, introduced with the new age under Nerva and Trajan,—as Dion Cassius, the most eminent cotemporary historian of the commencement of my 2d Seal's era, has left his similar testimony to the evil change introduced under Commodus. He speaks of his reign as one of change from a golden age to one of iron: paints in strong coloring the military despotism and license then commencing, as the grand evil of the times; and in telling of a conflagration in Rome, just before Commodus's assassination, of mysterious origin and terrible fury,—which, falling on the magnificent Temple of Peace by the Via Sacra, left it a ruin, and thence, crossing to the Palatine, ravaged the Imperial Palace and its archives, inextinguishable by all the arts and efforts of man,—he adds that it was regarded as ominous of the overthrow of peace that was to follow; and that the evil would not be confined to the city, but would extend to the whole Roman world.

### CHAPTER III.—THE THIRD SEAL.

"And when he opened the third seal I heard the third living creature say, Come! And I beheld, and lo a black horse! and he that sat on him had in his hand a pair of balances: and I heard as it were a voice in the midst of the living creatures, saying, A choenix of wheat for a denarius, and three choenices of barley for a denarius, and see that thou hurt not [or rather I conceive, that thou wrong not in regard to] the oil and the wine."

The intent of the figuration in this Seal is less obvious than in the two former, and will require considerable thought and attention. Let us then first consider the usually received, but, as will appear, incorrect solution; next, secondly apply ourselves to seek one more correct and satisfactory.

I. A famine of the chief articles of food (whether literally or metaphorically) has been supposed by nearly all interpreters to be denoted by it; their opinion being grounded on these two suppositions:—first that the chenix spoken of was the common small Attic chenix; secondly that the specified prices for such a measure of wheat and of barley was a famine price.

Now, as to the former of these suppositions, it is to be observed that, though the Attic chenix seems to have been the best known and most extensively used in the Roman empire, yet there were other chenices used in it also:—not to add that the word is sometimes designative of measure in the general; which generic sense however, from the specifications of price given, is here of course clearly out of the question.—Already long ago Mr. Mede observed on the variety of size in the ancient chenices, though not, I think, quite correctly or satisfactorily: and from a copious Essay on the subject in the Memoires de l'Academie des Inscriptions, and notices about it in later Treatises on the Greek and Roman measures by Professor Wurm and others, I infer it to be the general opinion of the learned that there were three chenices in use among the Greeks and Romans, of the value of 3, 3, and 8 cotylæ, or half-pints, respectively: the Attic, or most common, being, as some would have it, a measure of three cotylæ; as others, with more reason I think, that of 4.—Besides which values it is used in one passage by the Greek Septuagint Translators as a term answering to the tenth part of the Jewish chomer; that is, as equivalent to the much larger measure of an English bushel.

Out of which varying values the horse's color black, the constant emblem of distress and mourning, seems at once to set aside all idea of the large Syrian chenix of the Septuagint being intended: seeing that wheat at a denarius, i. e. 8d a bushel, would indicate superabundant plenty; a state of things directly opposed to general mourning and distress.—Nor would the chenix of 8 cotylæ, or four quarts, at the Apocalyptic price of wheat, imply a famine such as to cause the faces of the sufferers to gather blackness. For it would be but about 80s. a quarter; a price not very materially higher than what we learn from the elder Pliny to have been the average price in Italy, shortly before the time of Domitian and St. John's exile in Patmos: the price of which time of course (not the prices of quite other times) is the standard of reference. Try we then the Attic, or more common chenix. And with it, I readily admit, the price of wheat named would be a scarcity-price, though hardly one of famine. But what of the very singularly added specification of the price of barley, "three chenices of barley for a denarius?" Surely this is one such as to put all idea of scarcity out of the question. For three chenices for a denarius would be but 53s. a quarter, on the hypothesis of the Attic chenix was notoriously the *ημεροπορις*, or day's sufficient quota for a man, of wheat or barley, and at the same time a denarius was approximately the daily wage of labor in St. John's time, the price specified would indicate that a laboring man would gain under this Seal a three day's sufficiency of barley bread, (above 5lb in weight,) by one day's labor! Did ever man hear of such a famine as this?

Thus even if the value of the chenix, the most favorable to this hypothesis of famine, be taken, and if no other difficulty were to occur, yet we find that the hypothesis would break down utterly on this one single account. But in fact, besides this, all else in the figuration, except the black color of the horse, is opposed to it. There is first the injunction on the rider, "See that thou injure not, or that thou act not unjustly about the oil or the wine," the two other next most important articles of culture and consumption in the Roman world: an injunction of which the spirit (whichever translation of the *μη αδικησῃς* be taken) was directly opposed to the idea of its being the main object in the voice as from the throne to enjoin a famine.—2. The circumstance of its being a conjunctive, (*και*) not disjunctive, (*αλλα*) which connects this latter clause of charge to the rider about the oil and wine with that charge in the former about the wheat and barley, constitutes of itself a strong argument in favor of the former being of a similarly kindly purport with the latter.—Moreover,

3dly, the balance in the rider's hand, associated as it is, not with a man's weighing out bits of bread in scanty measure for his own or his family's eating, so as in the often cited passage from Ezekiel 4:16, but in association with the buying and selling of corn,—I say, in this association the balance, instead of being an indication of famine, might just as well be an indication of plenty; seeing that at all times corn and bread were sold by weight or measure. In fact in the Roman baker's sepulchral monument, outside the Porta Maggiore at Rome, among the various implements of his trade there sculptured, a pair of balances is one. Was this then a fit emblem for Famine? Surely a more unfit one could scarce have been devised.

II. The idea of famine thus decidedly set aside, we are forced to seek for some other and quite different solution, such as may better suit the conditions of the case. And, in order to this, and in reference to one very important particular in those conditions, it needs that we now settle preliminarily as to the right construction of that latter clause in the voice as from the throne, *και το δαιον και τον ονον μη αδικησῃς* whether in the sense of injure not, or, wrong not in regard to, the oil and wine.—Now the admissibility of the latter, as well as the former translation, results clearly and necessarily, as it seems to me, from these two undisputed and indisputable facts; 1st, that *αδικω* is a neutral intransitive verb, as well as verb transitive and active; 2dly, that in the case of intransitive neutral verbs generally there is frequently appended to them an accusative of definition, i. e. one defining the definition to which the verb relates: in which case, let me add, the accusative usually precedes the verb, so as here. The only way of escaping from this my conclusion, is by denying to the neutral *αδικω*, the constructive rights of neutral verbs generally: that which no grammarian has ever done, and which no biblical critic has any right to do.—The admissibility of the second reading of *αδικησῃς*, thus settled, a decisive reason at once suggests itself for preferring it. In order to any consistent sense with the rendering injure not, the articles specified must needs be articles susceptible of injury, from some such famine-causing agency as that which the advocates of this translation recognize, (incorrectly, as I have shown) in the rider.—But what the article here specified? Not, be it well observed, vines and olives; on which the destroyer was often let loose by an angry Providence, with his weapons of blight or hail: but the already expressed juice of the grapes and olive-berries, oil and wine, when housed and secured by the owner in his casks and cellars.—To which argument what the answer? The only one that I have seen is that we are to suppose the oil and wine to be here put poetically and figuratively for olives and vines. That is, we are to suppose poetry and figure intruded in noting them into the latter clause of a sentence, of which the former, when noting other fruits of the earth, is confessedly literal and prosaic. For we read not there, in poetical phrase, of waving corn-fields; but simply of wheat and barley; and this evidently in the state of grain threshed out, and ready for measuring out and sale.

A word on yet another and equally important part of indication in the symbol;—I mean the balance in the hand of the black horse's rider. Let it be well understood then by the reader that this symbol, instead of being in itself any way mysterious or difficult of comprehension, was in fact one most common and obvious at the time of St. John's exile in Patmos; and always, I believe, in one way or another, as a symbolization of Justice.

And now then, our analysis of the several parts of the symbol being completed, proceed we in search of a solution which may satisfy them all. Whose or what the agency, we have to ask, in the Roman empire what was symbolized by the balance holding rider:—whose or what the voice admonishing him from the throne, and wherefore in such terms about the price of corn, and against injustice in the matter of wine and oil:—how, though holding the balance of justice, his influence such, in aggravation of the other previous evil, as to deepen the insanguined red of the Roman aspect into the darker blackness of distress:—what the main intent of the hieroglyphic as a whole: and how the designative (as it seems presumable) of some notable cause of further suffering and decline introduced into the Roman body politic; introduced at a time following on that of the establishment of military misrule, with its concomitants of civil wars and bloodshedding, so as under the second Seal, preceding that of the pestilence and mortality which, we shall soon see, attached to the fourth? This, I say, is the question. And though to ourselves for the present it may be obscure and enigmatic, from want of familiarity with Roman symbols and usages which may probably have made the figuration at once clear to the Evangelist, as a cotemporary, yet on looking for light into history, and especially into that same philosophic and picturesque history of the Roman empire, which has already so admirably illustrated the subjects of our first and

second Seals, the clue, I believe, will be found, the solution appear.

On consulting Gibbon, then we find him, towards the close of his sketch of the reign of Alexander Severus, referring to the aggravated oppressiveness of taxation, consequent on a memorable edict of the preceding emperor Caracalla, (an edict which had to be enforced by the Provincial Governors,) as a fresh and wasting evil then introduced into the body politic.—It is after a retrospective glance at that primary cause of the empire's decline, which I suppose to have been pictured in the symbolization of the 2nd Seal, (I mean the pure military despotism, of the soldiery and the sword,) that he takes it up for notice; even as if another influential cause of the decline of the empire. And he deems it of importance such as to call for a long digression, on the subject of Roman taxation to which it relates. Let me briefly abstract his statement.

In the original constitution then by the Roman Republic of its conquered provinces, it seems that tributes more or less onerous were imposed upon them; which tributes, after the conquests of Greece and Syria, had become so productive, as to suffice to pay all expences of the government, and to allow of the entire exemption of Roman citizens from all taxes. This exemption however continued only until the time of Augustus: who, soon after his establishment in the empire, declared the necessity of their again bearing a share also of the public burthens. Thus thenceforward, the provincials had their distinctive taxes to pay, the Roman citizens (among whom all Italians were now included) theirs:—the latter consisting of custom duties and excise, (taxes the more oppressive from the constant and pernicious habits of farming them,) and the tax of one twentieth on all legacies and inheritances; the former either of tributes of produce in kind, or a money capitation-tax.

During the era of Trajan and the Antonines, says Gibbon, the mildness and precision of the laws, ascertaining the rule and measure of taxation, and protecting the subjects of every rank against arbitrary interpretations, antiquated claims, and the insolent vexations of the farmers of the revenue, alleviated the burthens, although they did not remove them. But some thirty or forty years after the death of the last Antonine, and while the rider of the red horse of civil war was yet in full career, they received, in so far as the provincials were concerned, a sudden aggravation. The emperor Caracalla issued the memorable edict with which his name is associated, by which the Roman City was made co-extensive with the empire: an edict not of liberality, as might at first have been imagined, but simply of avarice: for it was clogged with the condition that the provincials, thus admitted to Roman citizenship, should thenceforth pay both their provincial tributes as before, and also, in addition, the distinctive taxes of the Roman citizen. The edict was compulsory, and the weight of taxation thus forced upon them intolerable. Even Italy escaped not from the tyrant's financial oppression, though under another form. "The great body of his subjects," says Gibbon, "was oppressed by the aggravated taxes; and every part of the empire crushed under the weight of Caracalla's iron sceptre." Nor did the evil of fiscal oppression, thus and then aggravated, end with him. It was continued onward substantially, as I must observe, an inward canker in the state. Macrinus, whose brief reign for but a year succeeded, enacted a partial mitigation of it. But under Macrinus's successor, Elagabalus, the oppression became as intolerable nearly as under Caracalla. Then did the protesting voice of the law of equity, for long time almost silenced, speak again under the next reigning emperor, Alexander Severus; the only one for many years in those wretched times, whose character it was to do justice and love mercy. And he indeed did seek to mitigate the evil; above all by inculcating the spirit and the law of equity upon the administrators of the provincial government, and of the revenue, throughout the Roman world. But to reduce the tribute to any large amount, such as the case demanded, and such as some have supposed, was what I feel well assured, he neither did, nor could do. The grand sources of the expences of government were lasting in their nature. The soldiery, the real masters of the empire, must at any cost be satisfied.—"Am not I he," was his own language to the mutinying troops at Antioch, "who bestow on you the corn, the clothing, and the money of the provinces?" His administration was an unavailing struggle against the corruption of the age: and for what he did, or showed that he wished to do, he paid the penalty of his life.

(To be continued.)

### The Maine Law among the Moslems.

A correspondent of the Boston Traveller, writing from Syria, gives the following interest-



ing details respecting temperance among the Moslems:—

Turkey has not always been without its "Neal Dow," and its "Maine Law." In looking over a history in three large folio volumes, of 1600 or 1700 pages, in double columns, of which the "6th edition" was printed in 1687, I met with a singular document, which takes all the glory of originality from the Maine law and its author. Sultan Mahomet IV reigned from 1649 to 1672—a prince schooled in adversity, and endowed with great decision of character and executive power. His father, Sultan Ibrahim, had been put to death by the caprice and violence of the Janissaries, an order of soldiers who showed more courage in deposing and murdering the sultans, than in defending the empire; and about the year of 1670, showing symptoms of restlessness and insubordination, Mahomet prepared to meet any emergency which might occur. In the first place he divided the Janissaries into two equal bodies, one of which he sent from the capital under the pretence of defending the frontiers; and in the next place, observing that most of these soldiers were accustomed to the use of wine, under the maddening influence of which most of the mutinies and murders had occurred in past times, he resolved to cool their hot brains by an absolute prohibition of its manufacture, sale, and use in Constantinople, commanding all who had any in their houses to bring it forth, and stave the vessels holding it, under the penalty of death. Indeed, to carry the reform still further, and make it universal and complete, a special command was sent to all places, forbidding the use of wine in any of the Grand Seigneur's dominions, under penalty of death, and a thousand maledictions; and cursing wine as coming from hell, and a liquor produced by the devil to ruin the souls of men, and overturn the empire. So stringent were the Sultan's orders, and so irrespective of classes in society, that the British ambassador in Constantinople obtained permission, only after long solicitation, and much expense, to manufacture some wine for his own use; while in Smyrna the merchants could obtain a license upon no terms whatever. In addition to the prohibitory edict, sermons were addressed to the people every Friday, the Moslem Sabbath, in which both the wine and those who used it were held up to execration.

The edict is so remarkable a document, both for its antiquity, 1670, being the first Maine Law ever enacted, and for the style in which it is composed, that I will venture to transcribe it, long as it is, assured it will both surprise and gratify the friends of the temperance reform, and all your readers:

"To the most perfect of the judges amongst Mussulmans, the most worthy amongst those powers, which profess one God, the mine of virtue and wisdom, exemplar of justice to all people, the inheritor of the sciences of the prophets and apostles, the ornament of his office, and through the grace of God assisting, our President in Smyrna, may those virtues ever be augmented.

"At receipt of this, my royal command, know, That wine, and games at dice, and figured cards, and of arrows, without feathers, which are lotteries, are the filthiness of the devil's work, according to the miraculous revelation: are fomenters of malice and wickedness, and are the ferment of that faction and sedition which corrupt and seduce the servants of God; which being prohibited by authority, and yet used, provoke the anger and disdain of Almighty God against us. And, whereas, by this mother of all wickedness [wine], all the Mussulman kingdoms are defiled, there appears an evident alteration of the Mussulman law and faith, and an inlet to actions of foul impression. Praise be to the great and most high God, that in the days of my years, abounding in felicity, the observance of lawful precepts both have been confirmed, and unlawful things have been prohibited. And now I know that this is the sum of the most important affair, conducing to the felicity of my kingdom, as well as to my own, and in general the principal care and the best and most necessary canon of my empire; so that, being desirous to satisfy the Creator of the world, my royal and immutable will resolves to cleanse and purify the Mussulman kingdoms of this filthy and prohibited abomination.

Wherefore, when this royal command comes to your hands wheresoever there are taverns of wine, let them be razed and thrown down in all cities and towns ennobled by a Mussulman mosque; let the buying and selling thereof be prohibited, with all drinking and use of wine. And likewise I command, that in Constantinople, Brusa, and Adrianople, the imposition thereupon be wholly taken off, and that, in all other cities and towns adorned with Mussulman mosques, there be not a drop of wine suffered or admitted in; and that Mussulmans neither privately nor secretly drink wine; and whosoever is or shall be guilty of this vice, and alter my command in this particular, either now or hereafter,

may he be punished by the universal Lord of the whole world! Likewise when this my command of high reputation appears which is a royal writing, let it be annexed to the decretal roll, and be put in execution according as it is obligatory. And when this command comes to your hands you are to have all due care of this enjoined, particularly that it operate according to the tenor of this royal injunction, participating of prosperity and majestic power; by virtue of which you are to reprove, reprehend, hinder, and prohibit the drinking of wine, according to the law of God. And that it may be wholly taken away, let the tax and revenue which proceed from thence be taken off; and in all guarded and governed cities and places of my kingdoms, let the taverns be ruined and overthrown. And therefore you are to make known, and publish to all citizens and inhabitants, the force of this my royal command as well in the city of Smyrna as in other cities and towns ennobled by the Mussulman mosques; and you are to ruin the taverns which are found there. And you are to take away the houses of entertainment amongst the Franks, which are in Smyrna, which sell wine; nor shall they sell wine in their own houses, but you shall hinder and prohibit them. And if these taverns shall be the property of private men, you shall advise the owners of them, or if they bequeath by testament to the deputies of the Mutevili [a Mahometan sect], you shall admonish them with earnestness and threats, that in the place of taverns they raise other and more useful and lawful buildings, and that they rebuild them in a different form from the first. And the taverns being ruined and demolished according to my royal command, and the butts and other utensils thereof taken away, you shall make a public Arz thereof, and send it to my royal Stirrup.

"And you being admonished thereof by my royal admonition, are to have a care that neither in the city nor suburbs thereof, nor in cities adorned with royal mosques, any person whatsoever bring in wine, or one drop thereof, or that the buying or selling thereof be admitted; and that no Mussulman drink wine; for if, after this, I come to understand that any person has brought in wine, though it be but one drop, I swear by the holy souls of my grandfathers and great-grandfathers, that they who bring it in, or sell it or drink it, shall be punished with such tortures as were never inflicted on any one before. In short, this business being so important to the Faith, and also to my empire, my strong intention and firm resolution are to cleanse and purify in the highest degree, as well the frontiers as the royal seats of my empire, from so foul a sink of so much filthiness and dissension, and therefore do enjoin this royal writing, of high felicity, so far that nothing shall be able to change or alter it, or revoke this command of majestic reputation. And for the future, let him be who he will, who shall offer to oppose, alter, or change this my command, declared in these presents, or has intention or design to the contrary, may the curse of God be upon him.

"In conformity hereunto, know you, who are judges, that this being my will and pleasure, and final resolution, you are to register this noble command in the book of Public Acts and Decrees, that so it may be preserved; and for execution thereof you are to use all diligence and power, and therein to take due care. For if, after these admonitions, confirmations, menaces, and rigors, wine be either bought or sold, in the cities or suburbs, or other place, as heretofore, or that there remain any tavern not pulled down, or it in any wise a measure of wine be bought or sold, you shall receive due punishment, and you yourselves suffer the torments which are threatened against those who are publicly guilty of the transgression of this law. Therefore know this, and, knowing it, give credit to my noble firman.

"Dated in the month Rabiul Evil, Hegira 1081, in Adrianople."

### The Enthusiasm of Authors.

The illusion produced by a drama on persons of great sensibility, whose senses are awakened by a mixture of reality with imagination, is the effect experienced by men of genius in their own ideal world. Real emotions are awakened by fiction. In a scene, apparently passing in their presence, where the whole train of circumstances succeed in all the continuity of nature, and where a sort of real existence appears to rise up before them, they themselves become spectators or actors. In this equivocal state the enthusiast produces his master pieces. Lord Kaimes calls it the ideal presence, to distinguish it from the real presence of things. Call it what we will, no form opens to us the mode of its operations, no metaphorical definition expresses its variable nature.

There is, however, something of reality in this state of the ideal presence; for the most familiar instances will show how the nerves of each external sense are put in motion by the ideal of the object as if the real object had been present

to it. The senses are more concerned in the ideal world than at first appears. The idea of a thing makes us shudder, and the bare imagination of it will produce pain.

Milton, lingering amid the freshness of Eden, felt all the delights of those elements which he was creating; his nerves moved with the images which excited them.

Dante, amidst the abyss of his Inferno, was often started by its horrors, and often left his bitter and gloomy spirit in the stings he inflicted on the great Criminal.

The moveable nerves, then, of men of genius, are a reality; he sees, he hears, he feels by each. How mysterious is the operation of this faculty?

This state of mind has even a reality in it for the generality of persons. In a romance or drama tears are often seen in the eyes of the reader or the spectator, who before they have time to recollect that the whole is fictitious, have been surprised, for a moment, by a strong conception of a present and existing scene.

The same enthusiasm surrounds the world of science with that creating imagination which has startled, even men of science by its peculiar discoveries.

Cuvier meditated upon some bones and some fragments of bones which could not belong to any known class of the animal kingdom. He dwelt on these animal ruins until he constructed numerous species which had disappeared from the globe thousands of years before the introduction of the human species.

The ideal presence converts men of genius into visionaries. Collins and Cowper were often thrown into that state, and their illusions were as strong as Swedenborg's, who saw a terrestrial heaven in the glittering streets of his New Jerusalem, or Jacob Behmen's who listened to a celestial voice till he beheld the apparition of an angel, or Cellini's, whose vivid imagination and wonderful egotism so frequently contemplated "a resplendent light hovering over his shadow."

Such minds identified themselves with their visions. If we pass them over as insane, we are only cutting the knot which we cannot unite.

According to our own conceptions, this state must produce a strange, mysterious personage; a concentration of a human being with in himself endowed with inward eyes, ears which listen to interior sounds, and invisible hands touching impalpable objects, for whatever they act or however they are acted upon, as far as respects themselves, all must have passed within their own minds.

Such we conceive to have been the character of Swedenborg—such the character of Andrew Jackson Davis.

May not Bishop Berkley, the well known author of the "theory of ideas," have lived in the ideal presence?—*Fall River Monitor.*

### The New King of Portugal.

LISBON, Sept. 17.—Yesterday Don Pedro V. assumed the sceptre of Portugal. It seems probable that he may rule undisturbed by the opposition of a rival claimant. The political horizon is unchanged: all parties are on the tenter-hooks of expectation, and anxiously bend their eyes to catch some of those forecast shadows which mark the coming events of the new reign; but his majesty, although possessed of undoubted parts and capacity, sedulously keeps his own counsels, not even admitting his father, Don Fernando, to be the confidant of his intentions. It is said that he has besides great firmness and decision of character; and this, coupled with an impression that he has already framed a line of policy, causes all parties to watch the issue of events with attention.

At 8 A.M. there was an extraordinary session of both Chambers at the Cortes, and soon after 9, Don Pedro V., accompanied by the King-Regent and the royal family entered. The King-Regent then pronounced an allocution to the assembly, in which he laid aside his office and presented his son to the assembled Peers and Deputies.

The Holy Evangelists were then given to the King by the Cardinal Patriarch of Lisbon, who was supported by two noble youths, and the following form of oath was administered—"I swear to maintain the catholic and apostolic religion and the integrity of the kingdom; to observe and to cause to be maintained the political constitution of the Portuguese nation, and all the other laws of the kingdom, and to promote the general good of the nation, as far as in me lies." The King then addressed the assembly, and in a loud oration gave assurance of his fealty to the terms of his oath, and that ought on his part should be wanting to render his reign of benefit to the people. The royal standard was then unrolled, and the Patriarch, in a long address, congratulated his Majesty on his accession to the throne, and at the end proclaimed three times in a loud voice that Don Pedro V. has become King of Portugal. After the high officers of the crown had made their reverences,

his Majesty and the royal cortege, brilliantly equipped and accompanied by the nobility and foreign ministers, proceeded to the cathedral, where a grand *Te Deum* was sung. The cortege from the cathedral, passed to the Commercial-square, where the keys of the city were presented to the King, in a magnificent temporary pavilion, by the President of the Municipal Chamber, which terminated the ceremonial.

All that Lisbon owns of rank and beauty were congregated within the old conventual walls of the Cortes; and when the King was proclaimed the air was rent by acclamations. The Commercial-square was beautifully decorated with hundreds of flags and trophies. At night, when illuminated with transparencies and jets of gas, its appearance was dazzling. In the evening the King went in state to the theatre of Donna Maria II.

### Foreign News.

THE WAR.—Little has occurred at the seat of war beyond that the allies are threatening Perekop, but their advance is checked for a time.

The French troops are concentrating on the Danube.

Odesa was expected to be immediately bombarded by the allied fleet before the walls.

The garrison at Kars still holds out.

General Simpson, in his last dispatch, dated Sebastopol, Sept. 29, says that 9500 men were employed daily in making a road from Balaklava to the camp. Fatigue parties in the town were engaged in getting timber and other materials from the ruins of buildings, in order to get shelter for the troops ere bad weather sets in.

The Russian fire from the batteries on the north side caused General Simpson some little annoyance, but has not prevented the work from being carried on.

By an explosion of a kind of infernal machine, numbers of which have been dug up in various parts of the town and batteries, an officer and nineteen men were wounded.

General Simpson reports a trifling engagement in which the 10th Hussars and a troop of Chasseurs beat back a detachment of Cossacks near Kertch.

A letter from Vienna states that several bankers there give credence to the rumor that Russia is contracting a loan in North America, and that the negotiations are, likely, concluded.

Marseilles advices of the 10th, state that the Minister of War was still using every exertion to reinforce the army in the Crimea.

A letter from Sebastopol in the Frankfort Gazette states that the sunken Russian ships can be raised without difficulty, as the Russians closed them in every part but one, and attached hose to the hulls, so that water could be pumped out when required. The letter recommends that divers should be employed to seek for the hose to draw off the water and enable the ships to rise.

Generals Pelissier and Simpson, according to the *Daily News*, have had a meeting with a view to prevent what they considered indiscreet revelations by newspaper correspondence, military and civil.

General Marmora declared in an order of the day that he will severely punish the writers of any letters which may have been found informing the Russians of the movements of the allies, injuring the position of the latter.

A dispatch from Prince Gortschakoff, dated 9th, received at St. Petersburg, states that the enemy had advanced from Eupatoria, threatening Perekop, but had retired on meeting the advanced post of the Russian left flank. Sixteen battalions of the Russians were put into disorder.

According to the Frankfort *Post Zeitung* the body of the Russian army has been withdrawn from the Plateau on the north side of Sebastopol, towards the heights of the Balbec; only a few thousand men now garrison the Northern Forts. In the neighborhood of Nicolaieff some 45,000 men are concentrating, 28,000 of whom belong to the newly raised military.

A letter from Sebastopol in the *Marseilles Journal* says one of the orders which has been executed by the troops with the greatest pleasure, is that of filling up the trenches. It is stated, the troops regard their prospects so favorably that a great number of the soldiers of the class of 1847, who may now quit the service, do not wish to do so.

EXPECTED BOMBARDMENT OF ODESSA.—The allied fleet, which according to the last news had sailed on a secret expedition from Sebastopol, anchored off Odesa on the 8th of October. Prince Gortschakoff reports eight ships of the line, twenty-seven steamers, and other vessels. No news of the bombardment had been received up to the latest dates, but it was expected immediately. Odesa, since the destruction of the corn port in the Sea of Azof, has formed the chief if



not the sole means of the support of the Russian army in the Crimea.

The Emperor of Russia and suite arrived at Odessa Sept. 22d, but left again the next day for Nicolaieff, to attend a council of war.



## The Advent Herald.

BOSTON, NOVEMBER 3, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

"Admit," says Prof. S., "that it was so,"—i.e. that the advent of Christ was generally expected to be near, by the early Christians—"they were evidently mistaken; for in the time of the apostles he was expected to come during the life-time of that generation, but he did not so come." He then presents a witness, Gibbon, who testifies what Prof. S. has all along been attempting to deny—to disprove it he has not attempted—that "the ancient and popular doctrine of the millennium was intimately associated with the second coming of Christ, which was universally believed to be near at hand."

How "near" they believed it to be, Gibbon shows, by placing it at the end of six thousand years from creation; which, according to the Septuagint chronology, then in vogue, would not be completed till after the end of the fifth century.

Prof. S. is in error in supposing that it was generally looked for by the church at large during the life-time of the first generation. When the Thessalonians thus looked for it, Paul corrected their error. With that exception, and they only till that correction, there is no evidence that it was thus expected, after the day of Pentecost. Both Paul and Peter spoke of their own decease, showing that they had no such expectation, and they both made predictions of events that should transpire "in the last days," and before the advent. To correct the impression of the disciples that the kingdom of heaven should immediately appear, the Saviour taught by a parable, that the Son of man was to be like a man going into a far country to receive for himself a kingdom and to return; and the thought of some that Christ was about to restore the kingdom to Israel when he had led them out to the Mount of Olives, was speedily corrected by his leaving them on his heavenly ascent in the cloud-robbed chariot. That the advent could not transpire till the development of the Man of Sin, was doubtless the expectation of all Bible-instructed Christians. And this was looked for only on the subversion of the Roman empire. Thus Irenæus said: "When Antichrist, reigning three years and six months, shall have laid waste all things in this world," &c., "then shall the Lord come from heaven." And Lactantius said: "Let philosophers know, who number thousands of years, ages since the beginning of the world, that the 6000th year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of things must be transformed into that which is better."

They were, it is true, disappointed in the time of their expectation; but not more so than were their opponents. The issue between them was not one of time, but of fact. Both classes expected the six thousand years to terminate at the same epoch; but the one looked for it to be followed by a resurrection before the millennium, and the other by a millennium before the resurrection—both being equally in error in their chronological data. The anti-millennarians looked on the state of the church inaugurated by the reign of Constantine, as the millennium foretold in prophecy; but the event proved that they were as much in error in their epoch for their expected event, as the Millenarians were in theirs. But an error in the epoch of an event, is no argument against the reality of the event. How many failures were there in time named for the fall of Sebastopol, and yet those who looked to its fall as certain, looked with no less confidence to the result.

"Then," says Prof. S., "the expected advent was from age to age carried forward, till, wearied

with mere conjecture and repeated disappointment, this wonderful theory was allowed to sleep."

Again, the Professor is entirely mistaken in his premises. For the expectation of the apostolic church never came to a crisis. Long before the time arrived to which they looked,—the end of six thousand years from creation according to the Septuagint numbers, which was about A.D. 525, the faith of the church on this subject had been subverted by the rise of the Papal apostasy. Mr. Mede states that the writings of Victorinus and Sulpicius, who maintained millenarian opinions, were authoritatively suppressed by Pope Damasus.—*Works*, p. 664. And Mr. Bonar says, because they would not admit that the kingdom of God had begun, but looked for Jesus to come and reign, Damasus expelled the millenarians from the church, by which means the doctrine was finally extirpated.—*Lon. Quar. Jour. of Proph.*

In the tenth century, on the supposition of Augustine that Satan was bound at the first advent, and therefore that he was about to be loosed, an excitement obtained in the Papal church, respecting the second advent; but that was a Papal excitement, and not connected with the expectation of a millennium to follow. As they looked for no pre-millennial advent, no argument can be deduced from their expectations in support of Prof. S.'s hypothesis, unless, indeed, which we are strongly inclined to suspect, he wishes to discourage any expectation of the advent at any time.

The "looking for Jesus" was not again revived till the Protestant reformation, and since then it has not been allowed to sleep.

"Some Christians of the nineteenth century," says Prof. S., "entertain precisely the same views, repeat the same arguments, observe the same 'signs of the times,' and are the unconscious victims of the same delusion"—referring to the expectation of the advent at the terminus of the 6th chiliad.

And why not? The Scriptures have not changed. They still predict the same event, its approach to be indicated by the same omens, and its occurrence to follow in the same order in the same predicted series of events. And the error in numbers of the Septuagint being corrected, while the end of the 6000 years is in the future, the same argument may be based on that, that was formerly used.

Says Prof. S.:—

"Dr. Cumming says: 'On the supposition that the Jewish idea was a right one, that as there are six days in a week and the seventh is the Sabbath, so there will be six millenaries, or periods of a thousand years, in the lapse of time, and the seventh will be the millennium. . . . We are on the very dawn of the world's Sabbath!' Was ever sophistry more shallow? A Jewish tradition, originating no one knows where or when, based on a shadowy 'analogy,' which is unsubstantial as a dream, is made the foundation of a doctrine which is to regulate the practical affairs of this life, and to determine man's destiny for eternity!"

No farther evidence is needed to illustrate the unfairness of Prof. S. than the above. An argument of Dr. Cumming, which is expressly announced as a "supposition"—to rest or fall, as that supposition may or may not prove a correct one,—which is adduced only as collateral, is represented by Prof. S. as the "foundation" of his doctrine. However shallow Dr. Cumming's "sophistry" may be, it cannot prove more so than Prof. S.'s assurance—thus to pervert and misrepresent Dr. Cumming.

Prof. S. again recurs to his favorite idea that "the fancied enjoyments of the millennium were in a high degree sensual and earthly." To show which, he quotes from the barbarous Latin of Jerome, a disciple of Origen. His first extract, marked [B], may read as follows:—

"If we receive the Apocalypse of John according to the letter, we must Judaize: if spiritually, as it was written (we speak) we shall seem to oppose the opinion of many of the ancients."

Here is an indirect admission of the former prevalence of the doctrine, by one of Prof. S.'s own witnesses, who was a vehement adversary of the doctrine, but who, notwithstanding his own prejudices, said, in his commentary on Jer. 19:10, "that he durst not condemn the doctrine, because many ecclesiastical persons and martyrs affirmed the same."

When Prof. S. wishes for the testimony of any writer, he bestows on him most eulogistic encomiums. Thus he prefaces the barbarous Latin of Jerome with the declaration that he was "one of the most learned and devout of the early fathers."

Jerome was doubtless a learned man, and possessed of great merit, but it is not so evident that he was remarkably devout. Mr. Morris, before quoted, an opposer with Jerome of the millenary doctrine, says of the 4th century:—

"Jerome, and other writers of this period, were great scoffers at the doctrine, and the consequence was that it fell into disrepute,—till the Reformation.—*Mod. Chil.*, p. 89.

Mr. Mede says:—

"Jerome was a chief champion to cry down this opinion, and a most unequal relator of the opinions of his adversaries;" and he adds, that fragments of authors remain, "whom he charged with an opinion directly contrary to that which they expressly affirmed."—*Works*, folio, p. 743.

When saint worship was introduced into the church in the place of the one Mediator between God and man, from which may be dated the Papal apostasy under Damasus, Jerome was one of its chief defenders—magnifying their influence with God, and their power to hear and answer supplicants. "Moses," he argues, "obtained pardon for 600,000 men, while alive; and Stephen besought forgiveness for his persecutors. After being with the Lord, shall they less prevail?"—*Gilly*, 399.

While he did not deny the Apocalypse, he set aside its meaning by claiming that it had in it as many mysteries as words, while sundry particular words had each in them a multifold meaning, and that it was all to be spiritually understood; because otherwise the Judaic fables which he claimed that it taught must be acquiesced in.

Mr. Mosheim writes of Jerome:—

His "superior and illustrious merit was accompanied, and, in some measure, obscured, by very great defects. His complexion was excessively warm and choleric, his bitterness against those who differed from him extremely keen, and his thirst of glory insatiable. He was so prone to censure, that several persons, whose lives were not only irreproachable, but even exemplary, became the objects of his unjust accusations. All this, joined to his superstitious turn of mind, and the enthusiastic encomiums which he lavished upon a false and degenerate sort of piety which prevailed in his time, sunk his reputation greatly, even in the esteem of the candid and the wise."—*Ch. Hist.*, v. 1, p. 110.

Continuing his quotation of Jerome's Latin, Prof. S. next proceeds against Irenæus as follows—marked [C].

"Dionysius, a most eloquent man, Bishop of Alexandria, wrote an eloquent book, *radiculing* the fable of the thousand years—and that Jerusalem on the earth adorned with gold and gems, the restoration of the temple, the blood of victims, the rest of the Sabbath, the mischief of circumcision, marriages, births, the delights of banquets and the servitude of all the Gentiles."

"This enumeration of particulars," says Prof. S., "shows what the early Christians expected; for the fathers whom he controverts are the most respectable advocates of the pre-millennial theory."

Prof. S. has cited this against Irenæus, and now he imputes such carnal views to the millenarian fathers generally; but not he, nor Jerome, nor Dionysius, nor any other opposer of millenarian views can show from their direct teachings that millenarians inculcated or held such sentiments; and till that can be done, such imputations can only be considered as gross calumny.

Dionysius was a most zealous disciple of Origen, and like the other early anti-millennarians, questioned the authority of the Apocalypse. Rev. Mr. Morris, who quotes Eusebius against this doctrine, makes the most singular admission, that

"Eusebius cites Dionysius as saying that the book of Revelation was rejected by some, because they supposed that Cerinthus, the heretic, wrote it for the purpose of sustaining his fiction of the reign of Christ on earth."—*Mod. Chil.*, p. 83.

And Mr. Brooks, of England, says:—

"Eusebius relates, also, that Dionysius, in the pursuit of his object, was led to question the canonical authority of the Apocalypse: from which a fair inference may be drawn, that he found himself hard pressed by passages in that book."—*Lit. v. 3*, p. 43.

Mr. Elliott says of those who attacked the authority of the Apocalypse, that they did so "evidently under the influence of strong anti-millenary prejudices." They "attacked it as obscure, unconnected, and indeed false in statement." Dionysius, however, admitted that it was written by a good man, and he opposed it with a better temper than did the others referred to.

Anti-millennarians have attempted to cast a slur on Irenæus, in consequence of a passage in his book, said to have been a tradition handed down by Papias—a passage which is used by them to impugn both the judgment of Irenæus and Papias. It is as follows:—

"The elders who saw John, the disciple of the Lord, have mentioned, that they themselves heard of him, after what manner the Lord was wont to teach concerning those times, [i.e. of the millennium,] and to say: 'The day shall come when vines shall be produced each with ten thousand branches, and in each branch ten thousand shoots, and on every shoot ten thousand sprigs, and on every sprig ten thousand bunches, and on every bunch ten thousand grapes, and every grape being pressed shall yield twenty-five metretres of wine. And when one shall have laid hold of a bunch, another shall cry out, I am a better bunch, take me; by me bless the Lord.' In like manner also that a corn of wheat should yield ten thousand ears, and every

ear have ten thousand ears, and every corn ten pounds of fine flour; moreover also that the other kinds of fruit and seeds and herbs should in a like manner according to their nature do the same.—And that all animals living on the fruits of the earth, should become peaceable, and one in harmony with another, being subject to men with all subjection.' Moreover, Papias also, an ancient, who was an hearer of John, and a companion of Polycarp, bears further testimony to these things, writing in his fourth book; for there are five books which he composed, and he (the Lord) added, saying, 'Now these things are worthy of belief unto the believing.' And when Judas the traitor did not believe, and asked, 'How then are such things to be effected?' the Lord answered, 'They shall see who shall come to those days.'"

The works of Polycarp and Papias, and the Greek original of Irenæus, being lost, it is impossible to prove that the passage is genuine. But it is believed, and not without reason, that in the original Greek of Irenæus the Latin, *decem millia*, was *myriads*, which is better rendered *myriads*, than definitely ten thousand, which takes away the absurdity of the expression, that illustrates, by an hyperbole, the fruitfulness of the new creation—of which in Joel (3:18) we read, "The mountains shall drop down new wine, and the hills flow with milk." Even the productiveness of old Canaan was so great, that a single cluster of grapes (Num. 13:23) was obliged to be borne between two men on a staff. In view of which the hyperbole of this can be no greater than that in John 21:25, that "even the world itself could not contain the books that should be written." Nor is there anything more carnal in such an illustration of the fertility of the new creation, than there is in the recorded fertility of Eden.

Again, Prof. S. quotes from Jerome, as follows—marked [D]:—

"Whom I envy not, if they love the earth so much that they desire earthly things in the kingdom of Christ, and after having had an abundance of food and gratified the longing of the throat and stomach, they can desire licentious pleasures."

Such is a fair specimen of the manner in which Jerome "scoffed" at and falsified millenarian opinions—not a sentiment like which can be found in the teachings of any accredited millenarian father. What shall be thought of a Dartmouth Professor, who attempts to slur a doctrine, which he cannot biblically disprove, by quoting the sneers and falsehoods of its opposers of a past age?

"Epiphanius," Prof. S. says, "argues against the same carnal views, and asks, with great propriety [in Latin—marked E],

"What then becomes of the Apostolic saying, 'If ye are circumcised, Christ will profit you nothing!'"

Prof. S. evidently designed to have it supposed that Epiphanius made this enquiry respecting the millenarians; but that he did this there is no evidence. He wrote a book against all the heresies of his day; and this remark was doubtless made against the Ebionites, or some of the Judaizing sects who held to circumcision and conformity to the Mosaic rites; which all the millenarians condemned. That Epiphanius was favorable to millenarian views, is shown by his quoting the words of Paulinus, bishop of Antioch, concerning one Vitalius, whom he highly commends for his piety, orthodoxy and learning. He says: "Moreover others have affirmed that the venerable man should say, that in the first resurrection we shall accomplish a certain millenary of years;" on which Epiphanius observes: "And that indeed this millenary term is written of, in the Apocalypse of John, and is received of very many of them that are godly is manifest." (Lib. iii. 3)—though in another place he adds, "but the majority of pious men look on these words as true indeed, but to be taken in a spiritual sense"—showing that a minority of the godly took them in a literal sense.

Prof. S. favors us with another extract from Epiphanius, marked [F], in which he says of the future glory of the saints:

"Which eye hath not seen, nor ear heard, neither have entered into the heart of men the things which God hath prepared for those who love him."

The above extract from one of the fathers, pompously paraded under the cover of a Latin dress, will be recognized as a quotation of 1 Cor. 2:9. What the precise object of this quotation is, we are not informed, and we see no relevancy in it, unless it is claimed that we have no intelligible revelation of the future. This however is contradicted by the text following, in which it is added: "But God hath revealed them unto us by his Spirit." Therefore no argument can be drawn from it against the millenarian construction of the Apocalypse.

Prof. S. favors us with another Latin quotation, which is from Augustine, who says of Rev. 20:6,

"Those who have supposed from these words that there will be a first corporal resurrection, have been moved among other things, chiefly by the number of the thousand years; as if there ought to be among the saints, a Sabbatism, as it



were, in a *holy vocation*, after six thousand years of trouble."

Then follows the extract of Prof. S. marked [G.] "Which opinion might be pronounced tolerable if they believed that there would be any spiritual delights for the saints, in that Sabbath, through the presence of the Lord. For we ourselves held this opinion formerly. But when they say that those who will then have risen from the dead, will be devoted to the most immoderate carnal banquets,—in which there will be so much food and drink that they not only can prescribe no modesty, but that it will exceed the boundary of incredulity itself—these things can be believed only by the carnal."

By quoting a little of that which precedes the extract given by Prof. S., we learn that the opinion he referred to was that of a literal first resurrection, which he here confesses that he formerly held. He also confesses that he rejected it because some perverted, or, what is more likely, were accused of perverting the doctrine to carnal views, though he knew that the early fathers connected with it no such views; nor did he hold to such when he held the doctrine, as he informs us in his 259th sermon.

The interpretation which Augustine gave of Rev. 20:6, was that the resurrection there referred to, was one of souls from death in sin to a life of righteousness, that the *time* of its commencement was to be dated from Christ's first coming and ministry, but to go on to the end of the world; the abyss into which Satan was cast, he regarded as the hearts of the multitude; and the final sabbath of the saints, he made, not a thousand years, but an eternal Sabbath. But while he opposed the specific interpretation of Rev. 20th, he differed less from Millenarians than he does from Prof. S. For he taught the personal coming of Christ, the resurrection of the dead, and the restitution of the earth as the abode of the resurrected saints. He said of the Lord's prayer Matt. 6:10:

"His kingdom will come when the resurrection of the dead shall have taken place; for then He will come himself. And when the dead are raised, he will divide them, as he himself says, and he shall set some on the right hand and some on the left. To those who shall be on the right hand he will say, 'Come ye blessed.' This is what we wish and pray for when we say, 'Thy kingdom come,' that it may come to us. For if we shall be reprobate, that kingdom will come to others but not to us. But if we shall be of that number who belong to the members of his only begotten Son, his kingdom will come to us and will not tarry. For as there are many ages yet remaining as have already passed away? The apostle John hath said, 'My little children, it is the last time.' Let us watch now, &c." On the earth's renovation, he writes: "By the change of things the world will not entirely perish or be annihilated. Its form, or external appearance, will be changed, but not its substance. The figure of this world will pass away by the general conflagration. The qualities of the corruptible elements of which our world is composed, which were proportioned to our corruptible bodies, will be destroyed by the fire; and the substance of those elements will acquire new qualities which will be suitable to our immortal bodies, and thus the world by becoming more perfect, will be proportioned to the then improved state of the human body." So taught Augustine. The world's duration he made semi-millennial, and says Dr. Elliott, "with the other Anti-millenarian Fathers of the fourth and fifth centuries, explained the Sabbatical seventh day, not of a seventh Sabbatical Millennium of rest, but an eternal Sabbath—a view generally adopted afterwards."—*Augustin De Civit. lib. 20, c. 5, 14, 16. Homil., vol. 1, pp. 43, 358, 252, 83, 70.—Voice of the Church, p. 99.*

Such being the views of Augustine, and believing as he did the Septuagint numbers, and the semi-millennial period of the world's duration, nothing can be gained from his teachings to sustain the hypothesis of Prof. S.—if indeed the Prof. has any; for he has not told us what he would substitute for the faith he opposes and endeavors to destroy.

The last of Prof. S.'s Latin, marked [H.], purports to be from Tertullian, as follows:

"During those same thousand years, they will beget an infinite multitude."

We doubt very much whether Prof. S. finds any such sentiment in Tertullian. It does not sound like him, who was an ardent lover of the Lord's appearing, of which he said:

"Since the times of our whole hope are fixed in the sacred writings, and it cannot be placed before the coming of Christ, our desires pant after the end of this age, the passing away of the world at the great day of God."

We think that Prof. S. has unwittingly imputed to Tertullian the words of Lactantius, who says this, not of the resurrected saints, but of others who should be living in the flesh during the thousand years—a view that is now held by many millenarians, but which we reject as unscriptural, and therefore look for no mixed millennium of mortals with the immortals. The words of Lactantius are:

"They which shall be alive in their bodies, shall not die, but shall generate for the space of those

thousand years an infinite multitude, and their offspring shall be holy and dear to God. But those that shall be raised from the dead, shall rule over them that are alive in the manner of judges."

On these words Jerome falsely imputes to Lactantius an opinion that he never held, viz., "that the saints shall in the millennium have a great enjoyment of carnal and corporeal pleasures."

Prof. S. has we think, made a mistake in ascribing this to Tertullian, on whom the only slur attempted to be cast by the anti-millenarians, is that he was a Montanist, one who enjoined frequent abstinence from meats, not for conscience' sake, but for discipline. It is said of him, however, that Cyprian, "never passed a day without reading some portion of his works; which, at least, shows the great estimation in which he was held; and whatever were his errors, we know that he at least drew after him the fairest portion of the Christian Church."

We will follow no farther Prof. S.'s historical argument. He has failed in his premises, and his conclusions are entitled to no consideration.

To be continued.

#### EVANGELICAL CONFERENCE AT PARIS.

Continued from page 333.  
BELGIUM AND HOLLAND.

The Conference met at the Taitbout Chapel, and was presided over by M. Elout. A prayer was offered by Pastor Caillatte, and was followed by the singing a hymn, and reading the scriptures. After some introductory remarks from the President, M. Champie de la Saussys read the report. The ardent struggle going on (he observed) renders it difficult to be impartial. Although the Dutch character is phlegmatic, it is also vehement, and harshness is too frequently displayed in religious discussions. The views of the reporter differing from the majority of his co-religionists, he saw in it a motive for the greater moderation, and for looking upward for the guidance of the Holy Spirit. A first place among Protestant nations is often assigned to Holland, but two-fifths of the population form the Catholic element, and Ultramontanism has modified the national feeling. The Romanist portion of the people must necessarily be insensible to many subjects, and to that kind of patriotism which electrifies the Protestant mind. Again, other causes explain the absence of action against Romanism, and the reaction against the Protestant spirit. The resistance lately shown was excited rather by the manner than by the fact of the Papal aggression. The dominion of the State over the church appears to have seen its day, and Protestantism to be entering on a new era; it has to uphold the State against all the causes of dissolution which threaten it. The Menonites and Rationalists have undermined the Church of Holland, besides causes to be looked for in the national character, and of these especially individualism. Hence arises the much to be regretted lack of union. Even Calvinism and election, doctrines received by many, while they bring the soul into a more direct and intimate connection with God, have contributed to increase individualism. Opposition to Calvinism has been peculiarly rife in the reformed Church. The school of Groningen is distinguished by its absence of merely doctrinal teaching, and its indifference to confessions and articles; and the Arminianism is characterized by surprising activity. The doctrines of the Evangelical alliance, however, have a home in many hearts, and the breath of a revival is felt throughout Holland. Notwithstanding the new school, which seeks to unite new ideas to traditional ones, all who are ordained declare that they receive with sincere faith the Word of God, and that they will preach faithfully the counsel of God and the Grace of Jesus Christ. But there is a certain ambiguity in the sense of the words. However, Christian life has been developed in many, and wherever this is the case, associations are formed; such, for instance, as the Evangelical Society of the Netherlands. What is to be much regretted, is the spirit of separation—the tendency to put away the heaven from the mass it should pervade. And as the revival has commenced in the flock, before it reaches the pastors, it may be said that it lacks knowledge; hence a strange connection in many minds between orthodoxy and darkness, liberalism and light; but efforts are being made to rectify these errors. To conclude: although the people wish to associate the present with the past, they are nevertheless desirous of progress, and if they were brought to understand that orthodoxy is a condition of progress, they would cling to it. We have much hope for the future; and great need of prayer.

Pastor Panchaud, from Brussels, next read a report respecting Belgium. On this soil, watered by the martyr's blood, there has been a pain-

ful declension. The death of the Queen, the confirmation of the young Prince, and the Duke of Brabant's marriage, have strengthened the influence of the priests; these, with other circumstances, excite serious apprehensions relative to religious liberty. The Romish clergy demand it for themselves alone, not for others. Influential men wish for uniformity of faith, and unite their efforts to preserve it at any sacrifice: their yoke is heavy upon the poor, for pauperism tempts them to give up all for a piece of bread, and alms are distributed by those who are hostile to the Gospel. At the Court and in the Government, all are ultramontane. The nobility are united to the Romish clergy. The bank and commercial notabilities have the same tendencies. It is the low who are willing to be taught; but even there, the more frequent cry is, "bread and pleasure," and the Bible is turned aside with indifference. The army looks with a careless eye upon the Gospel. Excepting our Evangelical establishments, not a single school in Belgium possesses the New Testament. The official education is generally Papistic; the only alternative for a pupil is not to attend the school, and the youth soon respond in the spirit that animates to the education that trained them. Jesuitism has the upper hand at present, which it had not a few years back. The press is distinguished by its controversies; celebrated writers have entered the lists; on the Ultra-montane side, nothing is heard but the glorification of Mary; even Protestants are not mentioned. Some courageous works have, on the other hand, appeared against the pretensions of Romanism. Sabbath profanation is painfully on the increase. The Jews seem buried in temporal concerns, none among them seek the light of Emanuel. Now for brighter things. Belgian Protestants are in general well disposed towards the spread of the Scriptures.—There are fifteen congregations united to the Synodical Church, and twelve pastors; there are also twenty-five evangelical schools. 30,000 tracts are annually distributed; three religious journals appear monthly, and many books are published: 6,000 copies of the Scriptures are sold, and new places of worship are being opened or built.

(To be continued.)

**THE AGRICULTURAL FAIR.**—The exhibition of the United States Agricultural Society, which has been held in this city during the week, closed on Saturday. This truly national fair has been successful beyond the most sanguine hopes of those under whose auspices it was arranged. The display of stock has embraced some of the best cattle, sheep and swine ever exhibited in this part of the country, and we doubt whether a finer collection of horses were ever before brought together. From the fleetest racer to the noble draught horse and the diminutive pony, every variety, and almost all of the best breeds of horses in this country were represented. The thousands and tens of thousands who gathered about the course to witness and admire the motions—the action, carriage, speed and strength—of the horses exhibited attest to the fact that these noble animals were appreciated.

The numbers in attendance during the several days of the exhibition could not have been less than one hundred and fifty to one hundred and seventy-five thousand. In all that vast concourse of people, though constantly on the ground, we did not see a disorderly act on the part of any individual. We saw during the whole week but three persons drunk. Every one seemed to be happy, and desirous of making his neighbor happy also.

The receipts of the Society from all sources are from \$32,000 to \$35,000. This will undoubtedly pay all the premiums awarded by the committees, all the expenses, which every one will conceive who has seen the magnitude and beauty of the arrangements; and we hope will leave a good sum as the nucleus of a permanent fund for the promotion of the objects of the Society.—*Journal.*

**THE DEVIL RIGHT FOR ONCE.**—The New York correspondent of the *Congregationalist* writes:

"Dr. H., who is pastor of an Orthodox church, has been for some time annoyed by the forwardness of a lay brother to 'speak' whenever an opportunity was offered, to the frequent exclusion of those whose remarks had a greater tendency to edification. This had been carried so far that the pastor, whenever he stated that 'an opportunity would now be offered for any brother to offer an exhortation,' had always a secret dread of the loquacious member. On one especial occasion the latter prefaced a prosy, incoherent harangue, with an account of a previous controversy he had been carrying on with the great adversary. 'My friends,' said he, 'the devil and I have been fighting for more than twenty minutes; he told me not to speak to-night, but I determined I would; he said some of the rest could speak better than I,

but still I felt that I could not keep silent; he even whispered that I spoke too often, and that nobody wanted to hear me; but I was not to be put down that way, and now that I have gained the victory, I must tell you all that is in my heart.' Then followed the tedious harangue aforesaid. As they were coming out of the session room, the good pastor inclined his head so that his mouth approached the ear of the militant member, and whispered, 'Brother, I think the Devil was right!'

#### EXPOSITORY.

##### THE PROPHECY OF ISAIAH.

###### CHAPTER LXVI.

For, behold, the Lord will come with fire,  
And with his chariots like a whirlwind,  
To render his anger with fury, and his rebuke with flames of fire.  
For by fire and by his sword will the Lord plead with all flesh:  
And the slain of the Lord shall be many.—*vs. 13, 16*

The "chariots," "sword," &c., of the Lord are elliptical metaphors, illustrating the instrumentalities by which the wicked will be destroyed. The figure is drawn from the ancient modes of warfare, in which chariots were an important agency. They were constructed so as to contain from one to twenty men, who discharged arrows and javelins from them, or, when driven into the midst of an enemy, leaped from them to cut down with the sword. Long iron knives, or scythes, often extended from the ends of the axles, and spears in front of the horses; and when driven furiously into an enemy's ranks, they did great execution—the impetuosity of the attack, and the clouds of dust that were raised, being illustrated by the simile of a whirlwind. *Psa. 68:17*—"The chariots of God are twenty thousand even thousands of angels." *2 Thess. 1:7-10*—"To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

To plead, is here used in the sense of judgment, i.e., by the exercise of the predicted instrumentalities will be demonstrated the moral condition of all the human race—in their destruction or salvation—the great majority being those who will be slain.

They that sanctify themselves, and purify themselves  
In the gardens behind one tree in the mist,  
Eating swine's flesh, and the abomination, and the mouse,  
Shall be consumed together, saith the Lord.—*v. 17.*

Reference is here made to one of the heathen modes of purification or lustration, many of which were copied by the Jews. The word "tree," is not in the original; and "behind one," reads in the margin, "one after another,"—the meaning of which is not very obvious. Gardens and groves were favorite places of heathen resort for idolatrous purposes; and it is supposed by many that reference is here made to the Syrian god Adad—the signification of which is *One*, and was their name for the sun. "In the midst," was in the most hidden part of the shades or groves where they worshipped, and performed their rites. As a part of their ceremonies, they ate the flesh of swine, and other abominable things, of which the mouse was one. *Lev. 11:29*—"These also shall be unclean unto you among the creeping things that creep upon the earth, the weasel and the mouse, and the tortoise;" (*v. 41*), "and every creeping thing that creepeth upon the earth shall be an abomination;" (*v. 7*), "and the swine . . . he is unclean to you." "Jamblichus Syrus, in Photius, cod. 94, reckons mice among the several sorts of animals by which the heathens practised magic or divination . . . and Maimonides observes of the Zabians that they used 'to offer to the sun,' seven bats and seven mice."—*WM. LOWTH.*

"Vitiating," says Dr. Barnes, "supposes that the description in this verse is applicable to the time of Herod, and that it refers to the number of heathen customs and institutions which were introduced under his auspices." Taken in connection with the previous portion of the chapter, *vs. 1-9*, the idea is not improbable. In harmony with this view, the prophet, after showing in those verses the condition of the Jewish nation and the sudden enlargement of the Christian church, brings to view, in verses 12-16, the reward of the saints and the destruction of the wicked. And then in this text he reverts again to the rebellious Jews and affirms their destruction;—which would naturally have followed, (*v. 11*), had not verses 12-16 been introduced parenthetically, as an encouragement to the lovers of Zion.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## LORD'S DAY IN ENGLAND.

NO. III.

(Concluded from our last.)

THE advent of Roman Catholicism into England as the prevailing religion of the age in Western Europe, metamorphosed the English faith into a strange compound of Heathenism, Judaism, Paganism and Christianity. The first controversy that arose about days, pertained to the observance of Easter. The first Council of Arles in A.D. 314, had decreed that Easter "should be observed at one time, and on one and the same day throughout the world," (Bower, vol. 1, p. 462,) and the Council of Nice, eleven years later, ordained that it should be kept always on a Sunday; but to such uniformity of custom the Anglo-Saxons were utter strangers, they, observing the festival in honor of the Teutonic goddess, *Eostre*, on different days, the Scots following the Jewish custom received previously of celebrating it with bloody sacrifices on the fourteenth day of the Hebrew month Nisan. But the Pope and his bishops pressed the reception of the Romish ritual, and after a long controversy, and some blood-shed, it was finally received, and the English in A.D. 664, the Picts in 699, the Scots in 726, and the Britons about the year 800, fully adopted the Romish custom of keeping Easter on Sunday or Lord's day.\*

Previous to their conversion, and at their conquest of England, the Saxons, who with all other Pagan nations were Sun-worshippers, had introduced the usual custom of devoting the morning or forenoon of each first day of the week to the adoration of this luminary—whence originated the name Sun-day, or the day of the sun. Being a warlike and ferocious race, so tenacious were they of their idolatrous rites that the Romish missionaries found it difficult to draw them from them, and sun-worship for a time was tolerated. But at length they yielded, and the annual observance of Easter and the advancement of Christianity among each nation or tribe paved the way for the abandonment of sun-worship on Sunday, and the keeping of that day in sacred worship of God, and in harmony with the Catholic Christians, the day itself throughout the dark ages in England preserving its common name of Sunday, or the dominical day. The first laws I can find enjoining its sabbatical observance bear the date of A.D. 688 or later. Church councils are recorded by Rapin as being held in the years 675, 680, 690, 697, and 714; but no mention is made by him of the observance of Sabbath, or Sunday, as a day of weekly rest, save that in them the latter was still enforced as the proper day for the Easter festival; but from "The Ancient Laws and Institutes of England," printed and collected by command of King William the IV., I find that Ine, king of the West-Saxons, being assembled in solemn council with his earls and bishops, passed the following laws concerning Sunday keeping.

"Sec. 3.—If a 'theow-man' (servant or bondsman,) work by his lord's command let him be free, and let the lord pay XXX shillings as 'wite,' i.e., blame or reproach.

"But if a 'theow' work without his knowledge, let him suffer in his hide."

"But if a freeman work on that day without his lord's command, let him forfeit his freedom, or LX shillings—and let a priest be doubly liable."—*Ancient Laws*, p. 45.

Ine became king in A.D. 688, and in what year these laws were enacted it is not stated. Similar to these were the laws of Wihtraed, king of Kent. Wihtraed began his rule in A.D. 690-1, and in 696, in the fifth year of his reign, being assembled in council with his Archbishop Brihtroald, his prelates and other officers, the following decrees were enacted, among numerous others.

9. "If a servant do any servile work contrary to his lord's command from sunset on Sunday eve—i.e., Saturday—till sunset on Monday eve, let him make a 'bote' (compensation) of LXXX shillings to his lord."

10. "If a servant do so of his own accord on

that day, let him make a compensation of VI shillings to his lord, or his hide."

"11. But if a freeman so do, at the forbidden time, let him be liable in his 'heals-fang,' and the man who detects him, let him give half the 'wite,' and the work."—*Ancient Laws*, pp. 17, 18.

These are the oldest records of sabbatical Sunday-keeping, which, after much searching, I can discover in England, and as they date about a hundred years after the conversion of the people to Christianity, it is reasonable to suppose that the day was religiously observed much earlier. The laws of Ine and Wihtraed, it may be seen were crude and obscure, and to them were attached heavy penalties. From this time onward to the present, Sunday, though never regarded save with a few, as being of the same nature with the original Sabbath, has been nevertheless, the only weekly holy-day for rest and worship in general use in England, both among Catholics and Protestants. In A.D. 747 a great national synod was held. Twenty-eight canons were drawn up, referring to which, Rapin says, "Most of them related to ecclesiastical discipline, the government of monasteries, the duties of bishops and other clergymen, the public service, singing psalms, keeping the Sabbath, and other holidays." (Hist. vol. 1, p. 279.) Whether Rapin here refers to the seventh or first day, I am unable at present to state with positiveness, but from the fact that he evidently uses his own language and not that of the canon, as also the well-known repudiation of the Jewish Sabbath by the Romish church, the strong presumption is that he means the Lord's day, unless it be shown that the canon was directed against Sabbatarians. Other councils were held in A.D. 798, 800, and 816. But Rapin speaking of them makes no mention of holy-days. No ecclesiastical doctor wrote on holy-days at this period with which we are acquainted, and I can only trace the observance of Sunday by the aid of the English laws.

Alfred, the English monarch, was born in A.D. 849, was educated, says Bower, under the care and direction of Pope Leo IV. and came to the throne in 871. He was a zealous Catholic and enforced the observance of Sunday on the authority of the Decalogue as do many theologians at the present day, enacting that, "He who steals on Sunday, or at Yule, or at Easter, or on holy Thursday, or on Rogation days, for each of these we will that the compensation be two-fold, as during Lent-fast," (Ancient Laws, &c., p. 20,) and then he in his laws called "Dooms," enjoins a weekly rest, repeating the fourth commandment, as being the third in order among the ten—as follows:

3. "Remember that thou hallow the rest-day. Work for yourselves six days, and in the seventh rest," &c. (ib. p. 20.) That by thus quoting the Sabbatical law, he meant by it to enforce the observance of Sunday seems evident. The propriety of so doing we stop not here to discuss.

In conclusion I would here observe, First, That if it be true as is claimed, not proved, that the early Christians of Britain kept the Sabbath, it is herein demonstrated that they observed the bloody sacrifice of the Passover also, showing them to have been decidedly Jewish, and wanting in the elements of a pure Christianity.

Second, I have also proved that the first day of the week was observed as a day of rest for the purpose of religious worship, as early as the seventh century in England, and probably much earlier, instead of not until the thirteenth century, as unfairly attempted to be shown by modern Sabbatarians. More anon. D. T. TAYLOR.

Worcester, Mass., Oct. 17th.

## EXPOSITION OF REV. 16:12-14.

MANY well written articles from time to time have appeared in the *Herald* on Rev. 16:12-14. Most of them contain enlightened expositions of the passage in question; but as there exists a difference of opinion on this, as well as most other portions of the prophetic Scriptures, with your permission I will present a few thoughts, differing from anything that have fallen within the range of my observation, on the above text.

The "spirits like frogs," must of necessity be universal, or, at least, co-extensive with the source from whence they issue,—i.e., the dragon, the beast, and the false prophet.

We have in the text, the last of a series of efforts put forth by the dragon power; a power which arose during the time of heathen Rome; possessing great strength, and drawing the third part of the stars of heaven, and casting them to the earth, warring with Michael, he who is like God, being overcome, and cast out, presenting the woman that brought forth the man-child; afterward making war with the seed; being defeated; finally, gave his power, his seat, and great authori-

ty to the ten-horned beast—Papacy. Thus deprived of his power and former greatness he still has an existence, and in the text is seen putting forth his last and dying struggle.

As above suggested, the dragon can be no other than imperial Rome; swaying a universal sceptre, or, at least, laying "all the world" (Luke 11:1,) under tribute to her authority. But as the political power of Rome has passed through a variety of mutations, and yet possesses the "strength of the iron," we must of necessity in our day look for the existence, if existence it had, in the political government of the civilized world. It is universally admitted that the code of laws governing the Christian world is of Justinian mould, and by consequence, the dragon's power is now to be found in earthly governments, and particularly that of Christendom. Here, then, is the origin and source of one of the "unclean spirits"—viz., earthly governments.

It will be remembered likewise that the likeness, or similitude of frogs, was all that was visible; but in reality they were miracle-working spirits of demons, in the "kings of the earth, and of the whole world," stirring up, moving, actuating all the civil governments of earth, for a special and important purpose, i.e., to gather them to the battle of the great day of God Almighty.

An inquiry of vast importance to the proper understanding of this subject now arises; viz., what are the characteristic features of the governmental affairs of this world, under the pouring out of the sixth vial? Without stopping in our investigations here to inquire the precise time of the fifth vial's completion, and the commencement of the sixth, suffice it to say, we are safe in dating back as far as the close of the last century, when the British colonies on this continent rose in the greatness of their might, threw off the British yoke, and declared themselves free and independent. Thus rose a mighty struggle in the empire of nations for liberty! France caught the flame, and many of the powers of Europe began to pant for liberty. As this wonder-working spirit progressed, the thrones of empire felt the mighty upheaving of the masses around them. Ancient dynasties were overturned, kings and potentates were led to the scaffold, and the scourge of nations, in the midst of universal consternation, seizing the reins of empire, and with the speed of lightning hurled his conquering forces in the midst of Europe, and for a time extinguished the kindling fires of liberty in human blood.

Although for a time crushed and dispirited, yet like the fires of some mighty volcano raging within the body-politic, at length burst forth the spirit of liberty with ten-fold fury, as in '48, sweeping in one vast sea of burning lava from the British isles to the Bosphorus, and from the Baltic to the Peninsula. Nor is Europe alone to be the theatre of its wonder-working power. "The whole world," says the voice of inspiration. The down-trodden Greeks, the Bedouins of Tripoli, and even the walls of the Celestial Empire have not afforded a sufficient barrier to the resistless spirit of freedom.

Here evidently is one of those noisy, resistless disturbers of the repose of kings, whose ultimate destiny is to bring together the enraged monarchs of earth for the defence of their thrones and crowns.

Consequent upon the promulgation and general diffusion of the spirit of liberty, and as one of its immediate fruits, next arose the spirit of enterprise and of improvement. Every branch of human science, is by the general diffusion of liberty, thrown open to free and thorough investigation, the material universe is thoroughly ransacked and explored. Earth, air, and sea, with all their vast magazines of information, become at once the theatre of human operation; science pours its unlimited treasures at the feet of the unfettered mind, and lays upon the altar of national liberty her choicest sacrifices. Art lends her every aid, and the temple of human knowledge in all its vast proportions rises in mighty grandeur, as by enchantment, before an astonished world. With the speed of thought the lightning's glare is made the channel of communication, and the earth's vast circumference is but the antechamber where meet the representatives of kingdoms and nations for the transaction of business.

All nature is at once laid under contribution, every source of information open and free. The channels through which wealth and power once flowed being changed, and the streams of prosperity, as in this country, made to pass through the midst of the masses, thereby giving to each and all an independence of thought and action; thus bearing the world forward toward some overwhelming catastrophe. Add to this the astound-

\* A symbol of decem-regal Rome.—Ed.

ing fact, that the very avenues of human happiness gendered and improved by the present state of things, have by this discordant demon been turned to human slaughter and destruction. Witness the facilities and certainties for transporting vast armies with all their munitions of war, crossing continents as on the wings of the wind, traversing oceans and seas at the astounding speed of three hundred miles in four-and-twenty hours. See also the engines of death and destruction, the result of modern invention. Remember, too, that the object and aim of those demon spirits is to "gather together," and such are the facilities for accomplishing this, and at the same time standing in such close proximity to the universal struggle for liberty, we are led to conclude that this constitutes another of the trio of demon spirits.

It will be observed that it is not said that the dragon, the beast, and the false prophet, each produced one of those noisy spirits of darkness, but that "three unclean spirits like frogs came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," that is, those three powers working conjointly, originating and producing those mighty revolutionizing results in the affairs of this world, two of which we have already noticed.

We come now, in the last place, to consider the third demoniacal spirit in the series, together with the office which it is to fill in the work of "gathering together to battle."

The light of science having developed principles and operations in the great laboratory of nature, hitherto unknown to mankind—principles in themselves truly marvellous, and when but partially developed and but darkly comprehended, tend in minds naturally sceptical, and hearts corrupted and depraved, to confirm and establish them in infidelity. Witness the increasing scepticism originating in phrenology, mesmerism, clairvoyance, &c. &c., with all their kindred spirits, and mark their tendency to set at nought the counsel of the Most High, and reject revealed religion. Notice also, the increase of delusions in spirit rappings, table-tippings, spiritual manifestations, &c., &c., all tending to the worst species of infidelity. Add also to the black catalogue, the dreadful heresy of Fourierism, Woman's Rights, Mormonism, &c., all arising in a deistical insubordination to the teachings of Christ and his apostles. What, let me inquire, is so well calculated to hasten the "whole world" onward toward that awful vortex of destruction, and prepare the nations for deeds of blood and carnage, as the present prevailing rationalism, or modern polytheism.

Add to this, that the very genius of the beast, Papacy, and the false prophet, Mohammedanism, is hostility to God, tending to the production and establishment of infidelity of every grade and hue, and preparing men's hearts for deeds of darkness, of blood, and slaughter, such as the world has never witnessed.

Here then we have a trio-demoniacal spirit of spirits, restless, noisy, and in their operations numerous as the frogs of Egypt—urging forward their embattled hosts to the great day of God Almighty, when "the beast shall be taken, and with him the false prophet that wrought miracles before him, and cast alive into the lake of fire burning with brimstone."

To this view it may be objected, that the spirit of liberty and improvement is good, and productive of happiness and the well-being of society, and therefore cannot be called an unclean spirit, or spirit of devils. This may be true of the proper use of liberty, and the right direction of improvement among an enlightened and virtuous people; but all history proves its tendency to anarchy and blood-shed among the ignorant and degraded, such as most nations of Europe have been and still are.

Witness the various revolutions of France, and the nation's incapacity to enjoy liberty. Its only tendency is to hasten on the nation's downfall. But even admitting it to be good and beneficial, the answer is plain. It is not by unmixed evil, and that which is of no real benefit, the powers of darkness always accomplish their deeds of cruelty and devastation, but frequently by means in themselves lawful and right. Human science is a blessing to mankind; but in the hands of ungodly and wicked men it becomes a fearful engine of destruction and misery. Witness the progress of science in the cruel arts of modern warfare.

P. K. McCUE.

## An Extract.

"And hope maketh not ashamed."—Rom. 5:5.

This can only be affirmed truly of the Christian's hope, the hope of the gospel and of eternal life; and this circumstance distinguishes it from the hope of the worldling, and from the hypocrite.

The Christian's hope is not like the worldling's,

\* I refer the reader to Bower's Hist. vol. 2, pp. 435, 438, 462, 464.



trifling and insufficient in its object. Alas, what are honor, wealth, or pleasure, the trinity of the world! How mean their nature, and how momentary their enjoyment!

2. The Christian's hope is not like the hypocrite's unfounded, unwarranted and perishing! No, we know in whom we have believed; the sacred deposit we entrust with our Redeemer, he will keep with fidelity, and restore with advantage.

3. The Christian's hope is infinite in its object; God is our hope—the experience of his presence, and the enjoyment of his perfections. It is founded on the word of God. "I have hoped in thy word." It is full of immortality, and reaches beyond the grave; it is an anchor that "enters within the veil," and keeps the soul safe and steady, in all the storms of human life.

Lastly, this hope is influential on the heart, and life;—thereby "the love of God is shed abroad in our hearts by the Holy Spirit," who gives unto us the knowledge of his love, enkindles ours, and the expectation of his blessings animates us in his service: "we love him because he first loved us." And the "hope set before us," the infinite glories he hath promised encourage us to imitate our divine Master, to endure the cross, and despise the shame which attend the Christian's life. Thus "hope maketh not ashamed," in which expression more is meant than meets the ear. It affords matter of joy, and confidence, and triumph. Herein do we rejoice, yea, and will rejoice. This hope is also our glory. "We rejoice in hope of the glory of God; and not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience, experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Spirit, which is given unto us." M. M. M.

#### Letter from M. Chaney.

BRO. HIMES:—I enclose five dollars, which I give to aid the *Herald* on the proposition of S. M. Wootan. I feel that the *Herald*, by all proper means must be sustained, and I take pleasure in being able to contribute my mite to help on in the good cause. The Advent doctrine is more and more precious to me. I have no doubts in regard to the truth of millenarian views as held and promulgated by what I call "our good, regular, Advent preachers and brethren." They are not, in every point of view, in minor matters of the same faith, but are striving "for the things that make for peace, and whereby they may edify one another." I believe we are nearing swiftly the "end of all things," when all who love our Lord Jesus Christ and love his appearing will reach the port of eternal rest. It would give me great pleasure to be at the Conference to be holden at Lake Village the present week, but it now seems that I must be deprived of the privilege, on account of not having gained sufficient strength to make the attempt. I feel that my prayers and sympathies will be with and for you and brother Preble, together with all others of the preachers and brethren who may be present at the meeting, and are laboring in union to build up the best of causes.

Yours truly, in the blessed hope,

MOSES CHANEY.

Holderness, Oct. 15th, 1855.

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

BRO. HIMES:—I am under the necessity of recording the death of brother PELEG BOSS, aged 67 years and 6 months, after a severe illness of three weeks, which he bore with a calm resignation. And truly it may be said, "The end of that man was peace." He became more and more interested in the *Herald*, from the time you were here, two years ago, and felt a deep anxiety that it might be sustained. He retained his senses to the last, and rejoiced in the blessed hope of soon having a part in the first resurrection. His companion feels that she "sorrows not as those that have no hope," believing that soon she will meet him in the new earth, where there will be no more death. O how true is the language of the poet,

"Death enters, and there's no defence,  
His time no one can tell."

O how important that we all love the appearing of Jesus and make the necessary preparation to meet him in peace! Yours, in the blessed hope,

R. T. RUST.

#### BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

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IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, NOV. 3, 1855.

## ITEMS.

**THE N. E. Spiritualist** had a "communication" last June, stating that Dr. Kane had recently passed from earth, his ships had been broken to pieces, &c. The "spirits" must rap again.

**FATAL ACCIDENT.**—On Wednesday a young man named Daniel Merrill, belonging in Newton Corner, fell head foremost from an apple tree in Waltham and fractured his skull. He was conveyed insensible to Newton Corner, where he died.

**MANUFACTURING CITIZENS.**—The New York Courts are granting naturalization papers at the rate of about one hundred and fifty per day. Since January 18, eight thousand five hundred and fifty certificates have been issued. The State election comes off soon.

**THE AUBURN (N. Y.) American** states that Joel Schoonover, a man ninety-eight years of age, was sentenced in that city recently to two years' imprisonment in the State Prison, for the crime of arson, he having been convicted of burning no less than three barns belonging to near relatives—children, it is said. He exults in the commission of the deed, which consigns him to the convict's cell.

**THE citizens of Helena, Ark.,** recently became alarmed in relation to the appearance of several cases of yellow fever in the town, and believing that the wharf boat was a source of infection, set it on fire and burnt it with all its contents, valued at several thousand dollars.

**DISCONTINUED.**—The Warsaw (Mo.) *Democrat* has the following:

"We strike the names of two of our subscribers from our books this week, who have recently been hung in Texas. We do this because we are not advised, as yet, of their present locality. We shall take pleasure in sending the *Democrat* to their address as soon as we hear from them."

**PASSMORE WILLIAMSON.**—The father of Passmore Williamson has already paid \$4000 for legal proceedings in the case of his son, now imprisoned by the *dictum* of Judge Kane. A gentleman in New York has generously given \$1000 towards defraying his expenses. A general movement will be made by petition to the next House of Representatives to have Judge Kane impeached.

**THE hospital at Scutari** is said to afford some memorable specimens of the resistance capable of being offered by the human frame and system to the action of bullet wounds. One man, shot quite through the chest, recovered; another, who had a ball for two days in his brain, did well after the ball was extracted. One man who was shot in the leg, had such a hard, sharp bone that it split the ball which struck it into two halves, as if the lead had been severed with a knife, and he escaped without a fracture. A rifle ball completely scooped out the eyes of a man, but he recovered, without any other injury.

**THE Paris Moniteur** says that England has sent to the Crimea, since the commencement of the war, 80,000 men, and beside guarantying the \$20,000,000 loan of Turkey, and advancing \$10,000,000 to Sardinia, has expended \$80,000,000 in the prosecution of the war.

**METHODIST ELOCUTION.**—The Rev. John Gruber, well known as an eccentric minister of the Methodist Episcopal Church, being very desirous to correct an error in the elocution of one of his young brethren, much given to the melodious termination of each sentence with an emphatic "ah," wrote the following queer letter to him:

"Dear-ah Brother-ah:—When-ah you-ah go-ah to-ah preach-ah take-ah care-ah you-ah don't-ah say-ah ah-ah-ah-ah!  
Yours-ah,  
"JOHN-AH GRUBER-AH."

On the 19th ult., a large meeting convened at Chicago, to take measures to construct a tunnel under the Chicago river. The Mayor of the city presided, and after hearing speeches from a number of gentlemen, some of whom estimated the probable cost of the work from \$200,000 to \$400,000, subscriptions were made amounting to \$56,400, and a large committee was appointed to increase that sum to the amount required.

**A SEA-SICK ADMIRAL!**—Advices from Alexandria mention the amusing fact that the Viceroy

of Egypt, Said Pacha, who had left in his steam yacht for a tour in France and throughout Europe returned to port two days afterward, having changed his intention in consequence of a severe attack of sea-sickness! This is the more extraordinary and pusillanimous from the fact that he ought to be accustomed to the sea, having been for about fifteen years Admiral-in-chief of the Egyptian fleet.

**CHURCH ECONOMY.**—One of the pastors of our city last Sunday preached strongly against the costliness of religious privileges. He condemned the paying of high salaries to clergymen, as thereby pews were often made to rent at from thirty to fifty dollars, and poor people could not afford to hire them; he added that a church had no moral right to pay seven hundred dollars a year of its worshippers' money for a choir. Such preaching is needed.—*Lowell Courier.*

**THE State of Wisconsin**, out of a population of 552,109 has only 788 blacks.

**THE Bread League** in Concord, N. H., are selling flour from the best of wheat, and 196 lbs. in a barrel, for \$8.75. They have an agent in the West who purchases the wheat, has it ground and shipped, and forwards 150 bbls. a month to that city.

**THE population of Illinois**, according to the census just taken, will exceed 1,300,000. The population in 1850 was 851,470, and in 1830 it was 157,445.

**THE NATIONAL NECESSITY.**—During the tedious imprisonment of the crew of the *Rescue* in Smith's Sound, a weekly newspaper, under the title of "The Iceblink," was published on board for some seven or eight weeks. It was in manuscript, and its motto was—*In tenebris servare fidem*—Sustain your trust, even in darkness. The newspaper seems to be a sort of necessity to the Anglo-Saxon race, for in Parry's sojourn in Melville Island in 1819-'20, a newspaper was in like manner published on board, and was called—if we are not mistaken—the *Arctic Journal*.

A pious old man was walking to the sanctuary with a New Testament in his hand, when a friend met him, and said:

"Good morning, Mr. Price."  
"Ah! good morning," replied he, "I am reading my Father's will as I walk along."

"Well, what has he left you?"  
"Why, he has bequeathed a hundred fold more to me in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his Christian friend, who was at that time in sorrowful circumstances.

"A GENTLEMAN who was recently in pursuit of 'Christ Church,' located on Salem street, Boston, stepped into a store in the neighborhood, and inquired of the proprietor if he could direct him to Christ Church? The proprietor stepped to the store door and directing the attention of the gentleman to a tall spire which loomed up before him, remarked, 'That, sir, used to be called Christ Church, but I don't believe Christ has been there for more than two years!' The gentleman being well acquainted with the fact, through the papers, that unhappy difficulties had been of frequent occurrence in that church, was perfectly satisfied with the information, and the joke, which contained quite as much truth as poetry."—*Mess.*

**THE SANDSTONE FOOTPRINT.**—Our readers will remember that some time since a report of the discovery of a human foot print in a bed of sandstone, at the Portland (Ct.) quarries, was published in the newspapers, and was used by many persons as an argument to show the creation of man long previous to the period assigned in scripture for the human race. Professor Silliman has examined the rock, and in a letter to the *Middletown Sentinel* states that the mark is the result merely of an accidental curvature made in the materials of the rock when they were originally deposited. He says:

"Although there is some rude resemblance to the impression that might be made by a very large human foot covered by a thick sock, there is not the slightest trace of any organization whatever. On the contrary, in the numerous tracks of animals, birds, and probably reptiles, in the Portland rock, and in those of numerous other places in the valley of the Connecticut, the joints of the feet are accurately copied, and often the delicate corrugations of the skin and the very nails at the end of the toes. There can be no hesitation, therefore, in concluding that the impression is neither brute nor human."

## MY JOURNAL.

In the afternoon I took the cars for Westboro', and spoke to the church in that place in the ev'g.

The house was filled with attentive hearers, and we had a time of good cheer. This beloved flock have waded through deep waters for a year or two past. "God has shown them great and sore troubles, but he has delivered them, and now they sing for joy. May they, with their faithful shepherd, brother Griggs, enjoy the light of God's countenance in this world, and gain the kingdom at last.

**Thursday, Oct. 9.**—Preached at Springfield, Mass. Brother Carrier, a faithful and steadfast brother, has kept a place open for worship here at his own expense, for many years. But as they have had all sorts of teachers and teachings, and various positions and plans of action, it is no marvel, if there is but little to show for all that brother C. and his brethren have done and suffered. When will brethren learn, that if they sow in the same field, wheat, oats, corn, potatoes, &c, though all might be good seed, and its fruits might be good in their place, when sowed in their order, yet their being sown and mixed in the same field, and at the same time, defeats the object of the husbandman. So with our societies that receive and patronize all sorts of teachers and teachings.

We had a goodly company out to hear the word, and three persons subscribed for the *Herald*. There was considerable interest manifested in the subject. They will be obliged to get another place for worship soon, and it is hoped that they will succeed in sustaining the cause.

**Wednesday, Oct. 10.**—Came to Hartford, Ct. It being the day for the commencement of the State Fair, I found myself in the midst of a crowd, all wending their way to the fair. It seemed as though the entire inhabitants of each town were on the move for the city. What an interest in worldly things! Thousands crowd the "broad way," but few are found in the "narrow path." Few out of the multitudes, in this age, are laying up "a treasure in heaven."

I preached in the evening in the house of brother Dean. The rooms were well filled, and we had a blessed season. We had had glorious times in their rooms before, when brother Fassett labored here some years ago in a season of revival. I remember that at the last meeting, bro. Hastings, who now "sleeps in Jesus," was then all immersed in the work of God. I could almost, in imagination, see his image, and hear his voice. Blessed man. Well, we shall soon meet him in the kingdom.

**Thursday, Oct. 11.**—This morning I went out to the fair, and spent an hour in viewing the rich productions of the State. It was really a magnificent spectacle. Connecticut will not fall behind any of the northern States in her productions.

With the exception of this visit to the fair, I spent the most of the two days in visiting the sick and afflicted among them.

The most trying case which I met with, was that of sister Terry, one of the most active and useful members of the Advent church in Hartford. Sister T. has always enjoyed remarkable health, till of late; but suddenly, and very unexpectedly a cancer appeared, which perils her mortal life. She is now confined to her room with the almost certain expectation of death. No one knows the awful situation of such, except they have been placed in like circumstances. I know what it is to have one of those horrible fruits of the fall, a cancer, and the awful foreboding of being eaten up alive. There lay our sister upon a bed of languishing, enduring constant, and much of the time excruciating pain; yet calm and patient, with a smile of joy, as she freely spake of her present and future condition. The blessed hope, and the glorious appearing of our Saviour, gave her joy and gladness in the midst of the shadows of death. "O what a blessed hope is ours!" May the Lord be merciful and preserve the valuable life of our sister, for the benefit of the church.

In the evening, I spoke in the Advent chapel, on the signs of the times. The interest was not very great, but some were benefited.

The church here have passed through many trials, but still live, and with brighter prospects.

On my way to Hartford, I learned that brethren Barnham and Matthewson had made an appointment at Bristol, at the same time with me, without knowledge of mine. Not being willing to lose time, I arranged to visit the friends in Meriden. But this arrangement failing, after all, by special request I went to Bristol. I was cordially received by brother Barnham and the church in Bristol.

**Friday evening, Oct. 12th.**—I preached to a small audience, who came through the rain and darkness to hear the word. I showed what the church could do, and ought to do, which was well received. The meetings continued, on Saturday and Sabbath, largely attended from the town and vicinity, and were interesting. The church here has been revived and enlarged of late, and their prospects are good. They will receive my thanks

for their kind attentions. May the Lord be with them, and give them prosperity.

I was happy to meet many old friends, from different parts of the state. Our meeting was a joyful and happy one. The changes that have taken place had not broken our fellowship, or abated our love. There are many precious brethren in Connecticut, who live, and will, no doubt, maintain the cause to the end.

"THE TIME OF THE END."—Again we are obliged to disappoint those who have ordered copies of this work—the printers, through some neglect, having failed to furnish the binders with full sets of the sheets, so as to make complete volumes. We confidently expect that this will be the last time we shall have to apologize for its non-appearance. It has been all printed more than a week; and the delay has been in the pressing of the sheets—each one, after being printed, having to be dried, and then spread singly between pasteboards, and a body of these subjected to a pressure for some hours. There appears to have been some neglect in this department of the work.

## The New Hymn Book.

We have the pleasure to say to all interested in the new hymn book, that we shall get it out by New Year's if nothing unforeseen prevents. It will contain all the hymns of value now in the "Harp," with the addition of several hundred good new ones. It will be a standard work—one that will be approved and used by Adventists generally.

## Conference in Vermont.

A Conference will be held at the South village, in Tunbridge, Vt., two and a half miles from the South Roylston depot, to commence Thursday, the 22d day of November, and hold over the following Sabbath. L. D. Thompson and I. H. Shipman will attend. We should be glad to have a general attendance, especially of those who feel an interest for the conversion of sinners and the revival of the church. I. H. SHIPMAN.

Sugar Hill, Oct. 21st, 1855.

**NEW YORK CITY.**—I shall commence a series of meetings in the Advent chapel, Sunday, Nov. 11, and continue for some days.

I go to Western New York, as soon as practicable, after this meeting.

**LIGHT.**—Now is the time to get the right kind of lamps for winter. Wolstenholme's lamps are the best, and the cheapest we know of in the world.

Specimens may be seen at this office.

"THE END," BY CUMMING.—ALL should have it. Price, 75 cts. Postage, 18 cts.

## Appointments, &amp;c.

Providence permitting, I will preach at Rye Beach, N. H., Sabbath, Nov. 4th. Will some of the friends call for me at the Greenland depot, on the arrival of the first train from Newburyport Nov. 1st. At Lowell, the 8th. Will Elder Sherwin arrange? At Nashua, N. H., the 9th. Will Elder Thompson arrange? Manchester, Sabbath, the 11th. Will Elder Morse arrange? Concord, N. H., Nov. 12th; Claremont, 13th and 14th; West Randolph, Vt., 15th; Calais, or vicinity, Sabbath, 18th, as Elder Orin Davis may arrange; will preach also on Tuesday and Wednesday evenings following, subject to his direction; Waterbury, Sabbath, 25th; Burlington, 27th; Mount Holly, Sabbath, Dec. 2d; Low Hampton, N. Y., 4th; will Elder Farrar arrange? Greenfield, 5th; will friends come from Middle Grove and elsewhere? Waterford, 6th; Albany, Sabbath, 9th; Springfield, M. ss., 10th; Worcester, 11th; Westboro', 12th. I have appointments to preach at Loudon Ridge the first Sabbath in Nov.; and at West Boscawen—Paul school house, the second. T. M. PREBLE.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

B. Angel.—We do not find that the *Herald* is sent to J. Barnes, of Brighton, O.; and so we have entered his as a new name, and credit him \$3, to No. 831.  
F. S. Axe.—They will be for sale at Lindsey & Blakiston's in Philadelphia, but probably not on as good terms as we could supply you.  
E. Parker.—Received. Books sent.

## DELINQUENT.

S. C. Jackson, of Newbury, Vt., stops the *Herald* owing \$3.70.

## PROPOSITION OF S. M. WOOLAN.

To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Woolan, ..... \$5.00  
F. S. A. .... " ..... 5 00

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

H. Corl, 755; Elder J. Colmore, 779; Joel Perkins, book sent. R. Law, 4 charts sent. E. Wheeler, 763; S. A. Bailey, 737; O. W. Allen, 778; J. H. Murray, 763; J. Holden, 763; W. Brown, 765—each \$1.  
I. Curtis, 716; Mrs. H. Parker, 789; C. Houghton, 866; H. Harvey, 772; Wm. Clewley, Jr., 763—each \$2—E. Burnham, 763; B. Tucker, 742; book and tracts—each \$3—W. Bennett, 768; W. Tracy, on acc't. It was received last week—each \$5.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 756.

BOSTON, SATURDAY, NOVEMBER 10, 1855.

VOLUME XVI. NO. 19.

LINES COMPOSED BY ZWINGLE WHEN SICK OF THE PLAGUE.

AT THE BEGINNING OF HIS SICKNESS

Lo! at my door,  
Gaunt death I spy;  
Hear, Lord of life,  
Thy creature cry!  
  
The arm that hung  
Upon the tree,  
Jesus, uplift—  
And rescue me,  
  
Yet, if to quench  
My sun at noon  
Be thy behest,  
Thy will be done.  
  
In faith and hope  
Earth I resign,  
Secure of Heaven—  
For I am thine!

WHEN HIS SICKNESS WAS AT THE HEIGHT.

Fierce grow my pains;  
Help, Lord, in haste!  
For flesh and heart  
Are failing fast.  
  
Clouds wrap my sight,  
My tongue is dumb,  
Lord, tarry not,  
The hour is come!  
  
In Satan's grasp,  
On Hell's dark brink,  
My spirit reels—  
Ah! must I sink!  
  
No, Jesus, no!  
Him I defy,  
While here beneath  
The cross I lie.

WHEN HE HAD RECOVERED.

My father God,  
Behold me whole!  
Again on earth  
A living soul!  
  
Let sin no more  
My heart annoy,  
But fill it, Lord,  
With holy joy.  
  
Though now delayed,  
My hour must come,  
Involved, perchance,  
In deeper gloom.  
  
It matters not;  
Rejoicing yet  
I'll bear my yoke  
To heaven's bright gate.

## Millenarianism.

BY S. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

It [the doctrine of the pre-millennial advent of the Saviour] fell into general oblivion, because

### III. Tested by reason, it was absurd.

It did not and cannot commend itself to the sober understandings of men. The new dispensation is essentially miraculous, as all pre-millennialists maintain. Its economy is, therefore, above the finite reason. Its administration is supernatural. All earthly analogies fail to represent it. The second person of the Holy Trinity reigns in person. Mortals know nothing of such a government. The saints have spiritual bodies. Of these we can form no just notions. Their mode of intercourse with the mortal races then living must be entirely conjectural. The common occupation of the renewed earth by mortal and immortal races is utterly unintelligible. We have no data, no experience, no history from which we can determine the power of the reigning class or the subjection of the subject class. From all that can be known of God, both from his works and word, sages and saints have inferred that he works by the simplest laws. Simplicity and uniformity characterize the laws of nature. Analogy would lead us to expect the same in the spiritual world; but in the hypotheses of pre-millennialists, we meet with complexity and diversity. The whole economy of redemption is converted into a series of experiments, instead of a perfect system, gradual-

ly unfolding as the race improved in knowledge, and thus "shining more and more until the perfect day." It seems strange to the uninitiated, that Christianity should be established on earth at such an expense of toil and suffering, only to result in a "failure" and be succeeded by a miraculous dispensation, which will also terminate in a general apostasy. It seems strange that Baptism and the Lord's Supper should be abolished, and circumcision and bloody sacrifices restored. It seems strange that the Bible and ordinary means of grace should be superseded, while men still live in the flesh and are still tainted with original sin, and give place to a new revelation. Rev. Mr. Bickersteth says: "There are some original and valuable remarks on the millennium, in the essays of Rev. H. Woodward. He shows how inapplicable the Scriptures of the New Testament, written for a tempted and suffering church, are to this state of things." Dr. McNeile says: "It is obvious that, in the passage from our present state to a state of universal holiness, THESE CHARACTERISTIC SAYINGS OF THE NEW TESTAMENT MUST CEASE TO HAVE ANY APPLICATION AND BECOME OBSOLETE, NOT TO SAY, FALSE." It seems strange that Paul, in his elaborate argument to the Hebrews, to prove the imperfection of the old covenant, did not once allude to its ultimate restoration. It seems strange that it should be subjected to a temporary rejection of eighteen hundred and sixty-six years, and then be revived, in greater glory, for three hundred and sixty thousand years. It seems strange, too, that the blessed Saviour, when he wept over Jerusalem, did not offer one word of consolation to his afflicted people, by pointing them to its future glories. We have always believed that heaven is a place, not a state of the feelings or emotions. In heaven God is more immediately present, and holy intelligences pay to Him their unceasing homage. It is the place of which David speaks when he says: "In thy presence is fulness of joy and at thy right hand are pleasures forevermore." The inspired monarch evidently expected to spend his eternity there. Paul desired "to depart and be with Christ." He did not say, I desire that Christ may come and be with me. But where was Christ at the time Paul made this declaration? Before his ascension he said: "I ascend to my Father and your Father." Paul says: "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Could Paul have contemplated the cessation of Christ's intercession, during the larger portion of the existence of men upon our earth, when he says: "he ever liveth to make intercession for them?"

(To be continued.)

## A Sermon

FOUNDED ON THE FOLLOWING PROPHECY.

BY JOHN G. STEARNS,

Pastor of the Baptist Church of Clymer, N. Y.

"And the kingdoms and dominions, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

(Continued from our last.)

How then will this prophecy be fulfilled? As I have already intimated, by the judgments of Jehovah. This position, I think, is clearly proved by the passages which I have already quoted: in which Jesus is represented as taking to him his great power and ruling the kingdoms of the world in his wrath, breaking them with a rod of iron, dashing them to pieces like a potter's vessel, consuming them with the spirit of his mouth, and destroying them with the brightness of his coming. Numerous other passages are to the same point, some of which I will notice.

In the 119th Psalm, at the 119th verse, we read "Thou puttest away the wicked of the earth like dross." You understand how the dross is put away by the refiner. The precious substance

with which the dross is connected is cast into the fire where the dross is consumed and the gold is refined. After this manner will the Lord cast this world into the fire of the great day, unto which it is now reserved, when all the wicked will be put away like dross; consumed like the stubble, to use another figure, which shall be left neither root nor branch. By this we do not understand that the wicked will be annihilated, but destroyed from all the face of the earth; and this will be done by the pouring out upon them of God's sore judgments.

How often, throughout the Scripture, are the wicked and the hostile powers of earth represented as being destroyed by the terrible judgments of the Almighty. The kingdom of the stone as we have seen, is represented as breaking to pieces and consuming all other kingdoms. This, as I have said by no means denotes their conversion to Christ, nor their tame submission to gospel influence, but it denotes their final overthrow, and that by violence. There is power in that kingdom, or in the king, who rules the nations with a rod of iron, to dash them in pieces and lay them waste forever. In the 7th chapter of Daniel the papal beast is represented as being slain and his body being given to the burning flame, and his dominion taken away, consumed and destroyed unto the end. But turn to the 18th and 19th chapters of Revelation, and you will find the destruction of that anti-christian power set forth by the most terrible representations of Jehovah's wrath, ever made in any language under heaven. In the 18th chapter it is written: "Therefore shall her plagues come in one day; death, and mourning, and famine, and they shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth shall bewail her, and lament for her, when they shall see the smoke of her burning, stand afar off for fear of her torments, saying, alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come." "For in one hour so great riches is come to naught. And every ship master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, what city is like unto this great city?" "For in one hour she is made desolate—Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a great stone like a millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Thus with violence, by the judgments of God, shall that great city, that anti-christian power be overthrown.

In the next chapter the same description of the judgments of God inflicted on the papal hierarchy, and upon all the kingdoms of the world, is pursued. Jesus, the captain of salvation, the leader of all God's hosts, is seen by the writer, "on a white horse," prepared for war, and all the armies of heaven followed him to battle. He is represented as smiting the nations, and ruling them with a rod of iron, and "treading the wine-press of the fierceness and wrath of Almighty God." An angel is seen "standing in the sun, crying with a loud voice, and saying to all the fowls which fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." In a figurative sense a feast will be prepared for all the fowls of heaven. It will be composed of "the flesh of kings, and of captains, and of mighty men, and of horses, and of them that sit on them, and of all men free and bond, both small and great." All the enemies of Jesus, all the hostile powers on earth will be slaughtered for this banquet. All the enemies of Jesus, the beast and the kings of the earth, and their armies, are represented as gathered together against him that sat on the horse, and against his army. The result is, they are slain, and the great sacrifice is made, and their flesh offered to the fowls of heaven. The beast and the false prophet are taken, and "cast alive into the lake of fire, burning with

brimstone. And the remnant were slain with the sword of him that sat on the horse."

When our Lord comes at the last day, at the winding up of this earthly system, he will come taking vengeance on his foes. Paul to the Thessalonians writes, "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and who obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Now, if we are to look for the conversion of the world before the second advent of Christ, where will be his enemies, the rejectors of his gospel at his coming, on whom he will take vengeance? If the world shall be converted, then most surely there can be none who know not God and who obey not the gospel of our Lord Jesus Christ; none to be destroyed. This passage clearly implies that when we shall make this grand entrance on the earth at the last day, his enemies, a part of them at least will be here; and one object of his coming is to take vengeance on them, in their final overthrow.

Turn to 2d Peter, 3d chapter; and here we are taught that the last great day, called "the day of the Lord," which, "shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up;" is also called "the day of judgment and perdition of ungodly men." It will be the day of their final overthrow. Then not only will the earth and all the works of men upon it be burned up, but the wicked themselves, all the enemies of Jesus then on the earth will be consumed in the fire of that great day. Then will Jesus, their righteous judge, descend in flaming fire, taking vengeance on them. Then will Jehovah put away all their wickedness like dross. That will be "the day that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch." And then, says the Lord to his people, "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts. (Mal. 3d chapter.) Then it appears from the teaching of inspiration, that all wicked nations, and the powers that are hostile to the kingdom of Christ, instead of being converted, will be destroyed from the face of the earth, by the terrible judgments of the Almighty.

But some may inquire, what will become of the saints who will be alive on the earth at the coming of Christ? Why will they not be destroyed, burned up, as well as the wicked? Paul in his epistle to the Thess., 4th chapter, answers this question. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." The dead in Christ will be raised, and living saints changed, in a moment, in the twinkling of an eye, as the same apostle writes to the Corinthians. These will all be caught up together to meet the Lord in the air, away from the fires of a burning and dissolving world, and from the destruction of the ungodly. This will be the commencement of the thousand years, spoken of in the 20th chapter of Rev., at the end of which the wicked will be raised; on whom the second death will have power.

II. This leads us to the second thing in our subject, the state of things which will follow this great revolution. Many things might be observed on this part of our interesting theme. We shall however, briefly notice but few.

1. There will be new heavens and new earth. This is the promise for which we look. Peter, after setting forth the destruction of the heavens and the earth, by fire, on the last great day, to



which your attention has been called, adds, "Nevertheless, we, according to the promise, look for new heavens and new earth, wherein dwelleth righteousness." cannot be understood figuratively, for it stands in immediate connection with the destruction, by fire, of the literal heavens and earth, which now are, and are reserved unto this fire. These heavens and earth will be purified by fire; so renovated as to be called "new,"—"new heavens and a new earth." This accords with the language of John, in the 22d chapter of Rev., 1st verse; "And I saw a new heaven and a new earth, for the first heaven and first earth were passed away."—Such, also, is the language of Jehovah, by the prophet Isaiah, and is no doubt the promise to which Peter refers. "For behold I create new heavens and a new earth."—Chapter 65. And again, "For as the new heavens and the earth which I will make, shall remain before me, saith the Lord, so shall your seed remain."—Chapter 66.

This world, after having undergone this great renovation so as to be new heavens and a new earth, will be the abode of the saints. Here will the righteous dwell. If any of you, my brethren, dissent from this view of the subject, will you show us what use will be made of this world after it shall have been purified and made new? Will it be a vast solitude, a wide waste, performing its revolutions throughout eternal ages, without an inhabitant? Rolling through the heavens for no purpose? What use can we rationally suppose can be made of it, if the saints shall not dwell here? And how can it be an abode of righteousness unless righteous persons dwell here? Wherein dwelleth righteousness, that is righteous persons.

Or do any of you suppose that this world will be annihilated? This is to some extent a popular notion. It is often held forth from the pulpit and the press, that the sun, moon, and stars—this whole system will be blotted out of existence. But such a notion is unphilosophical and unreasonable. There exists throughout the material system the most perfect order. Not only throughout this system, but throughout all others, as far as the science of astronomy has been able to extend its observations. Systems on systems move in grandest order, and in perfect harmony. The astronomer can sit down and calculate the appearance of an eclipse of the sun or moon with the utmost exactness, not varying a moment. The annihilation of this world would derange this perfect order throughout the whole system. And in such a case what would become of the moon? It is the earth's attendant; and one purpose of its existence is to serve the earth; and its revolutions are regulated by the connection which exists between that and the earth. If the latter were blotted out what would become of the former?—And, indeed, of what use would it be?—The idea, therefore, that this earth will be annihilated is unreasonable.

It is also unscriptural. The maker of all has assured us, in his precious word, that the earth shall endure forever. We will turn to the 31st chapter of Jer., 35th and 36th verses: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name; if these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." The supposition is, that these ordinances shall continue forever. "This is the assurance Jehovah gives; that Israel shall continue. I refer next to Eccl. 1:4, "One generation passeth away and another cometh; but the earth abideth forever." There shall be no such passing away of the earth, as there is of the generations of men upon it; but it abideth forever. Similar language, we find in the 104th and 39th Psalm. "Who laid the foundations of the earth, that it shall not be removed forever." "His seed shall endure forever, and his throne as the sun before him." The seed and throne of Messiah shall endure forever, so will the sun, the literal sun in the heavens, and the whole system of which it is the centre.

But for what purpose, I ask again, will this beautified earth be preserved? Beautified it is, even now, notwithstanding the ravages and the curse of sin upon it. But how much more beautiful, when he who sitteth on the throne shall have made it all new? Will it move throughout eternal ages, in solitude, around the great centre of the system, as the forsaken and desolated habitation of man? No, my brethren; it will become the abode of the redeemed, the dwelling-place of God's righteous ones. — Yes, here on this earth, where sin has abounded will grace much more abound. Here, where iniquity held its cruel dominion, thousands of years, over the race of man, and where its shouts of battle and of temporary triumph have been heard; here, all over this same battle-field, will resound the everlasting songs of the ransomed, the undying shouts of the victors.

These views, my brethren, are not fantastical, they are scriptural. It is agreed on all hands, that the literal Canaan promised to Abraham, and to his literal posterity, was typical of what

we call the heavenly inheritance. The promise made to Abraham was not fulfilled in the possession of the literal Canaan; for he never had any inheritance there. While in that land he was a stranger and a sojourner. In Stephen's sermon, as recorded in the 7th chapter of the Acts, is the following passage: "And he gave him none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." God gave him no inheritance in that land. He dwelt there with Isaac and Jacob, heirs with him of the same promise, as a stranger: not having so much of the land as to set his foot on. Although his literal descendants had the land in possession for awhile, it was not by faith, but by the covenant of circumcision. There was a promise to the patriarch and his spiritual seed, of which the literal Canaan was only a figure; an inheritance to be possessed by faith; and that is the entire world, as you will see in the following passage in the 4th of Romans: "For the promise that he should be heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith." This promise, I say, was not fulfilled in the possession, for a while, of the literal Canaan, for that was through the law, but the world, of which Abraham and his seed were constituted heirs, is to be possessed and held by the righteousness of faith. This inheritance will be the new heavens and the new earth, wherein dwelleth righteousness.

The blessing, therefore, which our Lord pronounces on the meek is, "They shall inherit the earth." This can have no reference to the present state, for they do not now inherit the earth, but a mere pittance of it; some of them have scarcely anything, not even enough to make them comfortable as they journey through it.—For the most part, they are the poor of this world, rich in faith and heirs of the kingdom; heirs to the better inheritance. With this agrees the language of Paul to the Corinthians: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."—Among the "all things" which are said to be theirs, is the world. Now it is theirs only by heirship. Now it is in the possession of the wicked, and ever has been. They rule it, have the control of it, inherit it; ever have and ever will, until the Son of man shall come and break up their dominions and give the kingdom to the saints.

The idea that the righteous are to possess the earth, and to hold possession of it, and dwell in it forever, is as scriptural as the doctrine of justification by faith. In our text, the kingdom which is given them is on the earth, and it is the greatness of the kingdom under the whole heaven, and all dominions shall revere and obey him. In a preceding verse we read that "the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever." What can be more plain than that the kingdom which the saints are to possess will extend over the whole world and embrace "all dominions?"

We often read in the Scriptures, that the righteous shall inherit the earth, while the wicked shall be cut off, cast out. In the 37th Psalm you will find this subject mentioned no less than five times. "For evil doers shall be cut off; but those that wait on the Lord shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place; and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "And forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land and dwell therein forever." "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. When the wicked are cut off thou shalt see it." Language like this do we find in the second chapter of Proverbs: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." And again, in the 60th chapter of Isaiah: "Thy people also shall be all righteous; they shall inherit the land forever."

Then shall be brought to pass the saying of the prophet Malachi. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In a preceding verse they are represented as being burned up, utterly consumed from off the earth. "For behold the day cometh that shall burn as an oven; all the proud and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

This day of the Lord, which shall burn as an oven, will be at the second advent of Christ, when he shall come in flaming fire, taking ven-

geance on his enemies, burning them up, so as to leave them neither root nor branch. He will utterly destroy them out of the earth. During the thousand years spoken of in the 20th chapter of Revelation, their ashes will be mingled with the dust of the earth, on which the righteous will tread. They will be ashes under the soles of their feet.

To be continued.

## DR. ELLIOTT'S GREAT WORK.

HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

After his murder the evil soon became oppressive as before. Through the reigns of Maximian and his successors, we trace it still running on, (in meet sequence of the military tyranny that necessitated it,) with disastrous influences on the body politic. In speaking of the empire's internal state under Philip A.D. 248, some 13 or 14 years only after the death of Alexander Severus, the following is Gibbon's descriptive sketch:—"Its form was still the same (i. e. as under Hadrian or Augustus;) but the animating health and vigor was fled. The industry of the people was discouraged and exhausted by a long series of oppression." And again, with reference to the calamitous times that followed soon after Phillip's death, (of which more under the next Seal,) "that the general famine which which then befel the empire, was the inevitable consequence of the rapine and oppression which extirpated the produce of the present, and the hope of future harvests." Nor did the evil stop then and there; but still continued onward to Gallienus' death; and even afterwards, under the next succeeding restorers of the Roman empire, Claudius, Aurelian, Probus. Until in fine Diocletian, conjunctively with his new imperial scheme, more fully developed the fiscal system; its branch of provincial contributions in kind prominently inclusive; and therewith the oppression and desolation of the provinces.

Such is in brief the account handed down to us of the nature and aggravation of the evil under Caracalla: of A. Severus' vain attempts at applying an effective or permanent remedy; and of the perpetuation of the evil, as a further cause of decline in the empire. It is my conviction that we have here the very evil, and vain attempts of law and equity to arrest it, figured in the vision under consideration. Let us then now, as under the previous seal, compare the history and the prophecy; in respect, 1st of the fiscal evil itself, as causing the dark color of distress on the emblematic horse; 2ndly of its administrators, as signified by the horse's rider.

I. Now, as to the 1st, the epoch of course well accords with the chronological position of the hieroglyphic before us; following closely, as it did, on the era of the introduction of the military despotism depicted under the second Seal; and preceding that of the mortality under Valerian and Gallienus, the subject of the fourth.

Further, another point of agreement will appear in the identity of the articles of produce on which the Roman taxation fell, with those noted in the vision. For the former, like the latter, comprehended both corn produce, including wheat and barley, and also from such of the provinces as best produced them, wine and oil. And let me add that in the system of largesses, as about this time acted out at Rome, they were all, or nearly all, included; and so the evil aggravated that we speak of. At first it was otherwise. For a long time corn was only distributed to the citizens. The largess of oil given on one occasion by Julius Caesar was an extraordinary donative, and not repeated. Again, when Augustus was petitioned to supply them with wine, he declined. In the reign of Septimus Severus, however, father to Caracalla, a largess of oil was again accorded; and, after a short intermission under Elagabalus, the donative renewed and established by Alexander Severus.—Not very long after which, wine may perhaps also have been granted to them by Aurelian.—So that at the time to which I refer the voice in the vision, not only were all the four items of taxation mentioned in the vision regularly in requisition from the vectigales, or produce-paying provinces, but three out of the four had received aggravation from the system of largess above

mentioned; as did, soon after, the fourth also. "We shall be too often summoned," says Gibbon, "to explain the land-tax, the capitation, and the heavy contributions of corn, wine, oil, and meat, exacted from the provinces for the use of the court, the army, and the capital."—The explanations that he here alludes to, were to be given with reference more particularly to the times and financial system of Diocletian.—But, as before observed, there is good evidence, of the perpetuation of this oppressive branch of the Roman fiscal system throughout nearly the whole interval.

Moreover, yet again, in regard to the state of the Roman people as affected by the evil spoken of, its accordance with the black color of the horse in our hieroglyphic,—the sign of distress and impoverishment in the body politic,—is equally evident. Indeed, in the graphic descriptions of Gibbon, the very trope of the black color of his third horse is adopted, (just as of the white and red of the two Seals preceding,) to illustrate the effect of the evil, with reference to its earlier and its later operation. He speaks of "dark prospect of distress and calamities bequeathed [through Caracalla's "prodigality"] to his successors;" and how this fiscal evil, as "a noxious weed, sprung up again with the most luxurious growth; and in the succeeding age darkened the Roman world with its deadly shade."

II. Nor, I think, as regards the agents in the oppressions, (those whom the rider of the black horse must be supposed to have impersonated,) in other words the provincial Presidents, Proconsuls, or Procurators, to whom, as to the Prætors and Quæstors of the old Republic before them, was now intrusted in each province the collection of the produce and the revenue, will the Apocalyptic twofold inclination be found less characteristic:—I mean the indication, 1st of the words addrest to the black horse's rider from the throne; 2ndly of the balance held by him in hand.

As to the former, it was obvious respecting persons in offices like those of the provincial Proconsuls, that, as opportunities abounded for exaction, (more especially in respect of payments in kind, or of purchases in kind, when extra supplies, as was often the case, were required by the sovereign government at Rome,) so unless rigorously checked, abuse of these opportunities was likely to follow. In early times this forced itself on the notice of the Roman senate and people, and precautionary laws were enacted by them, laws adopted and added subsequently to by the emperors. They were styled laws *de repetundis*, or against extortion and injustice on the part of the provincial governors: and in their general charges against injustice well correspond, it will be observed, with the tone and spirit of the monition to the rider in the text. Besides which, and with the same object of preventing injustice, particular precautionary provisions were sometimes, in other laws made against it; especially by naming the price at which the governor was to rate and purchase. I may cite as a specimen the Cassian frumentarian law. And really the expressions in it are so remarkably similar to the words pronounced in the apocalyptic vision,—so illustrative of their perceptive and admonitory character, and of the object and meaning in that character of the charge they contain as to the price of corn,—as to seem like an actual comment of explanation on them. It having been enacted, at the instance of Cassius, that 800,000 modii of wheat should be bought for the citizens of Rome by the provincial authorities, the price to be paid for it (about the fair market price evidently) was by the legislating supreme government enjoined upon those authorities, in phrase brief and simple, as in the text: "A modius of wheat for a denarius!" Such was at that time the admonitory direction of the supreme law and government at Rome to the provincial authorities; such the naming of the price of corn, and the purport of its naming. Nor was the case different afterwards with any of the really justice-loving emperors: whether urging the thing with successful effect, like Trajan and the Antonines: or, like A. Severus, less successfully. And whence such monitory laws? Surely, forasmuch as both these, and the general laws against extortion, were conceived in the spirit of equity, they might well be considered as emanating not only from the subordinate earthly power ordained by God, but from Him the habitation of whose throne is justice and judgment, and who has solemnly declared himself in his written law against all defrauding, oppression and wrong: even the same that in the Apocalyptic visions sate enthroned in the midst of the living creatures, God Himself. For, as Hooker beautifully says, "Of law there can be no less acknowledged than that her seat is in the bosom of God, a truth which even heathen Romans saw and acknowledged."

The price of wheat named in the Cassian law varied indeed greatly, as will be seen, from the one here mentioned; the former being a denarius for a modius: the latter for a chenix or



eighth part of a modius: that is, if we follow the most natural hypothesis about the choenix, and suppose the common Attic choenix to be the one intended. But it is to be remembered that as time went on, and the republic passed into an empire, and the empire became settled and mature, great changes took place in the price of corn throughout the Roman empire: under which circumstances changes proportionate, of course occurred in the amount of price equitably dictated to provincial Governors, in the laws of equitable emperors, at which to estimate, to buy, and indeed also to sell. Of the average price at a period not very long before the Apocalyptic vision we have already seen authentic record in the elder Pliny, who died A.D. 79, two years only before Domitian's accession; stating it as then about three denarii the modius, or three times greater than in the age of Cassius. This price would seem to have continued pretty much the average through the prosperous times of the second century: after which it declined; till it stood at just half Pliny's price under the Constantinian emperors, in the first half of the fourth century. And on the reasonable hypothesis of the decline having progressed nearly about one third at the opening of the second quarter of the third century, the date of the reign of Alexander Severus, the price would at that time be about two denarii and a half for the modius of wheat, or near one third of a denarius for the Attic choenix.—But how then? The price is still altogether at variance with that enunciated in the Apocalyptic vision: "A choenix of wheat (not for one third of, but) for a whole denarius."—Hence in truth at first sight a great difficulty. Indeed for a long time it seemed to me insurmountable, on the hypothesis of the Attic choenix: and I fell back, in consequence, on the supposition of the larger and less common choenix of 8 cotylæ being meant, as its best solution.—But I had overlooked one most important element for consideration in the question, which at once sets all right; viz. the intrinsic value of the denarius, at the time supposed to be depicted in the vision. For so it is, as I now find, that though the denarius, for centuries previous, under both Republic and Emperors, had been always scrupulously coined of pure silver, yet from the commencement of the third century it began to be gradually more and more adulterated:—to the value of one-half in the reign of the first Severus; and in the reign of the second Severus to the value of just two-thirds. So that, as under the last mentioned prince the denarius had but one third the silver, and consequently but one third the value of the older and standard denarius, the Apocalyptic charge, "A choenix of wheat for a denarius," proves to have been the literally true expression of about its average price at that particular æra. Surely the coincidence must be deemed very remarkable.—As to the price of barley specified from the voice from the throne, it is considerably lower than its usual proportion to that of wheat: it being but a third; not, as more commonly, a half. But there does not seem to be here anything inconsistent with historic probability: Alexander Severus' large and celebrated procurations of corn quite accounting for it; since these were doubtless most by far of wheat. Let me just add, ere passing from this subject, that the taking of the denarius as a standard-price, may perhaps have been borrowed from the Cassian law; and that this would involve the specification of that small wheat-measure the choenix, rather than the modius; it being the equivalent in value at the time prefigured in vision to a denarius. Unless indeed we prefer to account for the small standard measure on the principle of the minuteness of A. Severus' legislation on such subjects; through regard to the minute wants of the people, in transactions of buying and selling corn at the public granaries. Casaubon thinks that the Roman tessera frumentaria were probably tickets for a choenix of corn. And the small measure thus deemed suitable for gratuitous distribution to the poorest, might suit a class less poor for purchase. Somewhat curiously a weight of 2lb, just answering to the choenix measure of wheat, has been just found at Rome, stamped as a government weight under Alexander Severus; and destined for the use of his *agoranomoi*, or superintendents of weights and measures.

Thus is the specified price, as well as all else, found to suit our hypothesis about the rider: though with special reference, in so far as regards the Apocalyptic voice as from the throne, to the reclamation of the law of equity under A. Severus. And indeed I cannot but think that with St. John those words enjoining the price of wheat and barley must almost of themselves have suggested Imperial Provincial Governors, as the parties address under figure of the rider; just as the monitory words of the Cassian law might in earlier times have suggested the Provincial Administrators of the old Republic:—more especially as there was added that other monition in the same spirit of equity, about the wine and the oil; precisely the like to which seems to have been enjoined from time to time

on the Provincial Presidents by the juster emperors, in connexion with the imperial exactions of wine and oil, in their Canon Frumentarius. If however of itself this indication was insufficient, the second and additional indication of the rider's holding a balance, must, I conceive, when conjoined with the former, have sufficed to set all doubt on the point aside. For the balance, from being the emblem of justice, came to be an official badge of those that had appointment to the administration of justice, such as the Prætors at Rome, and the Provincial Governors in the Provinces. Which latter accordingly, under the old Republic, used sometimes to have a balance over the curule chair of their high office, in coins struck in connection with their appointment: and, together therewith, sometimes also an ear of corn, or it might be a Roman measure, with reference to the procurations of corn charged more or less directly upon them; just as in the medals which the reader sees here engraved before him. In imperial times indeed the supreme judicial and financial, as well as supreme military power, centered in the emperors: whence the ascription to them of the balance of justice; whether in historic writings; or with the legend *Æquitas Augusti* around it, on imperial coins. But the authority that the balance indicated, as well as that indicated by sword, (the latter whether military or simply civilly judicial,) was delegated of course by them to their subordinate provincial and financial governors. Just as in other times, and another century, by our Henry Vth to the English Lord Chief Justice:

"Hold thou still the balance and the sword."

Which being so, and the two Apocalyptic indications when combined together, of the voice as from the throne about corn, wine, and oil, and the balance, thus characteristic and distinctive of a Roman Provincial Governor, observe with what beautiful propriety they have been combined in the hieroglyphic before us:—the rider's being a position of authority, the balance held in hand, and the prices and charge to equity audibly enunciated from the throne.—Nor let me forget to add that a horse was presented for his use to the Provincial Governor, on which to go forth publicly to his province, as well as to the Military Proprætor. So that in respect of the black horse's rider, as well as of the red-horse's, the Apocalyptic emblem might be considered as one drawn from the life.

And now, I think, we may draw to a conclusion. We have seen what were the charges to equity address to the Provincial Governor. And their very badge of the balance might seem almost a profession of equity. But they were professions, from Caracalla's time first figured in the vision, with few and brief exceptions, almost always falsified; and the injunctions of the law to equity, however solemn, for the most part altogether in vain. "Those," says Gibbon, "who had learning enough to read the orations of Cicero against Verres, might instruct themselves in all the various arts of oppression, with regard to the weight, the price, the quality, and the carriage; and the avarice of an unlettered governor would supply the ignorance of precept or precedent." The "robbers of the provinces" was both A. Severus' and Aurelian's too just appellation of them. Moreover, as in the wide-extending branches of financial administration they acted out this mockery of justice, so too in the judicial and general administration.—Hence the solution of the enigma that at first sight seemed scarcely explicable; how, under the influence of one who held the balance of equity as his badge, the aspect of the Roman horse, or people, should yet gather blackness. For it was but in official symbol and profession that he held the balance of equity. The reality of the case with him, as with Ephraim, was that described by the prophet, "The balance of deceit is in his hands; he loveth to oppress." The voice of natural equity indeed never, even from the first, ceased its reclamations. And by Alexander Severus, as we saw, there was in a very remarkable manner a waking up of the voice of law in support of it: even as by one who had studied and loved the golden precept of Christianity, "Do as ye would be done by." But it was all in vain. After brief and partial amelioration the evil triumphed as before. Throughout what remained of the third century, the laws against extortion and injustice, like many others which meet the eye in history, must be looked on rather as records of the crime, than preventives of its commission.

And does it need that I impress upon my readers a sense of the gravity of the evil? With characteristic forethought the great Trajan likened the undue enlargement of the taxation, with exacting procurators to collect it, to the morbid enlargement of the spleen in man's body, causing atrophy. And, after A. Severus' vain attempts at effective amelioration, the history of the sequel illustrates too fully the truth of Trajan's comparison. A general internal wasting of the Roman state resulted from it, as I have already stated from Gibbon. The agriculture of the provinces was insensibly ruined; and thus

preparations made for famine; which, as we shall see under the next Seal, soon succeeded. In fine, in its not very remote consequences, it involved both the depopulation and desolation of provinces once the most fertile in the empire: and also personal and family distress, such as to reduce the inhabitants to despair: and to banish from the provincials every sentiment of patriotism.

Thus, by any one that considers the end from the beginning, this æra of Caracalla cannot but be regarded in the same light in which it has been delineated by the historian, as one of the introduction of fresh and grievous morbid principle into the Roman body politic, under which it would indeed gather blackness.—And who then can doubt but that it was a subject deserving of prefiguration? Or who, that it was the very subject prefigured under the very Seal before us? For surely, I may say, not a particular is in the emblematic vision that has not been shown to have had its correspondence in the features as noticed by me, of this period of Roman history. In truth, brief as the description of the figure in the text, the whole subject of this long chapter seems to pass embodied before us, as we once again read it. "When he opened the third Seal, I beheld, and lo! a black horse; and he that sat on it having a pair of balances in his hand. And I heard a voice, as in the midst of the living creatures, saying: A choenix of wheat for a denarius, and three choenices of barley for a denarius; and see that thou wrong not in regard to the oil and the wine."

(To be continued.)

### The Fourth Commandment.

BY REV. WM. S. PLUMER, D.D.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Here is a law claiming to regulate the seventh portion of human life. If a man lives twenty one years, this law claims the entire control of three of them; if he lives fifty years, it disposes of more than seven of them. It is therefore important. But it also devotes this portion of time to religious purposes; and these are the highest ends of life. All other time is secular. This is holy. That may be occupied with things that perish in the using. This must be given to things which take hold on eternity. Many questions may be raised concerning this law; but one question is at the foundation of all the rest: "Is this law still in force?" If it is not binding now, it never will be; and if it is binding now, it will bind while the world stands. The inquiry is of great public interest. Public manners are vastly affected by the esteem in which the Sabbath is held. It is, therefore, right to look well to the foundations.

DOES THE LAW OF THE SABBATH BIND US?

It is evident that laws may cease to be of force; that is, they may cease to be laws.—When this occurs it must be in one of the following ways:

The condition of a people may be so changed as to render obedience to the law impracticable. In human government such cases often arise, and the law, unless administered by tyrants, becomes a dead letter. No good government will inflict the penalty on the transgressor to whom obedience is impossible, even though the law remain on the statute book. But the law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai, it was given to a people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this law was ever in its nature practicable, it is so now.

Some laws expire by limitation. Such are many of the laws of every country. Such were many of the laws given by Moses. They were in force until Christ, who was their end, came; and then they bound no longer. Thus the whole ceremonial law ceased to bind after the death of Christ, to which it was limited. But no limit was fixed to the observance of the fourth commandment, either when first given, or afterwards.

A competent authority may repeal a law, and thus its obliging power may cease. Every free government affords numerous instances of the repeal of laws once useful, but no longer so. In a regular government, the repeal must be passed by the power which enacts the law. The great Lawgiver of the world is God. He ordained the law of the Sabbath, and he has never repealed it. Is any evidence of such repeal found in Scripture? If so, where is the book, the chapter, the verse containing it? All admit that the law was in force until Christ. Christ did not repeal it,

for he says so, Matt. 5:17, nor did the apostles anywhere declare that it was repealed.

If this law, therefore, has ceased to bind, it must be in some way utterly unknown to us. It is still practicable; it has not expired by limitation; it has not been repealed.

THE LAW IS A PART OF A CODE WHICH IS IN FORCE.

It may also be said that this law is in the middle of a code, all the rest of which is acknowledged to be binding; and why not this? Were the other precepts of this code spoken by God from Sinai, amidst blackness and darkness, and tempest and terror? So was this. Were the others written by the finger of God on tablets of stone? So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wings of the cherubim? So was this. No ceremonial or repealable law, given to the Jews, had these marks of honor put upon it. Did Christ say, "I came not to destroy but to fulfill the law?" He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments? So did they keep this. Luke 23:56.

THE LAW ENACTED WITH GREAT CARE.

On the face of this law are found some things which prove that God, who gave it, regarded it as of great importance.

In the wording of it, a more full explanation of its true intent is given than of any other commandment. It is enacted both positively and negatively; positively, "Remember the Sabbath day to keep it holy;" negatively, "In it thou shalt do no manner of work." No other precept of the decalogue is given in both these forms, although every fair rule of interpreting them requires that when they enjoin a duty, we should regard them as forbidding the contrary sin; and when they forbid a sin, we should regard them as enjoining the contrary duty. Yet in this commandment, but no other, both forms are used.

This command is also introduced as no other is. The very first word of it is a solemn memento—"Remember." This word is not found elsewhere in the decalogue.

Moreover, this command not only addresses men in the singular, "Thou shalt," &c., but it goes further, and tells who is thereby intended, namely, not only the head of the family, but also the son, the daughter, the man servant and the maid servant, the cattle and the stranger. No such particularity is found in any other precept of either table of the law.

In this command God also reasons with us on the equity of his demands. He says he gives us six days out of seven, as if he had said—"I am no hard master; I do not act unreasonably. I give you ample time to do your necessary work. I give you six days; therefore, if you have any conscience, give me the seventh." For, says he, "It is mine—i. is the Sabbath of the Lord your God." Surely you will not deny to your God a right so equitable, a demand so fair.

It is also stated by God in the command itself, that he set us the example on the completion of the creation. And shall we not follow such an example? If we ought to be holy because God is holy, if we ought to forgive our enemies as God forgives his enemies, we ought also to keep the Sabbath day because God kept it. Teaching by example is the highest kind of instruction.

THE SABBATH GIVEN IN EDEN.

Nor did the Sabbath originate with Moses, or any sinner; it was an ordinance in Eden. When for his sins man was driven out of paradise, God permitted him to carry with him two institutions, established for his good before his fall. Which of these institutions is the greatest mercy to our world, or which is the dearest to the heart of a good man, I will not undertake to say. One of them is marriage, the other the Sabbath day. If he is the enemy of virtue who would abolish the former, he cannot be the friend of God or man who would set aside the latter. By restoring marriage, as far as possible, to its original purity in Eden, that is, by confining it to the pairs and rendering it indissoluble, the Christian religion has incalculably advanced civilization, peace, and all the domestic virtues.—By restoring the Sabbath, as near as possible, to its purity in Eden, that is, by the holy observance of all of it, man makes his nearest approach to primitive innocence and to future glory. There is no example of any community, large or small, ancient or modern, continuing virtuous or happy for a considerable time, if they slighted either marriage or the Sabbath day.

But God has also, in this command, done what he has not done in any other part of the moral law—he has pronounced a blessing on the institution. "The Lord blessed the Sabbath day," and thus made it

"The day of all the days the best."

The history of the world, in the pouring out of spiritual mercies, shows what is meant by God's blessing this day of rest.

These several and remarkable peculiarities of



this precept justly entitle it to as high and sacred regard as can be claimed for any command given from Mount Sinai. If we admit that this is not of binding force, we cannot show the obligation of any of the rest, unless we can show that they are in some way written in the constitution of man, and that this is not. But it would be easy to show, by innumerable testimonies, that life is not only rendered miserable, but also much shortened by not observing this day of rest. The world over, those men do the most work, and do it with the most comfort, who rest from labor one day in seven. Nor is there one exception to this remark—it applies as much to mental as to bodily labor.

(To be continued.)



## The Advent Herald.

BOSTON, NOVEMBER 10, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

In this number of the *Herald* will be found the argument of Prof. S. in support of his third proposition, viz., that the doctrine of the Pre-millennial advent "fell into general oblivion, because, "Tested by reason it was absurd."

"It did not," says Prof. S., "and cannot commend itself to the sober understandings of men."

We again find the Professor avoiding the only infallible test of faith, the Bible, and appealing, like the rationalists of Germany, to human reason. It matters not whether man does not, nor that he cannot comprehend revealed facts; for the belief of them is none the less obligatory on him. Those unlearned in astronomy may be incapable of appreciating how eclipses are computed, but they are not for that reason incredulous respecting the results at which the astronomer arrives. The growth of grass, and the development of bread from the furrows of the field, are mysteries beyond the power of human reason to fathom. On one occasion Jesus said to his disciples, "What I do thou knowest not now; but thou shalt know hereafter."—Some wise men, trusting to their reason, have denied the existence of God. Others, "professing themselves to be wise, became fools," and were left to change "the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." The wise, polished and learned Athenians regarded the great apostle to the Gentiles as a "babbling," and "a setter forth of strange gods, because he preached unto them Jesus and the resurrection"—a doctrine that human reason cannot penetrate. Many a wise man has incredulously asked, "How are the dead raised up? and with what body do they come?" "The preaching of the cross is to them that perish foolishness; but unto us that are saved, it is the power of God." "The world, by wisdom, knew not God." "Christ crucified" is to "the Jews a stumbling-block, and to the Greeks foolishness." The Christian's "faith should not stand in the wisdom of men, but in the power of God." When any declaration of Jehovah is rejected because man's reason revolts at it, the man who thus rejects it sets himself up in opposition to the word of Jehovah, and is so far an infidel. Therefore it is immaterial to the credibility of the pre-millennial advent, whether mere reason does or does not reject it as absurd—provided the Scriptures affirm it. And that they do not, Prof. S. does not attempt to show.

It is true that when this doctrine has been tested simply by human reason, it has been rejected; but before attaching any weight to this argument, it will be well to inquire by whose reason it has been pronounced "absurd." It was not, surely, by that of the apostle Paul, who instructed the heathen to turn from the worship of idols, "to serve the living and true God, and to wait for his Son from heaven." It was not an absurdity to Peter, who averred that he had "not followed cunningly devised fables," when he made known "the power and coming of our Lord Jesus Christ." The reason of James did not revolt at it, when he exhorted

ed to patience "unto the coming of the Lord." Nor did that of "the beloved disciple," who prayed, "Even so, Come, Lord Jesus." It was acquiesced in by the most devout and orthodox of the fathers, in the purest and best age of the church. In view of it, martyrs unwaveringly fell asleep, not doubting that they should attain "a better resurrection." The wise and the good, the gigantic intellect of a Newton,—the most sagacious of philosophers,—and the confiding faith of a Rutherford and Bunyan, have found nothing in it conflicting with their reason, and it has been acquiesced in by pious and devout minds, both among the intellectual and simple, of all ages. For while it may be *above*, it is not *contrary* to reason.

The reason of some has, however, rejected it, as before stated. Caius, the Roman presbyter, who rejected the Apocalypse as the work of a heretic because it taught the doctrine, his reason revolted at its absurdity. Dionysius, who did the same, his reason rose up against it. Eusebius, also, who imitated them in his judgment of the Apocalypse, his reason rejected the doctrine. The Gnostics, who "gave themselves up to unbridled license in speculating on Divine matters, and despised the letter of inspiration, they set aside the doctrine. Origen, that prince of allegorizers, who regarded the Scriptures as "of little use to those who understand them as they are written;" and Jerome, that incorrigible "scoffer at the doctrine," their reason resolved it into a fable. Pope Damasus, who decided that the reign of the saints had commenced, and commanded that they should be worshipped as intercessors, in the place of pagan heroes, his reason abhorred and despised it. The reason of the whole papal hierarchy has set it aside as a myth; and that of the entire heathen and infidel world has acquiesced in that decision. Shakers, and Swedenborgians, Mormons, and divers heretical sects have given it no lodging-place in their intellects; but no better nor wiser men have been found who have rejected it, than can be found among those to whose reason and faith it has been a solace and hope.

"Its economy," says Prof. S., is "above the finite reason."

It may be so, but it is not contrary to it.

"Its administration," he says, "is supernatural."

So is that of the gospel, under the same Divine administration. He says:—

"All earthly analogies fail to represent it."

So do they fail to represent the atonement and the resurrection. He adds:—

"The second person of the Holy Trinity reigns in person."

So did he when he led the children of Israel through the wilderness.

"Mortals," says he, "know nothing of such a government."

Though they know not *now*, it hath been told them that they shall *hereafter*; though they know not what they shall be, they know that when He shall appear, they shall be like him, for they shall see him as he is.

"The saints," he says, "have spiritual bodies," of which "we can form no just notions."

We know that though *spiritual*, their bodies will not be *immaterial*, but will be cognizable to the senses of sight and touch.

"Their mode of intercourse with the mortal races then living," he declares, "must be entirely conjectural."

True; for when the living saints are changed the dead are raised, and the wicked are destroyed at the seventh trumpet, there can be no mortals remaining on the earth, for the immortals to have intercourse with.

"The common occupation of the renewed earth by mortal and immortal races," he declares to be "utterly unintelligible."

That may not be; but it is entirely unscriptural; for "they who shall be accounted worthy to attain unto that world and the resurrection out from among the dead, neither marry, nor are given in marriage; but are equal unto the angels, being the children of God and of the resurrection." He says:—

"We have no data, no experience, no history from which we can determine the power of the reigning class, or the subjection of the subject class."

It is not needful that we should have, in order to believe the fact, if it was only predicted; but we find no predictions of opposite conditions thus circumstanced in respect to each other. He argues:—

"From all that can be known of God, both from his works and word, sages and saints have inferred that he works by the simplest laws."

So also have they inferred, that when it suits his purpose, he can speak a world into being, or change the entire face of the earth by the fiat of his will.

"Simplicity and uniformity," he says, "characterize the laws of nature."

And yet those laws are past human comprehension; nor do they dispense with miraculous agencies, or uncommon natural phenomena—like earthquakes, tempests, and volcanic eruptions.

"Analogy," he says, "would lead us to expect the same in the spiritual world; but in the hypothesis of pre-millennialists, we meet with complexity and diversity."

So do we in the natural world, in the phenomena just instanced; and so have we seen it in the converse of God and angels with men. He claims:—

"The whole economy of redemption is converted into a series of experiments, instead of a perfect system, gradually unfolding as the race improved in knowledge, and thus 'shining more and more until the perfect day.'"

It is the successful termination of one grand experiment, which will have resulted in the perfect day.

"It seems strange," he thinks, "to the uninitiated, that Christianity should be established on earth at such an expense of toil and suffering, only to result in a 'failure,' and be succeeded by a miraculous dispensation which will also terminate in a general apostasy."

It may thus look to those who regard that as a "failure," which results in gathering "out of every nation and kindred and tongue and people" an innumerable multitude which no man can number, who will unite in the new song, saying, "We shall reign on the earth;" or who are unable to distinguish between the resurrection of the wicked at the end of the millennium, and an apostasy of living saints; but those who hold to no such absurdity, see nothing strange in what the Revelator affirms as the result.

"It seems strange," he says, "that Baptism and the Lord's Supper should be abolished, and circumcision and bloody sacrifices restored."

Such is indeed a strange belief; but that being *not* taught in the Sacred Oracles, the pre-millennial advent, which is there taught, is not therefore necessarily untrue. He adds:—

"It seems strange that the Bible and ordinary means of grace should be superseded while men still live in the flesh, and are still tainted with original sin, and give place to a new revelation."

True; but being able to find no such predictions, and without entertaining any such strange notions, those who will may believe Christ's declaration that "the meek shall inherit the earth." He says:—

"It seems strange that Paul, in his elaborate argument to the Hebrews, to prove the imperfection of the old covenant, did not once allude to its ultimate restoration."

True; for had he anticipated any such restoration, it would most certainly have been a subject of Divine prediction. He continues:—

"It seems strange that it should be subjected to a temporary rejection of eighteen hundred and sixty-six years, and then be revived, in greater glory, for three hundred and sixty thousand years."

That may be, were that which was rejected to be restored; but the perfect day then to be ushered in, will supersede all such dispensations, and continue so long as the sun endureth.

He again repeats,

"It seems strange that the blessed Saviour, when he wept over Jerusalem, did not offer one word of consolation to his afflicted people, by pointing them to its future glories."

It was the rejected, incredulous Jews that he wept over, for whom no future glory was reserved to point them to; and his children, without any necessity for its being pointed to, looked, with Abraham, for that city which hath foundations, which is to be revealed when the treading down of the Gentiles shall have been ended.

"We have always believed," he confesses, "that heaven is a *place*, not a state of the feelings or emotions."

And we have always believed that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting dominion." He says:—

"In heaven God is more immediately present, and holy intelligences pay to Him their unceasing homage."

True; and it is none the less true, that "we shall reign on the earth," and that "the tabernacle of God will be with men, and He will dwell with them, and He will be their God, and they shall be His people." He says:—

"It is the place of which David speaks when he says: 'In thy presence is fulness of joy and at thy right hand are pleasures forevermore.'"

But the presence of God need be none the less in the renewed earth—the place which Christ will prepare for his people,—than it is in the other of the "many mansions" of the Father's house. He says:—

"The inspired monarch evidently expected to spend his eternity there."

But that same monarch, an inspired apostle tells us, "is not ascended into the heavens." He himself informs us that he should be satisfied

when he should awake in his Lord's likeness, which Paul informs us is at Christ's appearing; and when the wicked shall be cut off, David has said that the meek shall "inherit the earth, and dwell therein forever." As he was one of the meek, he doubtless expected to participate in that inheritance. He says:—

"Paul desired to depart and be with Christ. He did not say, 'I desire that Christ may come and be with me.'"

True; for he did not expect his Lord to come till after he should have been offered, and the papal apostasy should come; and he was well assured that "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him,"—when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first," before "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Prof. S. enquires:—

"But where was Christ at the time Paul made this declaration?"

Doubtless in heaven at the right hand of the Father. The Professor adds:—

"Before his ascension he said: 'I ascend to my Father and your Father.'"

And he did thus ascend; but no sooner had a cloud veiled him from the sight of his gazing disciples, than two shining messengers said to them: "This same Jesus that ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." The Professor adds:—

"Paul says, 'But this man, after he had offered one sacrifice for sins, forever sat down at the right hand of God.'"

Ah! Professor, so place your punctuation as not to contradict the Scriptures! Paul says not that he has *sat down* forever, but he has made one sacrifice for sins forever, i. e., He died once for all, preparatory to sitting down at the right hand of God—for how long a time? Paul answers: "From henceforth expecting till his foes be made his footstool." For Peter truly said of him, "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The Professor asks:—

"Could Paul have contemplated the cessation of Christ's intercession, during the larger portion of the existence of men upon our earth, when he says: 'he ever liveth to make intercession for them.'?"

Not while there are sinners on probation to be interceded for; but Paul *did* contemplate the coming of the "Rest" that "remaineth to the people of God," when the Lord shall be known to all "from the least to the greatest," and that, "as it is appointed unto men *once* to die, but after this the judgment, so Christ was *once* offered to bear the sins of many, and unto *them* that look for him shall He appear the *second* time without [a] sin-offering) unto salvation."

To be continued.

### THE EVANGELICAL CONFERENCE AT PARIS.

(Continued from our last.)

FRANCE.

Pastor Juillerat presided. The report was read by Pastor Parjat.

To be able to form a correct opinion of the religious state of a people, the writer argued that it is necessary to regard the essential manifestations of their activity, that is their fine arts, literature, philosophy, and religious worship.

In the fine arts during the last four years (he continued), we seek in vain for a religious idea; great things might be expected were they truly turned to Christianity; but, alas! inspired as they are by earthly, carnal, worldly thoughts, their influence can be but earthly, carnal, and worldly.

The thoughts of our literary men rise not to things above. They draw not the ideas with which they feed the eager multitude, from day to day, from the region of religious truths. They take their place low, in the present life, amidst fleeting pleasures, political revolutions, and shameful intrigues. The present, the past, or the future as applied to our earthly existence, are their only themes. Philosophy has merely made known to us our intellectual and moral faculties, reminding us that there is a God recompensing those who act according to laws of conscience; but she has left us without an answer to the question of questions; how can we obey these laws, or obtain pardon for the past? Yet contemporaneous philosophy has done some good, more perhaps than we think. She has developed and defended spiritualism, strengthened the notion of a personal Deity, the immateriality of the soul, individual responsibility, duty, judgment, and retribution. This is something, though not much.

Catholicism has fulminated its maledictions



against all that is opposed to its symbols, proscribed all study of the Word of God, undermined religious liberty, served up three ages of calumnies and invectives against those who proclaim the Word of Jesus, ridiculed and slandered Bible societies and Protestant nations, directed the public mind towards superstitions and image worship, and worm-eaten *reliques* and money-bought medals, and scapularies miraculous and preservative; it has increased the pomp of its theatrical ceremonies, and proclaimed the impious dogma of the Immaculate Conception of Mary. Such are its works, works so satisfactory in its eyes as to call for a shout of victory. Now what has Protestantism done with regard to religion during the last four years? Has it yearned over the sin, ignorance, and spiritual apathy of our people? trembled at the eternal consequences of our deep and mortal corruption? thrown itself lovingly among the multitude to tell of the compassion and salvation of God the Redeemer? tried to place the Gospel within the reach of all? made sacrifices to secure, if possible, a copy of the Scriptures for all our fellow-citizens? Has it spoken and written to enlighten those who sit in darkness? besought the Holy of Holies to extend His long-suffering to us, and shed His Holy Spirit upon our people to save them? or entreated the Master to send some faithful ministers of the Word among us? Yes, and much more, blessed be the Giver of all grace! Its literature and laborious institutions are following out this apostolic work.

There is the National Church, becoming more and more effectual in the faithful preaching of the Gospel; there is the Central Society, in connexion with the Consistories, spreading abroad the knowledge of the Saviour; the Methodist Society, with its powerful organisation; the Evangelical Society of France, carrying the glad tidings where they were before unknown; the Free Church based on the principle of individual profession; the Independent Churches, like that of Lyons; the Sunday-school Society; the Protestant Bible Society, supplying Protestants with Bibles; the French and Foreign Bible Society; the Religious Tract Society of Paris; the Religious Book Society of Toulouse; and these are but our principal means of doing good. Are we to understand from this that pastors and flocks are all passing onward in the movement described? No. We are met on the path of life by a terrible adversary, struck down, mutilated, and left for dead. We arose, however, by the aid of One above; but weak, and fearful, we hid in desert and caves of the earth.

As we recovered, we showed ourselves to our country, but like a man recovering from a severe illness, our spirit was gone, our conceptions were vacillating, incoherent, erroneous.

We are improving now, activity betokens returning life and health; but we are not cured, far from it. Heterodox, indifferent, or spiritually-lifeless pastors still exist among us, and too large a majority of unconverted and careless hearers. We want many and great things; we want faith, ours is weak, often to exclusively intellectual, more adapted to making learned doctors than humble and fervent Christians. We search the Scriptures, but not enough; our convictions are strong and energetic, but not sufficiently so; our profession is better than our practice; the surface moves while the depths below are still.

We have given proofs of courage, but we are too often paralysed by the world's opinions; we do make sacrifices, but our liberality is not equal to the love shed abroad in our hearts by the Holy Spirit; we love each other, but not enough; we know the deplorable state of our country, and we try to do something, but we are far from the spirit of the Lord Jesus when he wept over Jerusalem. The sum of this matter is this. Our arts, literature, philosophy, Romanism, and consequently of those who approve and support them have not only been dissociated from the religion of the Gospel, but appear to have no idea of such a thing; so that with the exception of the little Protestant body, France is in the most fearfully irreligious state. But don't let us fall into exaggeration; may it not be now, as in Elijah's time? Most certainly it can. Among our artists, literary men, philosophers, and Roman Catholics, there are, undoubtedly, faithful souls, walking with God almost unconsciously. Still, the observing eye detects the impress on our country—"Without God and without hope."

Pastor Guillaume Monod, of Rouen, said that every nation had its part to fulfil in the diffusion of the Word of God. It appeared to devolve on France to do so by her influence; and that influence was in favour of the Reformation. In her history was recorded the greatest of struggles between the two churches of the Papacy and the Reformation; and over Europe and the world, through the persecutions of Rome, she had scattered

witnesses to the truth. By the admirable retribution of God, France disavowed the crimes of the past, and with her own hand fixed the stigma on Rome. For the last sixty years, every successive Government, the National Assembly, Napoleon I., the Bourbons, Louis Philippe, and Napoleon III., had all proclaimed liberty of worship; let France dare to practise what her laws allowed; let the Gospel obtain a thorough hearing, and their country was gained to God.

The Hon. and Rev. B. W. Noel said that Christians were in danger of settling down in the crowd like those around them, until they found it difficult to speak out boldly; they were satisfied with the measures of liberty granted, and sought not to extend it, and in some places no progress was made because of worldly fear. The apologetic style of sermons might frequently be advantageously exchanged for a bolder proclamation of our Saviour.

Pastor Dombres, of Allais, said that in the Gard there was a threefold spiritual revival, such as, indeed had been going on over France during the last forty years. The pastors were improving, the young ones were animated with an excellent spirit, and seemed taught of the Lord, and among the congregations many souls were awakening to a sense of their wants and duties, many works were being carried on or had commenced with zeal and perseverance.

Continued on p. 360.

#### OUR MISSIONARY WORK.

A SERMON, BY ELDER A. SHERWIN,

Pastor of the Advent church in Lowell, Mass.; delivered before the Annual Meeting of the Massachusetts Conference of Advent Churches in Worcester, Sept. 26th, 1855.

[We call the special attention of our brethren to this discourse.]

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."—Joel 2:1.

In the text there is first, an announcement—second, a precept growing out of the fact announced. The announcement is, the day of the Lord cometh, it is nigh at hand; applicable immediately preceding the advent of Christ, and after the signs of his coming have appeared. The precept is, *sound the alarm*, in other words, the duty of proclaiming the event, and warning the church and the world of the impending judgment. The terms of this precept are undoubtedly derived from the law of Moses. He ordered two trumpets to be made for the calling of assemblies—for the journeyings of Israel and to be blown on occasions of war. Different tones no doubt attended the notice of each of these objects. Each summons was understood by the people, so that when they heard the sound of the trumpet, all knew what was meant, what was their work, whether to assemble at the tabernacle, move in their journey, or go out to war. Hence the language of Paul, "If the trumpet give an uncertain sound who shall prepare himself for the battle?"

In the text we have an alarm trumpet; the occasion is the day of the Lord is nigh at hand. This is a specific event; and inasmuch as the trumpet is to give a certain sound, this event must be proclaimed by a specific announcement—a proclamation that all may understand,—that not death, or some temporary judgment is indicated, whatever may be true about these, but that the coming of the Lord himself is about to transpire. Hence, the advent proclamation and mission.

In this proclamation I include or intend the appearing of Christ, the nature of the events of that day, its proximity, and the preparation requisite to meet the issue.

Let us notice, therefore,

1. *The necessity of the Advent Mission.*—It arises, first, from the truth of the doctrine. That the doctrine of the advent near is truth, I cannot now stop to prove; this has been done on other occasions, and will no doubt as God shall give opportunity be done again. We shall, therefore, at this time, assume, or take for granted that the coming and reign of our Lord is near; that the end of all things is emphatically, nigh at hand. This we understand to be the truth. And what are the events of this coming? not only the appearing of Christ himself, the resurrection of them that sleep in Jesus, and change of the righteous living, but the event reaches to all the race for weal or woe. The advent of our Lord will bring the final separation between the righteous and the wicked; those that serve God and those that serve him not. Christ comes in flaming fire taking vengeance on them that know not God and obey not the gospel. The event, therefore, brings the universal destruction of the living wicked—it seals up the eternal destiny of all men. Now, with such facts before us, can honest men believe that these great transactions are about to burst upon the world, and keep silence? If some great public calamity were at our doors, which might be averted by a knowledge thereof among the peo-

ple, he verily would be an enemy to his species that should refuse or neglect to sound the alarm! The aggressions of intemperance are a matter for agitation; the onward tramp of the monster slavery is a cause for fear; the spread of Romanism is thought to be a reason why patriots and all lovers of their country should raise the cry of danger. Now what are any or all of these dangers compared with the day when a world of ungodly men shall be summoned to the bar of God to receive their doom? He who would withhold at such a time the warning is an enemy to God, a traitor to man. He cannot withhold and be honest as a man. We say, then, that the necessity of the proclamation arises from its truth. It is this simple fact, which has ever influenced our hearts, and holds us still to the preaching of Messiah's advent at hand.

2. *The necessity of this mission* arises from the want of knowledge in the world on this subject. If a town or city in New England were destitute of a knowledge of the saving truths of religion, such destitution becomes a necessity laid on Christians to send the gospel to such a people. The wants, the destitution of the heathen world, make it the imperative duty of Christians to send the knowledge of Christ thither.

The wants of the community on the subject of Christ's return, throw a mighty responsibility upon those who have the light, to communicate it to others. As lovers of God and men, as Christians who feel for the perishing, who sympathize with Christ, we must. And by every means within our reach. The command, Go preach the gospel, is of force here. Says Dr. Judson, "The word preach does not quite convey the meaning of the original term, but it might be proclaimed, hence he used in Burmah, the press, books tracts," &c. Therefore, while it is said by some that there is no command in the Bible for publishing, for instance, the *Advent Herald*, we think in the light of this text, in so far as the word of God is published, there is a command. There are many no doubt who would rejoice in the truth of the advent near had they the light on the subject; and if those who possess the light do not communicate it, spread it far and near, as God gives ability, the blood of souls will be found upon us, which will be required at our hands in the day of final reckoning.

3. This mission is necessary because but few ministers at the present day preach in favor of the doctrine. The remarks of Dr. Clark on the resurrection are equally applicable to this subject. He says, "One remark I cannot help making: the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it and exciting the followers of God to diligence, obedience and cheerfulness through it. And their successors in the present day seldom mention it! There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!" Had the ministry kept pace with the word and providence of God, there would not exist the same necessity as now for this mission. The world must have the warning, and if one class will not give it, God will raise other instrumentalities. If the ministry in the churches will not proclaim the impending judgment, God will have others who will; if these also should prove treacherous, God is not limited in his resources; and should the Adventists prove unworthy of their trust, God will employ others, who will be found faithful. God can work with or without means; he can, and is raising up others besides us to carry forward this work; in this I rejoice, but may God enable us to do our duty.

4. This mission is necessary because the doctrine is a part of the word of God—the gospel. We are commanded to preach the word of God, consequently that portion which speaks of the coming and reign of Christ. The light of prophecy we are bound to give to the world. We are required to take heed unto the sure word of prophecy until the day dawn. He that hath my word, let him speak it faithfully, saith the Lord. We believe, and therefore we speak.

5. *This mission is important.*—1. It is important for the meeting of religious errors, the doctrines of men and tradition. As an instance, spiritualism, in its various forms is spreading itself over the land. It strikes at the inspiration of the word of God, seeks to destroy the truth and integrity of the Scriptures. Spiritualism denies the personal advent—the resurrection of the body, the new earth, the world to come, the saint's inheritance as indicated by the word of God. These evils are becoming wide-spread in the land, and are doing up the work of mischief and death, seeking to undermine the foundations of our highest hopes and

fondlest anticipations, by robbing us of the promises of the Bible.

Now the truth of God as brought to view in the Advent scheme, is a sure antidote for all these forms of and darkness. It cuts up shakerism by the roots, it lays bare the blasphemous temerity of those spirit rappers, and necromancers, who deny the resurrection of the body, and shows even the more refined form among the churches, which dares to lay its subtle hand on the promises of God, to be nought but "The baseless fabric of a vision," a deception, a cheat, for it falsifies the word of Him who cannot lie. Spiritualism is the high road to infidelity. The simple word of God now as in the days of Paul and Luther is the only remedy within our reach for the counteracting of all that is opposed to God. It is of the greatest importance, therefore, that the word of God be upheld, proclaimed, preached everywhere, that error may be put to the flight and men turned to the pure fountain of Scripture truth.

2. This mission is important, because it presents the only scheme for the "full and final vindication of the Father's glory and honor." Sin is a dishonor on the name of Jehovah. It may perplex us why God permitted the fall of man and the entrance of sin into our world, knowing as he did the horrid train of evils which would follow. But God has always thrown the responsibility of this on man, and has revealed a day to come, when he will make a full and final vindication of himself—his honor and glory in this matter. To leave sin, the curse, and death to reign forever is a stain, a blot, on the immaculate character of Him who is infinite in holiness, and righteous in all his ways. The chief tribulation of the Christian, says a writer in the *London Quarterly Journal*, is a dishonor done to his Father, done in himself, in the church, in the world; and when will this dishonor be wiped away, and the name of God vindicated? At the appearing of Christ. It is not when individual Christians die, for the dishonor continues, and will until the close of this dispensation; then the accumulated weight of guilt of six thousand years shall meet its just measure of judgment and punishment, and the glory of God's name will stand out in broad, living outlines, above all, the righteous saved, the wicked damned, and the eternal government of God approved. The truth embodied in the Advent Mission presents this matter in a more lucid light than any other system, and is, therefore, of the greatest weight.

3. This mission is important, because the destiny of thousands hangs on a knowledge of the truth in this case. It is a matter too plain to require discussion, that if the end comes without a note of warning, multitudes will be lost, who, if the alarm had been given in their hearing, would be saved. God has revealed his purpose, and he has committed his word to the church—to his watchmen, and we are required to speak his word faithfully. The sword of vengeance, of destruction is coming, ours is to obey God whether men will hear or forbear; the responsibility is upon us as believers, to sound the alarm; if we do not, the blood of souls will be required at our hands; but it through the grace of God we are accounted faithful, the Lord only knows how many we shall be instrumental in saving from the wrath to come. O the worth of a single soul! Jesus' precious blood was its price.

In the midst of trials we must guard against underrating the importance of this work. There have been things connected with us we sincerely deplore, nevertheless the truth that Jesus' coming is at hand, remains. The great fact hangs over us; and O that the Spirit of Christ would impress our minds with the dignity, the importance, and worth of our work. Then

Fly! fly on wings of morning,  
Ye who the truth can tell,  
And sound the awful warning,  
To rescue souls from hell.

6. *The spirit of this mission.*—The missionary cause originated in heaven. God so loved the world that he sought to redeem it; and the prime cause of man's salvation is to be traced to God himself. Christ was God's great missionary. Christ was sent—he was sent with power and authority—he came to seek and save the lost. After fulfilling his work on earth, and when about to depart he commissioned his apostles, and commanded them to go into all the world and proclaim the gospel to every nation.

The Christian church as constituted by Christ and his apostles, is essentially missionary in its character. It is the duty of the church to go forth to the world, and not wait for the world to come to her; it is the duty of the church to go forth as a missionary body for the salvation of men. The missionary spirit, is the spirit and



genius of Christianity, and therefore, to have pure and undefiled religion, is to have the missionary spirit. It pervades the whole body of Christ. The spirit of missions is one and the same in the messengers who go forth, and in the church that send them, by whose prayers and contributions they are sustained.

The spirit of the Advent mission does not differ essentially from the spirit of missions in general. The genuine spirit of the Advent mission exists only in the minds of those whose souls are lighted from above, who have tasted that the Lord is gracious, and are under the impelling influence of the love of God shed abroad in the heart. "It was the simple action of these principles that led the Son of God to die for the sins of men."

The true Spirit of the Advent mission "is the divine energy of the truth." "It has its foundation in the religious constitution of the believer." His faith in the great truths of the advent near, work in his heart by love; it works in him the spirit and power of the truth, so that his heart goes out after the perishing. The true spirit of this mission is intimately connected with those particular feelings which are said to be the fruits of the Spirit; as love, joy, peace, fidelity, &c.

Again, the spirit of this mission is most strongly intrenched behind the word of God, so that it cannot be successfully attacked until the numerous declarations of the Bible and its teachings on this subject are obliterated and forgotten. While the truth exists and men believe it, according to their faith, its proportions, will be developed the spirit of the doctrine.

The present organization of the church is for the carrying out the missionary spirit at home and abroad; this implies that there are those to go, as well as those to send. This leads us to speak of the sacrifice the spirit of this mission demands.

Wherever this spirit exists it will manifest itself. God so loved the world, and gave his Son. Jesus loved the church and gave himself for it. The apostles were filled with the spirit of missions, and it led them to labor, and plan, and agonize; to give of their substance, to run every danger, risk, and hazard in proclaiming the gospel; and finally it led them to seal their testimony with their blood. The primitive church was animated by the same holy fire; hence they felt that they were not their own; not one of them possessed of this spirit, lived unto himself. The soul-moving truth that they were bought with a price, even the precious blood of Christ, led them to present their bodies a living sacrifice, holy and acceptable unto God. They felt that all they possessed was the Lord's, and they let the Lord's cause have it too!

Now, then, if we have the true, genuine spirit of the advent mission within us, it will prompt us to similar noble deeds of love and sacrifice. We, as well as they are not our own, we are bought with a price; we cannot be Christ's and live unto ourselves, but for Christ and his cause. Where this spirit exists, it will lead its possessors to seek for means, and channels to convey the proffered blessings, to a perishing world, upon the threshold of the judgment. It will lead no doubt to the formation and organization of societies to collect funds and disburse them. It will lead those who have of this world's good to give to the aid of these societies. It will constrain the more able to give bountifully, and the poor to communicate their mites.

In reflecting on this subject, I was led to think of a scene in the life of Dr. Chalmers, about 1843-4, that may illustrate this subject, and thus be of service to us. It relates to the separation of the Free Church of Scotland from the State, by which step the ministry lost or gave up their livings. Dr. Chalmers stood as one of the foremost in this movement; hence he was busy in laying plans for the sustaining of the preached word when the separation should finally come. After the matter of separation had been fully discussed in many gatherings, and the grounds of action explained and laid down, a large influential meeting was held in Edinburgh. "This meeting," said Dr. Chalmers in his speech on this occasion, "is not for argument, but for action." Among other things, he said with great power and effect, "To make Ireland what he wanted it to be, O'Connell gave forth his watchword, Agitate, agitate, agitate; and the consequence was, that Ireland for a few years was lord of the ascendant. To make England what he wanted it to be, and to shake the empire loose from the power of that agitation, Sir Robert Peel gave forth another watchword—Register, register, register; and the consequence is, that toryism with all its high church inveteracy, and all its old antipathies to evangelical religion, is now seated in absolute supremacy over the land. Scotland seeks no ascendancy, and she

neither hopes for, nor is ambitious of power. She seeks the Christian freedom of her church, and the Christian good of her people, and to make out this let her watchword be, Organize, organize, organize. We know that without prayer, no human effort, no human wisdom can be of any avail; and we confess our main dependence to be on the prayers of the Christian people of the land. But we also know that prayer does not supercede either effort or wisdom.

"Therefore I repeat, 'Organize, organize, organize;' and without the objects of the demagogue on the one hand, or of the statesman on the other, let us not cease our endeavors till by the blessing of God, the country in which we live becomes a sacred land of light and liberty." Accordingly they did organize, by which they collected small as well as large sums, and were thus enabled to prosecute successfully their work.

It was, however, found afterwards that some societies or churches did not contribute as much to the general fund by considerable, as they received, on the score it appears of poverty.

But Dr. Chalmers would not admit the plea of poverty, when urged in excuse of such neglect of duty. "I am only sorry," he said, in the General Assembly of 1844, "when some of the Highland brethren were telling us of the inability of the people in some districts to give anything, that I did not put the question, whether the practice of snuffing was at all prevalent among them? Why I believe that I could make out by the Excise returns, that in the Island of Islay \* alone, some six thousand pounds a year is spent on tobacco. The power of little is wonderful. I began with pennies; I now come down to pinches, and say that if we got but a tenth part of the snuff used by Highlanders, every tenth pinch, it would enable us to support our whole ecclesiastical system in the Highlands. It is astonishing, the power of infinitesimals.

"The mass of the planet Jupiter is made up of infinitesimals; and surely after that it is in the power of infinitesimals to make up a fund for the carrying forward successfully the proclamation of the glad tidings of the coming and reign of Messiah."

Now, brethren, does not the success of this cause, so far as finances are concerned, depend on the organization of societies, each member contributing at least one cent a week, and as much more as they will, for this object? Five hundred members who pay four cents a week would in one year amount to over \$1000. Again 1000 members who pay five cents a week would in one year amount to \$2600.

The broad majestic river is made of a multitude of smaller ones; of little streams, brooks and rivulets; were it not for the little springs and streams, the mighty, deep-flowing river could not exist. As in the natural world, so in the religious. We have one or two missionary societies formed, their officers elected, &c.; but what can these societies do without the little tributary societies which shall constantly pour in funds for their support. Our cause is crippled to-day, for the want of funds, and to me the future looks dark and forbidding, so far as we are concerned, without we, as Dr. Chalmers said, "organize," without we have system and arrangement in this work of giving, and benevolence, unless there are those all over the land who will enter upon this work heartily, and with determination. If this is not done, in the first place, there will be no funds at the command of the societies; in the second place, the money that might by this order be collected, will be perverted to other, and perhaps worldly or selfish purposes. The work of God demands our whole energies, intellectual and physical; it demands our whole means, moral and financial. This work demands sacrifice of us each, even to the doing of all we can. It demands self denial, and in some instances, perhaps, retrenchment in worldly expenditures.

We may not be guilty, many of us, of expending as much for tobacco as the Highlanders, but have we not other equally foolish expenditures prompted perhaps by pride, vanity, love of fashion, display, or something of this kind, expenditures that ought to be cut off, and the means appropriated to a holier purpose? We must give account of our stewardship soon, we are apprized of this fact—God has given us light from his word, and we are bound to walk in the light while we have it, lest darkness come upon us.

Let us therefore, do all we can to diffuse the truth of the Bible on this great subject. The love of Christ should constantly constrain us to sacrifice, the approving smile of God ever cheer us in our work, and the unfading crown of glory daily stimulate us to increased and untiring effort. Says Dr. Cumming, "The nearer that the time

\* An Island of 10,000 inhabitants.

for these things is, the busier we ought to be. If we want to keep our estates, let us lay them out. If you want to be rich, give. If you want to be strong, expend your strength. If you want to be really built up in your faith, try to build up others in their most holy faith. The shorter the time that remains, the more we have to do. Charge every hour that lasts with intenser feeling. Crowd into every day that remains, acts of greater beneficence. Concentrate every energy, seek to be useful, determine to make men better for your having been in the world. The light will soon be out, the day will soon be done, the night cometh when no man can work." And if we be God's people, the nearer we are to the Lord's coming with the thousand of his saints, the more busily we should be getting ready to meet him. Blessed is that servant whom when his Lord cometh, he findeth busy in his lord's vineyard, and in his lord's employment.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

### NEW HAMPSHIRE CONFERENCE, HELD AT LAKE VILLAGE, OCT. 18TH, 19TH, 20TH, 21ST.

According to previous notice, the conference convened at the chapel, Oct. 18th, at 10 o'clock A. M. After a most refreshing and encouraging season of singing and prayer, Elder B. Locke of East Weare, gave a very interesting discourse from the Epistle of Jude, vs. 1-3—"Ye should earnestly contend for the faith which was once delivered to the saints."

AFTERNOON.—At half past 1 o'clock, after appropriate exercises, Elder John Morse, of Londonderry, gave a timely discourse from Heb. 4:6—"So built we the wall: and all the wall was joined together unto the half thereof; for the people had a mind to work."

EVENING.—At half past six, Elder J. V. Himes, of Boston, Mass., gave a profitable discourse from Mark 14:8—"She hath done what she could." In speaking from this text, brother Himes divided the discourse as follows: 1, The things we can do. 2, Things we ought to do. And 3, the reasons why we ought to do all we can. And first, Christ has done all he can do for man's salvation. Second, the devil is doing all he can to prevent man's salvation. And third, the reward God's people will receive, if they do all they can for the glory of God.

FRIDAY MORNING, Oct. 19th.—At 8 o'clock the ministering brethren met in conference, and enjoyed a happy, brotherly interview for about two hours. Not a jarring note was heard.

At 10 o'clock the Conference met for business. After prayer and singing, the following officers were chosen: Elder John Knowles, Moderator, and T. M. Preble Clerk.

On motion it was agreed that brethren in the ministry and membership from other States, be invited to a seat, and take part in the action of the Conference.

The following is a list of ministers, who gave in their names as members of the Conference:—Elders John Knowles, Lake Village; Peter Clark, Gilmanton; Otis G. Smith, Sanbornton; Benj. Locke, East Weare; T. M. Preble, do.; John Morse, Londonderry; Noah Glidden, jr., Alton; Seth S. Mooney, Gilmanton; Charles L. Page, Holderness.

After the business part of the Conference was past, Elder John Couch of Warner, came to the meeting, and on hearing read the doings of the Conference, heartily approved of what had been done,—took part in the meetings, and said his sympathies were with us, although he did not feel prepared, at that time, to give in his name as a member of the Conference.

Elder David Leavitt, of Loudon Ridge was present on Saturday, but was obliged to leave before we could consult with him particularly, in relation to the Conference and its doings. He is no doubt in sympathy with us.

On motion, agreed that a committee of three be chosen to prepare business for the Conference. Agreed that T. M. Preble, O. G. Smith, and J. Morse, be said committee, to report at the close of the afternoon meeting of worship.

On motion, agreed to hear report from brethren,

of the state of the cause generally, in their fields of labor. Remarks were then made by the following brethren: Elders T. M. Preble, B. Locke, J. Morse, O. G. Smith, N. Glidden, jr., J. V. Himes, J. Knowles, brethren A. K. Baldwin and E. K. Pike. The state of the cause generally, was reported as much more encouraging than last year.

Quite a number have been baptized during the year past, and the prospect of greater union was more apparent in as much as several brethren in the ministry, who had no sympathy with us or our Conference last year, are now preaching the gospel of the kingdom, believing that the coming of our Lord is nigh at hand;—and in view of which, they expressed themselves more than ever determined to labor for gospel order and discipline in the churches. Agreed to adjourn, to meet at the close of the afternoon meeting of worship.

AFTERNOON.—Half past 1 o'clock. Public worship. Brother Himes addressed the people again; his text was Luke 11:13—"If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

At the close of the meeting of worship, the Conference of business met according to adjournment. The committee on business reported the following preamble and resolution on

#### CHURCH ORDER,

which was unanimously adopted:

Whereas, there is great laxity among us as a people, on the subject of church order and discipline, as taught in the New Testament, by which the ordinances and institutions of the gospel are neglected to the distraction and confusion of the children of God, therefore,

Resolved, That this Conference believe that the time has come for decided and immediate action to be taken for the purpose of bringing about the observance of gospel order in the churches and societies of Adventists in New Hampshire,—by which, we only mean such order as is plainly taught by Christ and his apostles, according to the literal reading of the New Testament.

A report from the committee appointed last year "to take the supervision of the tract distribution," was called for—heard—and accepted. On motion, agreed that the same brethren, T. M. Preble, J. Morse, and J. Harvey, be a committee to take the supervision of the tract distribution within the bounds of the Conference for the ensuing year.

On motion, agreed that T. M. Preble, O. G. Smith, and J. Morse, be a committee to prepare a circular letter to the brethren within the bounds of the Conference, and publish the same, with the proceedings of the Conference, in the *Advent Herald*.

On motion, agreed that a committee of four be appointed with whom brethren in New Hampshire, in destitute places, may correspond; and it shall be the duty of said committee to assist in supplying with preaching such destitute places; and if the committee cannot visit such places themselves, they are to do what they can to send some one else to preach the gospel to the destitute.

Agreed that Elder John Knowles, O. G. Smith, Joseph Harvey, and T. M. Preble, be said committee.

On motion, agreed that we now adjourn to the call of the clerk and moderator, at such time and place as they may deem proper.

EVENING.—Preaching, by brother Himes from Rev. 21:4—"And God shall wipe away all tears from their eyes."

SATURDAY MORNING, Oct. 20th.—Met at nine o'clock, and enjoyed a refreshing season in a prayer and social meeting. At half past 10, brother Locke spoke from 2 Cor. 13:5—"Examine yourselves whether ye be in the faith."

AFTERNOON.—At half past 1, met again for public worship, and brother Himes gave a discourse founded on Rev. 19:7-9—"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God."

EVENING.—Brother Himes again addressed the meeting. His subject was on the evidences of the Lord's soon coming; text, Dan. 12:4—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." In this discourse he commenced giving what light he could on his present position, in relation to the coming of Christ.

SABBATH, Oct. 21st.—Heavy rainstorm. Good



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## ADVENT HERALD.

BOSTON, NOV. 10, 1855.

## EVANGELICAL CONFERENCE AT PARIS.

Continued from p. 357.

Pastor Puaux, of Rochefort, stated that the fifty or sixty thousand Protestants of Poitou had lived for years without spiritual energy, but that God had made an oasis in that desert, and that by means of Sunday-Schools. Old men and children might be seen on the same bench, for the parents could not bear their little ones alone to learn the way of truth.

Pastor Gallienne, of Ganges, told of the awakening spirit of life among the Cevennes, where he labors as a Methodist.

Pastor Cadier, of Blois, gave a cheering account of the churches on the banks of the Loire, so ravaged by the revocation of the Edict of Nantes. Instead of the four or five little flocks which existed fifty years ago, there are now twenty-five places of worship, and twenty pastors and evangelists; Sunday-schools are formed, and the truth is spreading. This work (he observed) is among Roman Catholics, who have become increasingly sympathetic, since restrictions have been placed on our religious liberty. "Honest as a Protestant," is a proverb still in use; and to be a Protestant is a good recommendation. At Tours ten Roman Catholics, and at Blois sixteen, have left their Church, and embraced the Gospel within the year, while a number of young men have left the priests' seminary out of disgust, a ray of truth having reached them. There is no difficulty from the people; every house is opened to the Gospel-visitor to read and pray with its inhabitants; but the Christians nevertheless feel isolated, and ask for the sympathy and prayers of the brethren.

Pastor F. Monod, of Paris, gave a few details respecting the Union of Churches, which was formed in 1849 with nine churches, but now numbers twenty-five, and 1,500 Church members. Its principles require—1st, Personal and living faith in its members, not falsified by their lives; 2nd, Independence of the State; 3rd, The Independence of each Church as to its internal government, while all are bound together by a common synod.

Pastor Bost, of Paris, remarked that we were attacked by Catholicism and Rationalism; but we had what they have not—spontaneous unity in diversity; we have neither their official uniformity nor their latitudinarianism, but we have love of Jesus, and that is life.

Pastor Desmenand, from the two Charentes, told of the little weekly, monthly, and quarterly meetings between isolated Christians to study a passage of the Word of God, and pray together, and of the great use they have been.

Pastor Deribeaucourt, of Lous-le-Saulnier, referred to the very isolated position of Christians in the Franche Comte, where there is only one pastorevangelist for seven churches. The Jura was for ages beyond the influence of the Gospel, but now many small congregations are formed, and the authorities have nobly upheld religious liberty.

Pastor Lambert, of the Haute-Saone, was thankful that from Farel's time the Lord had had witnesses there; a fatal lethargy had pervaded the churches, but faithful men had found an echo in the population, and the example of other Protestant brethren had commenced a revival among them.

At the conclusion of these addresses, the meeting solemnly engaged in prayer, in which a Mr. G. was especially remembered, a Protestant father who even in France is threatened with the removal of his two little daughters from his guardianship, on the plea of religion.

To be continued.

## NEW WORKS.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, 'our present position in the prophetic calendar, with his 'apocalyptic seven-sealed scroll,' by the

Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittbyan theory of a millennium before the advent. By a Congregationalist. 'Shut up the words, and seal the book, even to the time of the End: many shall run to and fro, and Knowledge shall be increased.'—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856."

This long announced volume, is now published, and is for sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

"INDIVIDUAL ILLUSTRATIONS of the Economy of Salvation, its doctrines and duties. By Mrs. Phebe Palmer. Boston: Henry V. Degen, 15 Cornhill. B. W. Gorham, Binghamton, N. Y. 1855."

This is a volume of 380 pages, and it gives promise of being a valuable addition to the religious library of the Christian.

"SECOND PART OF COOKE'S CENTURIES, being a defence and confirmation of the first; showing that Methodism is not a branch of the Church of Christ. By Parsons Cooke. Boston: S. K. Whipple & Co. 161 Washington street. 1855."

We are not pleased with the spirit of Parsons Cooke, which is so violent as to make us doubtful of his alleged facts.

## The New Hymn Book.

We have the pleasure to say to all interested in the new hymn book, that we shall get it out by New Year's if nothing unforeseen prevents. It will contain all the hymns of value now in the "Harp," with the addition of several hundred good new ones. It will be a standard work—one that will be approved and used by Adventists generally.

## Conference in Vermont.

A Conference will be holden at the South village, in Tunbridge, Vt., two and a half miles from the South Royston depot, to commence Thursday, the 22d day of November, and hold over the following Sabbath. L. D. Thompson and I. H. Shipman will attend. We should be glad to have a general attendance, especially of those who feel an interest for the conversion of sinners and the revival of the church. I. H. SHIPMAN.

Sugar Hill, Oct. 21st, 1855.

NEW YORK CITY.—I shall commence a series of meetings in the Advent chapel, Sunday, Nov. 11, and continue for some days.

I go to Western New York, as soon as practicable, after this meeting.

## MONTHLY REPORT OF SUBS. FOR OCTOBER.

New subscribers,	30
Stops,	27
Net gain,	3

BRO. HIMES:—Permit me to say that my Post-office address is Roxbury, Mass., and whether I am at home or on a preaching tour, I wish to have all my letters and communications directed as above. If I am absent, they will be forwarded to me from thence, according to my order.

N. BILLINGS.

ADVENT MEETINGS have been established in the city of Chicago, Illinois, and are held regularly at Sawyer's Seminary, No. 168 and 180 Clark street. Bro. A. Veeder has procured this place, and will make every effort to sustain the meeting. He will act as agent for the *Herald*, and our publications generally.

## Married

IN North Attleboro', on Sunday evening, Oct. 14th, at the Baptist church, by Rev. W. H. Alden, Mr. Henry P. Mudge to Miss Mary A. F. Holmes, daughter of Harrison Holmes, all of Attleboro'.

## ITEMS.

A GANG of youthful thieves has been broken up in Albany, which has been committing depredations for the last year.

THE Dublin Hospital *Gazette* states that diseased teeth have been rendered insensible to pain by a cement composed of Canada Balsam and slacked lime, which is to be inserted in the hollow of the tooth, like a pill.

LARGE YIELD.—A farmer in Windham, Ct., says the Windham county *Telegraph*, has just harvested the products of a corn-field which has yielded at the rate of a trifle more than one hundred bushels to the acre. The fertilizer used was a mixture of lime and guano.

PASSMORE WILLIAMSON, incarcerated by command

of Judge Kane, of Pennsylvania, for not producing Col. Wheeler's slaves in court, has been released by him, without any act of humiliation on the part of Mr. Williamson.

THE OLDEST GENERAL IN EUROPE.—It has been thought for a long time that Marshal Radetzky was the oldest general in Europe, but we now learn that that distinction belongs to General Despeaux, of the French service, aged ninety-four, who entered the army in 1776, was appointed General of Brigade in 1793, and General of Division in the following year; so that he is a general of sixty-one years' standing, while Marshal Radetzky, aged eighty-nine years, is only of fifty years' standing.

THE *Schlesische Zeitung*, of a late date, states that 700 Polish emigrants from Upper Silesia, men, women and children, all dressed in their national costume, passed Breslau on their way to Galveston, Texas. They are said to be industrious people, and will therefore be highly welcome on the Texas shores.

The Bangor *Journal* gives an account of the recent celebration, in that city, of the 100th birthday of the Rev. James Sawyer. After introductory services, the venerable minister was introduced to the congregation, which was very large, and gave a narrative of his life and labors. He occupied more than an hour; yet his voice did not falter to the last, and he filled the house with perfect ease.

CENSUS OF DUBUQUE, IOWA.—The census of Dubuque, just taken, shows a population of 15,056 and it is considered that it would be 16,000 if dwelling houses could be had. A friend, who is an old resident, asserts that every store and dwelling house, erected in that city during the last two years, has been rented, where the owner would consent to rent, before a brick or stone was laid on the foundation walls. We know of no place in the West whose prospects in the future are better than those of Dubuque.—*Chicago Times*.

IN the Court proceedings in Kent County, Delaware, Oct. 22, in the case of State vs Ezekiel Hann, (free negro,) indicted for larceny of four gallons of wine, the property of W. P. Nickerson, a verdict of guilty was rendered. Sentenced to pay the owner thereof the value of the liquor (\$12) and to be whipped with fifteen lashes on the 27th inst.

THE following appears as an advertisement in the Cape Town Mercantile Advertiser of the 10th February last:—"Lost, two golden hours, set with 60 diamond minutes. No reward will be given, as they will never be recovered."

WHAT A CONFESSION!—Lord Byron, in speaking of his life, said:—"I once attempted to enumerate the happy days I had lived, which might, according to the common use of language, be called happy; I could not make them count more than eleven, and I believe I have a very distinct remembrance of every one. I often ask myself whether between the present and the day of my death, I shall be able to make up the round dozen."

A PRAIRIE SHIP.—Mr. Thompson, Kansas, has just completed a prairie ship or wagon to be propelled by wind, in which he proposes to make a voyage to the Rocky Mountains. Thirty passengers will embark in June next on the voyage.

PROTECTED BY BRITISH CANNON.—It took the modern missionaries in British India a hundred and forty years to induce the heathens to abandon the cruel and anti-common sense rites of self-immolation at the ear of Juggernaut, infanticide in the Ganges, and the burning of the wife upon the funeral pile of her deceased husband.—*Dr. Durbin*.

THE TABLES TURNED.—There was a time when we were indebted to Europe for a portion of our finest machinery, and foreigners regarded American ingenuity as at its climax in the production of wooden nutmegs and clothes-pins. Latterly we have astonished them with our patent reapers, and six-shooters, and at last they have come to acknowledge that our mechanics are entitled to rank with the best of their own. A farther illustration may now be given. Yesterday a sloop arrived at this harbor, bringing from the Jersey shore, 40 tons of iron machinery constructed for use in Scotland, and the same is now being shipped direct to Glasgow. It is designed for the manufacture of India rubber goods, a process in which America is ahead of all the world.—*N. Y. Journal of Commerce*.

A HIT AT SOMEBODY.—The New York *Sun* says, "We have heard of ladies who will pay sixteen or eighteen dollars for a new hat in Broadway, and yet cut down to the lowest possible figure the price of work which they give out to poor seamstresses. They will pay five dollars without a scruple for the making of a plain dress in a fashionable Broadway establishment where girls sew ten or eleven hours a day for three dollars and a half a week: and if they are afterwards obliged to employ an unpretending dress-maker to alter it, they grumble at paying her a fair remuneration for her services. Fashion is a heartless thing, the fruitful source of folly, extravagance, and dishonesty."

THE POPULATION OF BOSTON.—The census of Boston for 1855 presents some startling facts respecting the comparative increase of natives and

foreigners within the city limits. The whole present population of Boston is 163,629; which is an increase in five years of 23,841; or 17.10 per cent. But, of this increase, nearly 23,000 are foreigners and their children! leaving less than 1,000 increase of native Americans! And there is, accordingly now in the city of Boston, of foreigners and their children a population of 86,336! while the natives number only 76,508, or ten thousand less than the foreigners!

ST. LOUIS, Nov. 2.—An excursion train of eleven cars, which left here yesterday morning, to celebrate the opening of the Pacific Railroad to Jefferson city, while crossing the Gasconade river, about one hundred miles from here, the bridge fell, precipitating ten cars a distance of nearly thirty feet into the water. There were upwards of seven hundred on the train, including many of our first citizens. Upwards of twenty are reported to have been killed, and twenty to fifty badly wounded.

SAGACITY OF A HORSE.—A young filly belonging to a gentleman in this vicinity, which had been at pasture during this summer and fall, with a number of other colts on Pettick's Island, in Boston harbor, was brought over to Quincy Point in tow of a boat, on one of the coldest days of last week. She was then led behind a wagon, (it being evening and the night quite dark) when she broke away and started off for the Point. After hunting for her an hour without success, the search was given up, and it was supposed she had taken to the water, and on account of the wind and strong current which was then running like a mill stream, it was supposed she was carried out to sea. But the next day on going over to the island, she was found quietly feeding with her companions. Considering the distance, which is more than a mile from the main land, and that it requires large leeway and hard rowing for a boat to bring up to the island, also that the night was dark and stormy, it may be recorded as a case of singular sagacity and cunning. Truly this was a pursuit of "companions under difficulties."—*Transcript*.

## Appointments, &amp;c.

Providence permitting, I will preach at Manchester, Sabbath, the 11th. Will Elder Morse arrange? Concord, N. H., Nov. 12th; Claremont, 13th and 14th; West Randolph, Vt., 15th; Calais, or vicinity, Sabbath, 18th, as Elder Orin Davis may arrange; will preach also on Tuesday and Wednesday evenings following, subject to his direction; Waterbury, Sabbath, 25th; Burlington, 27th; Addison, 28th; Bristol, 30th; will Elder Bosworth arrange? Mount Holly, Sabbath, Dec. 2d; Low Hampton, N. Y., 4th; will Elder Farrar arrange? Greenfield, 5th; will friends come from Middle Grove and elsewhere? Waterford, 6th; Albany, Sabbath, 9th; Springfield, Mass., 10th; Worcester, 11th; Westboro', 12th. N. BILLINGS.

I have appointments to preach at Loudon Ridge the first Sabbath in Nov.; and at West Boscawen—Paul school house, the second. T. M. PREBLE.

Providence permitting I will preach at Montgomery, Vt. Nov. 12th; Richford Centre, 14th; Sutton, C. E. 15th; Dunham, 16th; Stanbridge, Stone Settlement, 17th; Lower Falls, Sabbath, 18th; Caldwell's Manor, bay shore, 19th; Orlowtown, Martin school house, 21st; Stone school house, 22d. All week day appointments will be at early candle light, except Richford Centre; I wish that to be at 2 o'clock. L. D. DUDLEY.

The above notice was mislaid, which we regret very much.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Curtis—Credit you on Her. \$1.87, to No. 801.  
O. F. Cain—Sent you books the 5th inst.  
J. B. Knight—  
John M. Brown, of S. F. Cal.—Sent you book. There remains \$1.39 due you.  
M. A. Ober—\$1 for 3 G's, and bal. of Mrs. M. D. S's account. You are credited to No. 776.  
I. P. Darling, \$1—Elliott's Work can only be obtained in Eng. for \$14. Wellcome's books are 23 cents and 3 cents postage. Have sent you Litch, and stamps.  
J. Litch—Sent you books the 3d inst., by Adam's & Co.'s Express to Philadelphia.  
J. H. Suthill—Do. do. by Thompson's, to Bristol Ct.  
A. Veeder—Do. do. by the American Express to Chicago, Ill.  
T. M. Preble—Do. do. by Cheney & Co. to London Village.  
A. Edmonds—Do. do. to Portland.  
D. T. Taylor—Do. do. to Worcester.  
H. L. Hastings—Do. do. Peace Dale.  
H. Tanner—Do. do. to Buffalo.  
J. P. Farrar—Do. do. to Fairhaven, Vt. by Fiske & Co.  
I. C. Wellcome—Do. do. by Carpenter's to Hallowell, Me.  
N. Clark—Do. do. to Cambridge Me.  
J. Kelsey—Do. do. to Hartford.  
I. H. Shipman—Do. do. to Sugar Hill.  
Sent copies of *Time of the End*, by mail the 5th inst., to E. Parker, S. Sayles, J. Perkins, B. Dudley.  
J. Litch—The paper is regularly sent to B. Free, Port Penn. Del. There is no reason why he should not get it.

## DELINQUENT.

Wm. A. Durand, of Meriden, Ct., refuses to take his *Herald* from the Post-office. He owes .....\$2.48.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

W. O. Parsons, 763; S. Kingston, 737; Wm. Gilman, 728; E. J. Whittier, 777; J. Randall, 750, have no copy of July 25th; J. E. Reddy, 781; R. Kitchen, 783; R. Smalley, 770; I. H. Shipman, G. and on account; L. B. Cole, 799; M. J. Josselyn, 760; D. Brown, 781; M. Tibbets, 789; J. B. Larabee, 766; J. W. Allen, 783; J. K. Billington, 749; J. Shelby, 781; D. S. Green, 768—each \$1.  
Wm. Trowbridge, 763; Geo. Trowbridge, 806; R. Atkinson, 823; I. Hyatt, 763; R. Jennings, 789; J. Griffin, 806; B. Martin, books and G's; J. Slater, 824; J. B. Knight, 815 and \$5 for G. and account; W. Parsons, 782; D. Robinson, 782; J. Umberhied, 815; T. Harley, 794; C. Beck with 789 and 26 for G.—each \$2.  
D. Magoon, 682—in full; J. Perrin, 768—\$5—Mrs. M. Westover—\$5—James Stinson, sen., 780—\$1.12; B. Tyler, 758—\$8; J. M. Orrock, on acct., \$2.20, and chd. S. F. \$11.





Luke 9:28-30

J. V. HIMES, Proprietor.

BOSTON, SATURDAY, NOVEMBER 17, 1855.

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 757.

VOLUME XVI. NO. 20.

## A SONG IN THE NIGHT.

"When I awake I am still with Thee."—Psalm 139:18.

In silence of the middle night  
I wake to be with thee;  
And through the shadows, as the light,  
Thy mercy smiles on me.

I talk with Thee upon my bed,  
In meditations blest,  
And sweetly pillow there my head  
Upon my Saviour's breast.

I think of him who knelt and prayed  
At midnight on the hill;  
Then walked the sea his friends to aid,  
And bid the storm be still.

I think of Him who took the cup  
In dark Gethsemane,  
And, gathering strength from prayer, rose up  
To die for such as me.

I think of heaven, where never more  
The weary ask for night;  
But ever-fresh'ning glories pour  
New raptures on the sight.

So do I learn a parable,  
That in my darkest day,  
When waves of sorrow round me swell,  
The storm shall pass away.

Nor will I turn my head aside,  
Though bitter griefs be mine;  
But say with Him, the Crucified,  
"Father, my will is Thine!"

Thus shall I praise thee while I've breath  
To sing thy love to me;  
And welcome e'en the night of death  
To wake and be with Thee!

G. W. BETHUNE, D.D.

## Millenarianism.

BY E. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

Stephen, when about to exchange worlds, said: "I see the heavens opened and the Son of man standing on the right hand of God;" and dying, he prayed: "Lord Jesus, receive my spirit." The Scriptures teach that Christ came down from heaven, and after his resurrection ascended up where he was before. The righteous dead are undoubtedly with him in heaven. The Revelator says of those "who had come up out of great tribulation," "therefore they are before the throne of God and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them." If this be so, the notion of an intermediate state, so generally entertained by millenarians, must be a mere figment of the imagination. But if the glorified dead are now in heaven, why should a new residence be assigned them after the resurrection of their bodies? After enjoying the society of angels and dwelling in the presence of the "King of kings" for ages, will they be compelled to return again to earth and be forever separated from the companionship of holy beings who have never sinned? Is heaven to be unpeopled? Will the Father dwell alone for a whole eternity *a parte post*? Do the holy angels, who come with Christ, constitute the whole heavenly host? And is the Son to be forever separated from the Father and Holy Spirit? It has ever been considered an act of unspeakable condescension in him to leave "the glory which he had with the Father before the world was," and assume the human form. Why, then, when his work on earth is "finished," and he is restored to the bosom of the Father, should it be necessary for him again to return to the scene of his humiliation and sufferings? But admit that he will return to reign in Jerusalem, do we know the exact time of his advent? Do we know it with sufficient certainty to affirm that it is "at the very doors?" Such a supposition runs counter to the whole current of prophecy. It may be doubted whether a single prediction can be cited whose time of fulfilment was accurately determined beforehand. The fall of Babylon was foretold with a clearness and ful-

ness which time converted into history. But it was a populous city for centuries after Isaiah predicted its utter destruction. The same is true of other cities and nations, whose ruins to this day bear eloquent testimony to the Divine prescience and veracity. Where definite numbers are used to indicate the duration of coming judgments, the full period was rarely completed with mathematical exactness. Nothing is more common in prophecy, than for a definite number to be used for an indefinite, or for a round and full sum of years to be employed to represent an approximation to it. Is the end of the age an exception to the whole tenor of prophecy? If so, why have the most sagacious critics so often mistaken the time? Why have dates been set, like mile-stones, all along the highway of time, to indicate the end of the world and its guilty inhabitants, and yet men still live and the world rolls on? Why do honest and learned interpreters of the prophecies relating to this subject, differ from each other by thousands of years, if the meaning is plain? The Christians of the first century, misinterpreting the declarations of Christ respecting the destruction of Jerusalem, expected "the end of the age" and the new kingdom during their lifetime. Certainly, the Thessalonians, who were persuaded by visionary teachers that "the day of Christ was at hand, even at the doors," were mistaken. All who have set the date of Christ's second advent, from that day to the present, have been mistaken. Irenaeus, a disciple of Polycarp, who saw and conversed with the apostles themselves, set the date five hundred years after the birth of Christ. Hippolytus, bishop of Portus, his disciple, wrote a commentary on Daniel and the Apocalypse, near the close of the second century, to allay the panic caused by a Christian writer named Judas, who attempted to prove from the Revelation, that the world would be destroyed in the tenth year of the emperor Severus. Hippolytus carried forward the date three hundred years; but both were in error. Some men of profound research have applied the prophetic language usually referred to the destruction of *papal Rome* to that of *heathen Rome*; others have applied it to the destruction of Jerusalem. Amid such diversity of interpretation, whom shall we follow? We see that the elements on which any hypothesis respecting the future is based, are very vague and uncertain. The critics themselves are not inspired. They follow others who have stumbled and fallen. They reproduce their exploded heresies and support them by the identical arguments which their authors first used. They apply to our age the same threatenings which Christian writers of the first centuries applied to their times. Nothing is changed but the date. The exact time when prophecies in past ages were fulfilled, is still in doubt.—What presumption is it, then, to dogmatize respecting those which remain to be fulfilled! If the beginning and end of "the seventy weeks" of Daniel is still a matter of controversy, why should we look for mathematical accuracy respecting the twelve hundred and sixty days of anti-Christian rule? If it is difficult to determine with precision the *terminus a quo* of the four hundred and twenty years of Israel's bondage or of the seventy years of the Babylonish captivity; *a fortiori*, will it be still more difficult to ascertain the point of departure for prophetic numbers in the future history of the world. The conflicting opinions of those who have made the attempt in all past ages, confirms this assertion. If we should stand by a rapid river and see men attempting every day to ford it, and all, without exception, swept away by the current, should we not be deemed *insane* to follow them? Standing beside the mighty tide of human opinion, and seeing thousands sink in succession, may not that man be pronounced *insane* who boldly ventures to breast its swelling surges alone? It is asserted that the pre-millennial advent of Christ is a doctrine of the church in all ages, like the atonement. If so, why has it not been incorporated in any creed or confession of faith from the apostles' creed to the articles of belief adopted by the last church

that has been organized in protestant christianism? In truth, it has never been deemed important except by those who, like the mistaken Thessalonians, were "shaken and troubled in mind" because they believed that "the day of Christ was at hand."

(To be continued.)

## A Sermon

FOUNDED ON THE FOLLOWING PROPHECY.

BY JOHN G. STEARNS,

Pastor of the Baptist Church of Clymer, N. Y.

"And the kingdoms and dominions, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

Concluded.

2. Here on the earth will be established the kingdom of Christ, over which he will reign forever, and ever. "In the days of these kings," says the holy prophet, "shall the God of heaven set up a kingdom;" meaning in the days of the Roman kings, in the divided state of the Roman Empire, in the last days. This kingdom was commenced under the Saviour's ministry, in "the beginning of the gospel." It will be permanently established at his second coming. This kingdom, symbolised by the stone cut out without hands, is to break in pieces and consume the entire image of Nebuchadnezzar, all the kingdom denoted by it, or by the four beasts. It shall then fill the whole earth, and stand forever. All these things are to take place on the earth. The kingdoms, symbolized by the image and the four beasts, exist here on the earth; and the kingdom of the stone breaking them in pieces and consuming them that exist here. And here it shall stand forever. Here the saints shall possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven. And here, on the earth, is given to one like the Son of Man, "dominion, and glory and a kingdom; and all people, nations, and languages shall serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

With this view of the subject, the Scriptures of the Old and New Testament generally harmonize. Isaiah exclaims, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." It is announced by the prophet, that this wonderful person, the Messiah, shall occupy the throne and kingdom of David, henceforth, even forever. This is according to the ancient promise which God made to David, as recorded in 2 Sam. 7:16. "And thine house and thy kingdom shall be established forever before thee, thy throne shall be established forever." This is quoted by the prophet Jeremiah in the following passages: "Thus saith the Lord, David shall never want a man to sit on the throne of Israel." That child born, that son given, is the man who shall sit upon that throne of Israel forever and ever. Language corroborative of this view we find in the 89th Psalm. The Father says, concerning Jesus, David's Lord and David's son, "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed I will establish forever, and build up thy throne to all generations. His seed also will I make to endure forever, and his throne as the sun before me." This throne of David's greater son which the Father hath sworn shall endure as the days of heaven, will be established on earth: whereas we read in the 72d Psalm, "He shall have dominion from sea to sea, and from the river unto the ends of the earth; where all kings shall fall

down before him; and all nations shall serve him." This Psalm, though written concerning the happy reign of Solomon, is also a remarkable prediction concerning the still happier reign of Messiah, in whose days "shall the righteous flourish."

The same doctrine is taught in the New Testament. When the birth of Jesus was announced to Mary, the angel said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Here is the same throne of David, and here is the same kingdom which is spoken of by the prophets. On this throne will he sit, and over this kingdom will he reign forever. And this is the kingdom and dominion, and the greatness of the kingdom under the whole heaven which shall be given to the people of the saints of the Most High. To his disciples he therefore said, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." And again, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

3. When the saints shall possess the kingdom, and Jesus shall reign over the house of Jacob, and on the throne of David, it will be a time of universal peace.—War is one of the greatest curses under which the earth has ever groaned. Who can estimate the amount of suffering which has been endured by the generations of men in consequence of the sanguinary wars which have prevailed in most every age of the world? Nations have risen against nations, and kingdoms against kingdoms, devouring each other in a kind of wholesale method! The earth has been literally soaked and steeped in human gore and its soil fattened with the mouldering carcasses and the bleaching bones of the slaughtered millions. Even at the present day, in this the nineteenth century, and under the noon day and latter day splendor of gospel light, what awful havoc is made with human happiness, by the great contending powers of the Eastern continent! It really seems, at times, as if all the nations were arming themselves for a general onslaught upon each other. So it will be, I suppose, until the end shall come.

But not so in the new heavens and the new earth; where the saints shall possess the kingdom, and Jesus then king—

"Shall reign wher'er the sun  
Does his successive journeys run."

That is a kingdom of peace. All its subjects will obey all its laws and submit to all institutions. Peace will pervade the whole earth. The following interesting prophecy recorded in the 2d chapter of Isaiah, will be fulfilled: "They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up the sword against nation; neither shall they learn war any more." The clangor of arms, the sound of the war trumpet, the groans of the wounded and of the dying, the shouts of battle, the cries of widows and orphans, will be heard no more. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." Jesus, therefore, is called "the Prince of peace." He shall sway the scepter over the kingdom of peace; and "of the increase of his government and peace there shall be no end."

4. That will be a time of universal righteousness. In the present state of things, unrighteousness prevails, in so much you can hardly put confidence in any man. He may make you the most solemn promises to-day, but you know not but that to-morrow he may violate them. You hardly dare to repose confidence in the institutions of the country, even in her highest tribunals, where righteousness ought to be maintained in its virgin purity. There, through bribery and corruption, the innocent may be condemned, and the guilty may escape. How



many a cold blooded murderer has been legally shielded and suffered to run at large in search of other victims of his malice?

Many of our laws are in open violation of the laws of God. The law authorizing and regulating the sale of intoxicating drinks, is an unrighteous one, and wherever it prevails, is a source of untold wretchedness to the human family. The institution of domestic slavery is a violation of every moral principle of God's word, and of all the rights of man. This abominable traffic in human chattelship is sustained by the laws of the United States. And any man who will not assist when called upon to sustain these laws—to hunt down his fellow men and return them to voluntary servitude, is liable to a fine of \$1,000, and to be incarcerated in the prison of his county six months. Men, we have, in high places, in civil office and in the church of Christ, who advocate this base institution as being founded on the Bible.

But I assure you, my brethren, that in the kingdom of Christ when established on the earth, no such oppression shall exist. Righteousness will dwell there. The king is called, "king of righteousness." His laws and institutions are all righteous. All the subjects of his kingdom will be righteous. The righteous will prevail over his entire dominion.

5. That will be a time of universal benevolence. Selfishness now pervades the earth. Wherever you meet a fellow being you are sure to find one whose heart by nature is supremely selfish; who cares for nothing but his own interest. "All seek for their own and not the things which are of Christ." Not so in the better home of the saints. A spirit of benevolence will reign universally over the inhabitants of the new made world. Every being you meet there will manifest "on earth peace and good will to men;" will love God with all his heart and his neighbor as himself, and be ready to every good work.

Pleasant will it be to dwell in such a world, and to associate with such companions. No one will have occasion to fear being injured by his fellows, for each will do all in his power to promote the well-being of all around him.

6. Then will the worship of God prevail on the earth. How few there are of all the millions of mankind who now worship the true God! How few of all the families of the earth have erected the family altar, on which they offer the morning and the evening sacrifice? But at that time, and in those happy days, the whole earth shall be vocal with the high praises of God: His name shall be great and glorious from the rising to the going down of the sun: "all nations will call him blessed." He will be had in reverence, be worshipped and adored by all who shall dwell in "the new heavens and the new earth."

My brethren, to be an inhabitant of such a world, to associate with such beings forever, is a thought too big for utterance. Well may it be called an eternal weight of glory; joy unspeakable and full of glory. There will be the great congregation of those who shall worship God in spirit and in truth, which will never break up; there will be a Sabbath of holy delight which will never end. A few remarks will close the interesting theme.

1. We need not be surprised that God should deal with the wicked nations of the earth after the manner we have represented. The world has long abused its Creator and Preserver. As it was in the days of Noah, so is it even now—all flesh have corrupted their way on the earth. High-handed wickedness of every name, prevails from the rising to the going down of the sun. Jehovah's laws and institutions are trifled with, set at naught and trampled under foot; and his great and terrible name is universally profaned! Will he not be avenged on such a world as this? Will not he whet his glittering sword, and his hand take hold on judgement? will he not render vengeance to his enemies and reward them that hate him?

2. How dreadful will be that day when God shall arise and "shake the earth not only, but also heaven?" Where, my impatient hearers, where will you find a hiding place on that day? You may call for the rocks and the mountains to fall upon you, and hide you from the face of him that sitteth on the throne, and from the wrath of the Lamb; but your cry will be in vain. "The everlasting mountains will be scattered, the perpetual hills will bow." "The elements will melt with fervent heat, the earth also, and the works that are therein, will be burnt up." "The wicked and all the nations that forget God will be turned into hell;" and upon them Jehovah will "rain snares, fire and brimstone, and a horrible tempest. This shall be the portion of their cup." The consternation which will prevail over the earth at that time, no tongue can tell, no pen can describe. Flee, then, O flee for refuge, and lay hold on the hope set before you.

3. That day will come suddenly. Said our Lord to his disciples, concerning this great event as prefigured by the destruction of Jerusa-

lem and by Noah's flood.—"For of that day and hour knoweth no man; no, not the angels of heaven, but my father only. But as the days of Noah were, so shall also the coming of the Son of man be. Now as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; so shall also the coming of the Son of man be." His coming will be sudden, unexpected, unlooked for. A world lying in wickedness will be as stupid, as unconcerned, and feel as secure as in the days of Noah—will be as busily employed at their various avocations, planting, building, marrying and giving in marriage. The improvements of the age, as rapidly advancing as they now are, and men of the world entertaining the same high anticipations as to the future, all crying peace and safety, but sudden destruction cometh upon them, and they shall not escape. In an instant, the whole machinery in operation on the face of the earth, will be arrested. The trump of God will sound, the voice of the archangel will be heard. The Son of man will be seen coming in the clouds of heaven, with power and great glory; the dead in Christ will rise first, and the living saints be changed, and all caught up in the clouds to meet the Lord in the air, then the world set on fire; for which purpose it has been reserved ever since the days of Noah. Are you, my hearers, prepared to stand amid these awfully grand and solemn scenes? The Lord our God only knows how soon the light of this day may break upon us.

4. The saints need not be troubled concerning the prosperity of the wicked. This is their lot. Worldly prosperity is the portion of the men of the world. This they have enjoyed in all ages, and will continue to enjoy to the end. They are having their day of good things. They now rejoice in prosperity, and triumph over the righteous. But this state of things is not to last for ever. The triumphing of the wicked is short; their day of prosperity will end. The words of the pious Psalmist are therefore appropriate to our subject. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "Fret not thyself because of him who prospereth in his way, because of the man that bringeth wicked devices to pass." "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found."—This will be their end, their dreadful end.—But the righteous endureth forever, and shall be had in everlasting remembrance.

### DR. ELLIOTT'S GREAT WORK.

#### HORÆ APOCALYPTICÆ;

OR,

#### A COMMENTARY ON THE APOCALYPSE, CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

#### CHAPTER IV.—THE FOURTH SEAL.

"And when he opened the fourth Seal, I heard the voice of the fourth living creature say, Come! And I looked, and behold a pale horse! And his name that sat on it was Death: and Hades followed after him. And power was given unto him over the fourth part (or four parts) of the earth; to kill with sword, and with famine, and by pestilence, and by wild beasts of the earth."

There is no research needed here to explain the intent of the prefigurative symbol. The rider was not, as before, the representative of human functionaries and rulers; whose distinctive emblems, though well understood at the time, might now require investigation to unfold them. It is a symbol of meaning as obvious to the reader now, as it could have been then to the seer. For who it meant is expressly told us. It was the personification of Death! To mark that it was the actual King of terrors,—and not, as otherwise it might possibly have been expected, the destroyer of merely political existence,—his badge, so to express it, is said to have been Hades following him; the recipient, with his opening jaws, of the victims slain by Death.—The commission was given him, by the supreme

arbitrer of life and death, to kill upon the Roman earth with all the four sore judgments of God; with the sword, and with famine, and with pestilence, and with the wild beasts of the earth: and the horse, symbolizing the Roman empire and people, appeared deadly pale and livid under his influences; a hue symptomatic of approaching dissolution.

An era of terrible mortality, and to an extent scarce preceded in the annals of human history, was here evidently prefigured. The question for us is, Was there then such an era in the Roman imperial history; and one following, so as from the sequence of this vision on that of the seal preceding, we might expect it to do, at no great distance after the time of the second Severus?—The answer is soon given.

An era in the Roman history, commencing within fourteen or fifteen years after the death of Alexander Severus, is so strongly marked by coincidence in every point with this terrible prefigurative emblem, that interpreters who explain the six first seals of the history of Pagan Rome, one and all agree, I believe, in referring the fourth seal to it. By Mede and Daubuz, and after them by Lowman, Newton, and others, passages have been quoted from ancient authors well descriptive of its multiplied miseries. For my own part, having Gibbon's testimony so much as my authority, in illustration of the former seals, I wish to give him (though not exclusively) on this also. And, after all, who so graphic an illustrator? Who like him for extracting the spirit of cotemporary history, and infusing it, concentrated, into his own paintings?

—He speaks then of the period from the celebration of the great secular games by the emperor Philip, A.D. 248, to the death of Gallienus, A.D. 268, as the twenty years of "shame and misfortune, of confusion and calamity." He speaks of it as a time in which (mark again the correspondence of his figure with the death-like color of the horse in the Apocalyptic emblem) "the ruined empire seemed to approach the last and fatal moment of its dissolution. He depicts the various agencies of destruction consuming it. The sword! "Every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders and military tyrants,"—the sword from without, and the sword from within.—Famine! "Our habits of thinking," he says, "so fondly connect the order of the universe with the fate of man, that this gloomy period has been decorated with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies, fictitious or exaggerated." Of none of these fictitious evils, let it be observed, was there any notice in the Apocalyptic vision. "But a general famine," in correspondence with that which had been depicted, "was a calamity of a more serious kind;" and still expounding his prophecy, though now retrospectively that of the third seal, he observes that it was the inevitable consequence of rapine and oppression, which extirpated the produce of the past and the hope of future harvests.—Yet again the agency of pestilence had been prefigured. Accordingly, though little aware in what track he was following, he goes on to notice this also. "Famine," he says, "is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. But other causes must have contributed to that furious plague, which, from the year 250 to the year 265, raged without any interruption in every province, every city, and almost every family in the empire." During a part of that time, he adds, "5000 persons died daily in Rome; and many towns that had escaped the hands of the barbarians, were entirely depopulated." And, could we venture to extend the analogy of Alexandria, where statistical tables were kept, to the other provinces, "we might suspect that war, pestilence, and famine had consumed, in a few years, the moiety of the human species."

Truly the history must be allowed to agree thus far with the prediction. If the prophetic emblems were terrific, the facts of the history of the period that we suppose them to refer to appear, if possible, yet more so.—In the secular or centenary games celebrated by Philip, whence this era of mortality had its commencing date, it is observable that solemn sacrifices had been offered, according to custom, to Hades, or Pluto, (as was his Greek appellation) whereby to ensure the preservation of the Roman empire. And what the response? "Behold a livid pale horse; and his name that sat thereon was Death; and Hades followed after him. And power was given him to kill on the Roman earth with sword, and with famine, and with pestilence, and by wild beasts of the earth."

There is just one of the destroying agencies mentioned in the vision that is passed over without notice by the historian;—that of the wild beasts of the earth. But though unnoticed by him, it is unillustrated. For it is a well-known law of nature, that where the reign of man fails, that of the wild beasts begins; and that they quickly occupy the scenes of waste and depopulation. "I will not drive out the inhabi-

itants from before thee," said God to Israel, "in one year; lest the land become desolate, and the beasts of the field multiply against thee."—In fact we have it on record, that an epoch some twenty or thirty years after the death of Gallienus, their multiplication had risen to an extent, in parts of the empire, that made it a crying evil. "Quando cum feris bella," said Arnobius, about the year 296, "et proelia cum leonibus gesta sunt? Non ante nos? Quando perniciis populis venenatis ab anguibz data est? Non ante nos?" So does he specify wild beasts as one of the plagues with which the land was then afflicted, and of which Christians were upbraided as the guilty cause.—But this, as I said, was written in 296, twenty or thirty years after the date of Gallienus' death. And the question suggests itself, What of the intervening period; and can it too be classed under the prefiguration of the 4th Apocalyptic seal? A question this quite necessary to attend to, as I date my 5th seal not till the year 303: and the rather, as it has been asserted that the whole interval was one so markedly of restoration, not destruction, as to be in direct contrariety to, not accordance with, the symbolization of the scene before us.—The answer to this question involves of course an historic review of the period intervening; more especially up to the notable epoch of Diocletian's quadripartition of the empire A.D. 292, which I regard as the included terminus of the 4th Seal. It shall be given as briefly as possible. A fuller abstract has been given elsewhere.

It is to be understood then that after emperor Valerian's disastrous capture in the sixth year of his reign, A.D. 260, by the Persian king Sapor, leaving Gallienus, his son and associate on the throne, sole emperor, Gallienus' wretched character induced insurrections and rebellions so frequent and universal, that the rival assumers of the purple during the next twelve or fourteen years are designated by Pollio and other historians as the 30 tyrants. Of these the larger number were mere ephemeral emperors. But three stand out prominently, as having for several years severed three great divisions of the empire from the central empire under Gallienus in Rome and Italy;—viz. Odenathus and Zenobia, A.D. 260, in Syria and the East; and then Tetricus, from 258, in Gaul, Spain and Britain. Such was the empire's mutilated state (of the barbarian invasions, synchronically, from without I have already spoken,) on Gallienus' death A.D. 268; and the election of Claudius, the first of the five restoring emperors, as his successor.

On this election the cry of the Roman people and senate to him was, Save the Empire! Aureolus' soldiers opened the way by assassinating him at Milan. Then came the news of a terrible Gothic invasion. He wrote thus on his road to the senate:—"320,000 Goths have invaded the Roman territory. . . The whole Republic is fatigued and exhausted. . . The strength of the empire, Gaul and Spain, [with Britain too] are usurped by Tetricus: . . . and the archers of the east serve under the banners of Zenobia." In a great battle fought near Nassium in Dardania, the legions at first gave way, oppress by numbers and dismayed by misfortunes; till Claudius' generalship decided the victory in his favor. Still the Gothic war continued, and was diffused for a while, over the provinces Mæsia, Thrace and Macedon; then at length repelled within the mountain-tracts of Hæmus. There the pestilence made havoc among the Goths and Romans, as the sword had done before it; and, among its Roman victims, cut down Claudius himself. Had the destroyer Death yet resigned his commission to kill with the sword and with pestilence on the Roman earth?—The armies chose Aurelian for his successor; the second of the restoring emperors. A bloody and doubtful conflict was the first act of his reign, followed by a peace; of which the most memorable and important condition was Aurelian's final abandonment to the Goths of the great province of Dacia. Next came an Allemannic invasion of Italy; one as alarming as that of the Goths before it. Three great battles ensued: in the first of which, fought near Placentia, the Romans suffered so terrible a defeat that the immediate dissolution of the empire was apprehended. Then the Sibylline books were consulted at Rome by Aurelian's order.—But "all too late," cried a voice in the Senate-house, "for the salvation of the Republic. It is like sick men, who only consult eminent physicians when in absolute despair of recovery." At the same time those walls of larger circuit were traced around Rome, which still arrest the stranger's eye by their solemn grandeur: in order to the temporary defence, if so it might be, of the otherwise defenceless mistress of the world. In the two subsequent battles, however, Aurelian conquered. The actual dissolution of the empire was prevented: and Aurelian proceeded to reunite to the empire those vast separated members that Claudius' Letter made allusion to, of Gaul and Spain in the West, Syria in the East. He effected each and either object: but only through the means of two bloody civil



wars: (for such the Eastern was, in fact, as well as the Western) and having done so, and triumphed at Rome for his victories, he set out to repel a Persian invasion A.D. 275, and on the march, near Byzantium, was by one of his generals assassinated.—In the course of Aurelian's sad, though splendid reign, let me ask again, had Death ceased to kill with the sword on the Roman earth, or the empire cast aside its hue of threatening dissolution? But what next?—Says Gibbon: "The strength of Aurelian had crushed on every side, the enemies of Rome: but, after his death, they seemed to increase in fury and numbers." In the year next following we read of hosts of the Alani, that spreading themselves over Pontus, Cappadocia, Cilicia, and Galatia, traced their course by the flames of cities and villages, but who were at length repulsed by the aged emperor Tacitus: and then of that emperor's sudden death, (by assassination probably) and also the assassination of his brother and successor Florian: and then of the election of Probus, the third of the five great restoring emperors; who "set himself," says Niebuhr, "to rescue the empire from the wretched condition in which he found it." First came the deliverance of Gaul, oppressed by invading armies of Franks, Batavia, Burgundians, and other barbarians; who, since Aurelian's death, had availed that great province with impunity: then a successful inroad into Germany, and a peace, of which one of the conditions to which Gibbon calls attention, was, that the barbarians should supply the army with 16,000 recruits. For, says he, "the infrequency of marriage, and the ruin of agriculture, had affected the principles of population; and not only destroyed the strength of the present, but intercepted the hope of future generations." Next came the revolt and successful marauding expedition around the whole maritime coast of the empire, of a colony of Franks settled by Probus in Pontus: then the revolt and defeat of Saturninus, one of the most distinguished of the Roman generals in Egypt; then the rebellion of Bonosus and Proculus in Gaul. So at length in the year 281, all enemies seeming to be vanquished, Probus, like Aurelian before him, triumphed at Rome; and, like Aurelian, was immediately after assassinated.—A poet's idyl, written on Carus' election thereupon to the imperial throne, expresses his ardent hope that this new emperor might be the heaven-sent instrument of putting an end to the then existing era of affliction, banish war to its proper abode in Tartarus, and bring back white robed Peace and Justice. Had Death, in his view ceased to destroy on the Roman earth even under Probus, or the empire assumed a healthful or joyous hue?—The shorter reign of Carus was marked by the repulse of the Sarmatian invaders of Illyricum; and an invasion of Persia, successful probably, but of which the details are uncertain. What is however certain is, that Carus, in some mysterious manner, there met his death, whether lightning-struck, or by assassination; and that the Roman army then returned homeward. This was near the end of 283.—Then civil strife ensued between three several candidates for the empire. Numerian was murdered by Aper, Aper by Diocletian: which last in a great battle fought in 285, near Margus in Moesia, defeated and slew Carinus, and secured the empire to himself.

And now began a new and memorable era in Roman imperial history. Judging the whole weight of the empire too heavy for any one emperor, Diocletian formed the plan of dividing it. So in 286 he began by his bipartition between himself and Maximian; and in 292 completed his plan by a quadripartition: Galerius and Constantius being added in the East and West, respectively, as the two Caesars; in association with the two senior emperors, or Augusti. Just previous to this quadripartition Maximian had had success in some battles with barbarian invaders of Gaul; but been unsuccessful in a war with Carausius, the usurper of Britain; whom, in fact, he and Diocletian was forced to acknowledge. So Eutropius:—"It was while Carausius was in rebellion in Britain, and Achilleus in Egypt, while the Quinquagantiarii were harassing the African provinces, and Narses (the Persian king) making war on the eastern frontier, that Diocletian made Maximian Herulius Augustus, Constantius and Galerius Caesars." Nor does Eumenius, in his Panegyric address in the year 296 to Constantius, give a different picture of things as that which in 292 existed in the Western Provinces. In fact he compares it with the disgraceful state of the Republic under Gallienus. Mamertinus, in his previous Panegyric of 289, had declared the reign of famine and pestilence to have continued down to Maximian's accession in 286. After this, however, (perhaps we may say from 292,) a real and more effective restoration of the empire began, only in its new form.

So have I brought down my historic sketch, as proposed from Gallienus' death A.D. 268 to Diocletian's quadripartition of the empire in 292. And now let me once more repeat my question, Had Death as yet vacated his seat of

power; or given up his commission of killing over the Roman earth with the four several agencies of sword, famine, pestilence, and wild beasts? It is precisely at this closing epoch of the period under review that Arnobius gives us his very illustrative testimony, already in part cited, to the truth of the fourth Apocalyptic Seal. "Men complain, There are now sent us from the gods pestilence, droughts, wars, scarcities, locusts, hail, and other things noxious to man, . . . but was it not so in ancient times also?" Again: "If every species of corn be now devoured by locusts, or if floods destroy the human race, was it not so before? Were there not wars with wild beasts, and battles with lions and destruction from venomous snakes, before our time?" Very striking seems to me this picture of the empire in 296; with its distinct and particular specification of all the four evils mentioned in this Seal: and very striking its contrast with Tertullian's picture of the empire's cultivation, populousness, and prosperity, about a century before, shortly after the ending of the prosperous period of my first Seal. Indeed could there be a more direct contrast?

I must now advert to one point of marked apparent difference between the prophecy and the history: viz. that in the prophecy Death's destroying commission might seem to be expressly limited to the fourth part of the Roman earth; whereas, in the history of the period just reviewed, from 248 to 292, his devastations extended over it all. But let my readers well mark that if the prophecy here differ from the history, it differs from, and is consistent with, itself also: seeing that the whole horse is depicted with the pale death-like hue, not its fourth part only.—Besides that the whole tenor of the prophecy seems to mark this seal's evil as the climax to the evils of the two preceding seals, to which no such limitation attached. What then the solution of this difficulty? And can we find one probable in itself, and that shall reconcile the prophecy alike with itself, and with the facts of our historic era? After much consideration, and reconsideration, my mind has turned more and more to that very remarkable reading in Jerome's Latin Vulgate, to which Mede long since called attention, "super quatuor partes terre;" "over the four parts (instead of the fourth part) of the earth." The genuineness of this, as Jerome's own version, and not any mistake of a later copyist, is indubitable: and since his faithfulness to the Greek text is as unquestioned as his critical judgment in choosing between various readings in it, it follows that he must have had before him some correspondent reading in a Greek MS. or MSS. of authority, though our extant Greek MSS. do not exhibit it; and which he deliberately preferred, as of all the best. As to what that reading was, I have little doubt that Mede rightly conjectured it to have been *το τεταρτὸν τῆς γῆς*, instead of *το τεταρτὸν*, or *τεταρτὸν*: for my original objection against this, as a word that would require a plural genitive to follow, I find to be invalid.—And, supposing it to have been Jerome's and the true Greek reading, the comparatively unusual form of the expression would perfectly and easily account for copyists substituting for it the more common *τεταρτὸν*, or *τεταρτὸν*: by a mere change of the *Δ* into *Τ*. Admitted, this reading makes the prophecy at once consistent with itself. As applied to history, what it requires is that the Roman empire, at the time predicted, should have had some kind of quadripartition. Will then our historical solution bear this new and trying test? Turn, reader, to the former part of this chapter; and read the answer to this question in the fact of the then three divisions of the empire from the central or Italian fourth; viz. those of the West, East, and Illyricum, under Posthumus, Aureolus, and Zenobia, respectively:—just that same quadripartition, in fact, which was soon afterwards adopted and legitimized by Diocletian; and which, as I may hereafter observe, was in a measure the original of that other famous Apocalyptic tripartite division, of which we read in the first four trumpets.

In conclusion, let me add the testimonies of three of our most eminent modern historiographers of Roman history, Sismondi, Schlegel, Niebuhr, with reference to the state of the empire at that precise epoch of its legitimized quadripartition that I have brought my historic sketch down to. Says Sismondi: "Diocletian put an end to this long period of anarchy. But such a succession of invasions and civil wars, and so much suffering disorder and crime, had brought the empire into a state of mortal languor, from which it never recovered."—Says Niebuhr, speaking of the state of things after Diocletian's accession: "After the cessation of the plague, [which began to decrease in the time of Probus,] the empire was suffering from general distress: and its condition was very much like that which followed after the cessation of the black death in the middle ages."—Says Schlegel: "The division of the empire among several sovereigns appeared then [under Diocletian], as afterwards, an unavoidable and necessary evil. In other words, the several

parts and members of the vast body of the Roman empire, which approached nearer and nearer to dissolution, began to fall to pieces."—How long, we may think, would its utter and total dissolution have been delayed, but for the infusion, not very long after, of Christianity into its political system, as a new principle of life?

To be continued.

For the Herald.

### Upward and Onward.

Upward, onward we would press,  
With unpausing eagerness,  
In the race that all may win,  
In the path that leads from sin,  
Upward still our spirits rise,—  
Onward to the glorious prize.

Upward, and onward!

Vain the lure, and vain the snare,  
To engage our heart or care;  
Vain the trifles of the earth,  
Vain its treasures and its mirth,  
Vain its scorn and flatt'ring love;  
For our eyes are fixed above.

Upward, and onward!

Languid spirit, drooping hand,  
Upward, onward join our band;  
What though flesh and spirit fail?—  
In God's strength we shall prevail  
Though the road be dark and drear,  
Faint not, pause not, banish fear.

Upward, and onward!

Upwards where our Saviour dwells,  
Where the ceaseless anthem swells,  
Where the bright, the blessed rove,  
All is peace, and joy, and love—  
Onward till the space is run,  
And the victor's prize is won!

Upward, and onward.

VIOLETTA.

### The Fourth Commandment.

BY REV. WM. S. PLUMER, D.D.

(Continued from our last.)

THIS LAW OFTEN ENACTED.

The law of the Sabbath is frequently noticed in other parts of the Bible besides the moral law; it is frequently and solemnly declared to be binding, and its spiritual nature is often explained. Indeed, the law of the Sabbath is several times re-enacted. It is mentioned with the highest reverence in the second chapter of Genesis, as a day "blessed and sanctified" by God. It is specially re-enacted for the journey through the wilderness, in the sixteenth chapter of Exodus, four chapters before the chapter containing the moral law: it is repeated in the thirty-first chapter of the same book; it is also made by God the pattern for the solemn feasts of his ancient church—Leviticus chapter 23. In short, it is often noticed by Moses, by David, by Isaiah, Jeremiah and Ezekiel. One of these passages could not have more plainly pointed to a spiritual service on the Sabbath, if it had been given by Christ or Paul—it is in Isaiah, 58:13, 14, "If thou turn away thy foot from the Sabbath," that is, from trampling on it, "from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob: for the mouth of the Lord hath spoken it."

In the New Testament, also, frequent mention is made of a day of rest and solemn worship. It is not necessary now to examine more than one of these passages. It is in the 4th chapter of Hebrews, where the rest of the Sabbath in Eden is made the figure of the rest of the Jews in Canaan, then of the rest of God's people under the Gospel dispensation, and, lastly, of the everlasting rest of all good men in heaven. Surely so clear and evangelical a writer as Paul, in an epistle, one great object of which was, to show that the ceremonial law had passed away, would not have made the Sabbath on earth a type of the bliss of heaven even to Christians, if he had thought they were at liberty to regard it otherwise than as a holy, religious day. From the Scriptures the following things are clearly made out.

In both the Old and New Testaments God claims the day as his. Exod. 20:10, Isa. 58:19, Rev. 1:10.

Pious men have always acknowledged this claim. Neh. 9:14; Luke 23:66. Was there ever a community on earth who feared God and did not reverence his Sabbaths? When that company of heathen and mutineers who settled Pitcairn's Island, repented and gave evidence of piety, although there was but one Bible and

one man from a Christian country among them yet the Sabbath was strictly observed.

There walked of late in this world a man of conceptions as sublime as they were philosophical, of views as benevolent as they were accurate. Recently, "he was not, for God took him." Before he left us, he said:

"We never, in the whole course of our recollections, met with a Christian who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day and keep it holy. We appeal to the memory of all the worthies who are lying in their graves, that, eminent as they were in every grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with equal lustre amid the assemblage of virtues which adorned them. \* \* \* \* \*

"Rest assured, that the Christian, having the law of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is nowhere to be found. Every Sabbath image, with every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound that summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion, which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven, and when in solemn audience with the Father who seeth in secret, he can, on the wings of celestial contemplation, leave all the cares and all the secularities of the world behind him."—Dr. Chalmers.

So it has ever been. He who loves prayer and praise, loves the day devoted to the exercise of them.

It is generally agreed that Christ came to enlarge, not to curtail the privileges of his people, and especially of the poor and afflicted, many of whom are not the masters of their own time. But if he abolished the Sabbath, he cut off the pious poor from one of their dearest privileges, one no less necessary to relieve their heavy hearts than to refresh their toil-worn bodies.

The Scriptures contain many precious promises to those who reverently keep this day, and take pleasure in its appropriate duties. Isa. 56:1-7, and 58:14; Jer. 17:21-26. To such God will give, in his house and within his walls a place and a name better than of sons and daughters. He will give them an everlasting name, that shall not be cut off. He will make them joyful in his house of prayer, and will accept all their sacrifices; and blessings like those which came upon Jacob shall fall upon them.

The Scriptures denounce many terrible curses against those who profane this holy day. Jer. 17:27; Ezek. 20:21. The curses are none the less dreadful because expressed in general.

God has often visited and does still visit sore calamities on many violators of his holy day. From the days of the man who perished for his sin in the camp of Israel, Num. 15:36, to this day, God has made awful examples of Sabbath breakers. The man has been blind who has not seen them. Almost all felons in prison and under the gallows are known to have provoked God by a series of open violations of the law of the Sabbath. Of six ladies who spent their Sabbath at cards, five died either objects of pity or without a moment's warning. Not one in fifty of known criminals in the land even outwardly keeps the Sabbath. Men forsake God, and he takes away the restraints of his providence, and they are lightly esteemed, yea, become vile in the eyes of even wicked men.

In both the Old and New Testaments, God declares the Sabbath a benevolent institution. He says, he "has given us the Sabbath," Exod. 16:29. It is not a vexatious or injurious restriction upon us, but a gift, a mercy. "I gave them my Sabbaths, that they might know that I am the Lord that sanctify them," Exek. 20:12; that they might have proper time to acquire the most important of all knowledge, the knowledge of God and salvation. Christ himself taught the same, when he said, "The Sabbath was made for man." Mark 2:27. It was made to do him good, and not evil. Nor was it made for the Jew alone. It was made for man, for the whole race.

Both the Old and New Testaments record the observance of this day by godly men as an act approved by God, and appointed in Scripture. Even after the death of our Lord, the holy women, who wished to anoint his sacred body, would not do it until the Sabbath was over. Luke 23:56.

PROPHECY REQUIRES A CHRISTIAN SABBATH.

The Old Testament requires that under the Gospel, in times of its universal prevalence, "from one Sabbath to another, all flesh should



come to worship before the Lord." Isa. 66:23, and Ezek. 46:1. This is an argument of great importance. The holy observance of the Sabbath is made by the prophets one of the tests by which the evangelical character of any people, after the coming of Christ, shall be judged. The prophets declare that the offering of prayer and praise, and solemn oaths, in the name of the true God, shall be the marks of a true Gospel church. Psalm 72:15; Isa. 59:7; 65:16; 66:23. Suppose a church should be found, whose members in solemn oaths, swore by some other than the true God, and never prayed to the Lord, nor daily praised his name, could any man fail to see that it was without the marks of a true church? And if no Sabbath was observed in the church of God, it would prove that Messiah's reign had not yet commenced. Christianity would not be what prophecy required that it should be. The test is a fair one. Just in proportion as churches decline in the practice and power of godliness, become unsound in doctrine, licentious in life, and lax in discipline, wedded to human inventions, and heedless of the law of God in other respects, in the same proportion do they lightly esteem the Sabbath of the Lord. *No Sabbath, no Church*, is the rule laid down in Scripture. It is a correct rule. Without that holy day all true religion would soon vanish from the earth.

#### A SABBATH AFTER CHRIST'S RESURRECTION.

When our Lord was upon earth, he foretold the destruction of Jerusalem, stating that the enemies of the holy city should cast a trench about it, and that the Roman eagle, the abomination that maketh desolate, should be seen from its walls. He directed his disciples how they should, with the utmost haste, flee from the city, and said, "But pray ye that your flight be not in the winter, nor on the Sabbath day."—Matt. 24:20. Now, Jerusalem was not destroyed for more than thirty years after Christ's ascension, and this prophecy was delivered for the direction of Christ's disciples, when the siege, leading to its destruction, should take place. They were to pray that their flight "be not in the winter," on account of the difficulty in fleeing at that season, "nor on the Sabbath day." Whatever may have been the reason why the Sabbath day was undesirable for flight, whether because it was not deemed lawful to travel far on that day—a Sabbath day's journey being less than three miles—or because their tender consciences might cause them to hesitate, and not embrace the favored hour of escape, yet the fact is clear, that Christ foretold that at the destruction of Jerusalem, long after his ascension to glory, long after tens of thousands had been converted to the faith of Jesus, his people should have a day of rest, called by himself, "the Sabbath day." Human perverseness may annul the force of any reasoning, but candor and piety will be satisfied with fair argument. All admit that all laws and ordinances given by Moses, and not binding to the end of the world, ceased to be of force from the ascension of Christ. But the flight of the Christians from the holy city was more than thirty years after that event, and yet Christ speaks of a "Sabbath day" that should at that date, in the mother church at Jerusalem, bind the consciences, not of Jews wedded to the law of Moses, but of Christians, converted, baptized, and formed into churches taught by apostles themselves.—*Pres. Advocate*.

(To be continued.)



## The Advent Herald.

BOSTON, NOVEMBER 17, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

#### PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

"STEPHEN," says Prof. S., "when about to exchange worlds, said: 'I see the heavens opened and the Son of man standing on the right hand of God;' and dying, he prayed: 'Lord Jesus, receive my spirit.'"

And why should he not commit his spirit to the care of Him, knowing that "the Lord my God shall come, and all the saints with Thee!" Says Prof. S.:

"The Scriptures teach that Christ came down

from heaven, and after his resurrection ascended up where he was before."

Yes, they teach this; but they also teach the additional truth, which the Professor seems strangely ignorant of, that again "He cometh, with clouds; and every eye shall see Him; and all kindreds of the earth shall wail because of Him." The Professor says:—

"The righteous dead are undoubtedly with him in heaven."

It matters not where they are, so long as Enoch has prophesied of these, saying: "Behold, the Lord cometh with ten thousand of his saints." He adds:—

"The Revelator says of those who had come up out of great tribulation, 'therefore they are before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them.'"

True, and the same Revelator records the song of these same worthies, saying, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests: and we shall reign on the earth"—which designates the place where they will serve God, and where he will dwell among them. The Professor argues:—

"If this be so, the notion of an intermediate state, so generally entertained by millenarians, must be a mere figment of the imagination."

This does not follow; for the scripture he has just quoted, refers not to the period between death and the resurrection, but to that which is to be ushered in by the resurrection. He continues:—

"But if the glorified dead are now in heaven, why should a new residence be assigned them after the resurrection of their bodies?"

*Cui bono?* is the interrogation of infidels. The premises of the Professor not being covered by his evidence, his conclusions do not necessarily follow: but admitting his premises, it is for him to show why their resurrection bodies would be any less adapted to the renewed earth, than their mortal bodies are to the present earth. He asks:—

"After enjoying the society of angels and dwelling in the presence of the 'King of kings' for ages, will they be compelled to return again to earth and be forever separated from the companionship of holy beings who have never sinned?"

Not "compelled," but permitted to enter on that state of being, for which the souls of the martyrs, symbolized in vision under the fifth seal as under the altar, "cried with a loud voice, saying, 'How long, O Lord!'" Nor, dwelling forever, as they will, with the "King of kings—following the Lamb whithersoever he goeth, becoming equal to the angels, and a great convoy of angels accompanying their returning Lord, will they be separated from holy converse with sinless intelligences.

"Is heaven to be unpeopled?" is the next inquiry of the Professor; "will the Father dwell alone for a whole eternity *a parte post*?"

Not because of any conditions in the millenarian scheme; for He who has peopled one of the worlds that he has made, may equally have peopled all.

"Do the holy angels," he asks, "who come with Christ, constitute the heavenly host? And is the Son to be forever separated from the Father and Holy Spirit?"

We know not that they do, nor that He is: those enquiries affect not the question at issue. He adds:—

"It has ever been considered an act of unspeakable condescension in Him to leave 'the glory which he had with the Father before the world was,' and assume the human form. Why, then, when his work on earth is 'finished,' and he is restored to the bosom of the Father, should it be necessary for him again to return to the scene of his humiliation and sufferings?"

It is necessary because his word is pledged, that "If I go away, I will come again, and receive you to myself, that where I am there ye may be also." It is not his work on earth, but his "sufferings," that are ended—the price paid for the ransom of earth and his rescued ones, who have thus far received only "the earnest of our inheritance until the redemption of the purchased possession." It is fit and proper that the scene of Christ's humiliation should also be the scene of his triumph and glory, in the day of his coronation. If He has promised this, it shows that He does not consider his second advent an act of "humiliation;" and those men who thus consider it, differ from Him in their views respecting it.

"But," says Prof. S., "admit that he will return to reign in Jerusalem; do we know the exact time of his advent?"

It matters not, if we do not; for not the year of his advent is in dispute, but its order, whether it is to be post or pre-millennial; and not knowing the time, is no argument against its preceding the millennium.

"Do we know it," he again asks, "with sufficient certainty to affirm that it is 'at the very doors?'"

If we do not, the church will, before the event; for with the certainty that we may know of the nearness of summer by the budding of the fig-tree, so, on the occurrence of the appointed omens of that day, the Saviour has said: "When ye shall see all these things, know it is near, even at the doors." And, in the form of a command to his church, he has said: "When these things begin to come to pass, know ye that the kingdom of God is nigh at hand." What is this inquiry of the Professor, but a plain denial of the declaration of the Saviour? The Professor says:—

"Such a supposition runs counter to the whole current of prophecy."

We reply, that it does not run counter to the declaration of the Saviour, as does the Professor.—Nor does it run counter to prophecy. He adds:—

"It may be doubted whether a single prediction can be cited, whose time of fulfilment was accurately determined beforehand."

Anything may be doubted, while the race of doubters continues to exist; nor is the question, whether the dates of events were accurately determined, of which we have no record, but whether they might have been. When Noah was foretold the flood, was he not also told that man's days should "be an hundred and twenty years?"—and again: "for yet seven days, I will cause it to rain upon the earth forty days and forty nights?" Was not Israel threatened with a sojourn of "forty years" in the wilderness? and did they not "eat manna in the wilderness forty years?" Was it not predicted that there should be seven prophetic weeks and sixty and two prophetic weeks from the going forth of the decree to rebuild Jerusalem? and in 483 years from the 7th of Artaxerxes, did not the Saviour announce the commencement of his mission with the declaration that "The time is fulfilled?" He says:—

"The fall of Babylon was foretold with a clearness and fulness which time converted into history. But it was a populous city for centuries after Isaiah predicted its utter destruction."

True. But there was no indication of the time of the event, reckoning from the time of Isaiah; but Jeremiah *did* foretell that the nations should "serve the king of Babylon seventy years," and that it should "come to pass when seventy years are accomplished" that the Lord would "punish the king of Babylon and that nation." And did not Daniel understand by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem?

He says:—"The same is true of other cities and nations, whose ruins to this day bear eloquent testimony to the Divine prescience and veracity."

But they were cities and empires, the predictions of the overthrow of which were not connected with designated periods and foretold omens of their doom.

"Where definite numbers," he affirms, "are used, to indicate the duration of coming judgments, the full period was rarely completed with mathematical exactness. Nothing is more common in prophecy, than for a definite number to be used for an indefinite, or for a round and full sum of years to be employed to represent an approximation to it."

Will he give us an example of this, which he has thus far failed to do? An approximation to a knowledge of the time, is what he has been all along denying: does he play fast and loose as it may happen to suit his fancy? "It came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out of the land of Egypt." They left Egypt on the 14th day of the first month, and at the end of the forty years of their predicted wanderings, "on the 10th day of the first month,"—lacking only four days of forty full years from their leaving Egypt, they "came up out of Jordan." In the 70th year from Nebuchadnezzar's first siege of Jerusalem, Cyrus decreed the return of Israel; and in the 70th year from the burning of the temple, its foundations were again laid. When the full number of any period is given, there is no instance on record where its number is exceeded. When there is any variation, it falls within the last year.

He asks: "Is the end of the age an exception to the whole tenor of prophecy?"

We think not—having shown that the usage of prophecy is not what he claims.

"If so," he asks, "why have the most sagacious critics mistaken the time? Why have dates been set, &c.?"

Because men have forgotten that the Saviour has said, "Of that day and hour knoweth no man,"—their knowledge of the time being governed by their taking cognizance of the omens that were to precede the advent, and by which they were only to know that it is "near, even at the doors." He says:—

"It is asserted that the pre-millennial advent of Christ is a doctrine of the church in all ages, like the atonement. If so, why has it not been incor-

porated in any creed or confession of faith from the apostles' creed to the articles of belief adopted by the last church that has been organized in Protestant Christendom?"

The question is answered by turning the interrogation of the gentleman upon himself: Why, if the post-millennial advent is a doctrine of the church in all ages, has it never been incorporated in any creed or confession of faith? If the former is nowhere distinctly enunciated, the latter is still less so; but the fact is that the majority of creeds and confessions of faith are in harmony with the expectation of Christ's near coming, while they are not in harmony with the supposition that 1000 years must necessarily intervene before the second advent. Of the creed, i. e., the belief of the primitive church, abundant evidence has already been presented. We come, then, to the "Apostles' Creed"—so called because of its antiquity,—in which we read:—

"The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in . . . the resurrection of the body and the life everlasting."

In the Nicene Creed we have:

"He ascended into heaven and sitteth on the right hand of God. And he shall come again with glory to judge both the quick and dead, whose kingdom shall have no end."

The Westminster Assembly taught that,

"As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, 'Come Lord Jesus, come quickly.'"

This would not harmonize with the belief that Christ's coming could not transpire for 1000 years. Besides we have the testimony of an opponent of the doctrine, that "the majority of the divines there assembled were express millenarians," including Mr. Twisse, the moderator of that body, and other distinguished divines. And therefore they said in the Larger Catechism, that when we pray "Thy kingdom come," "We pray, that Christ would hasten the time of his second coming, and our reigning with him forever."

In the English Church burial service we read:

"Beseeching thee, that it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all who are departed in the true faith of thy holy name, may have our perfect consummation, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord."

In the American Episcopal church, it is the same with the exception of the words in italics.

The church called the "Church of God," teaches:

Art. 25th, "She believes in the resurrection of the dead both of the just and the unjust; that the resurrection of the just will precede the resurrection of the unjust; that the first will take place at the beginning, and the second at the end of the millennium."

In the confession of faith of the Baptist churches, presented to Charles II. in 1660, signed by 41 elders and deacons, and "approved" by 20,000 others, they say:

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever."

Thus not only is the Professor's question answered, but it is shown that the fact is the reverse of what he insinuates by his interrogation. The Professor closes this part of his argument, with the declaration, that,

"In truth, it has never been deemed important, except by those who, like the mistaken Thessalonians, were 'shaken and troubled in mind,' because they believed 'the day of Christ was at hand.'"

Therefore the Professor would dissuade all men from attaching any importance to the words of Christ and his apostles enjoin that a constant watching, waiting, looking and preparation for his second advent! The undisguised infidelity of the above sentiment, and its direct opposition to abundant Scripture admonitions, render any argument in reply to it needless.

To be continued.



## SO SHALL THE COMING OF THE SON OF MAN BE.

Sudden and unexpected, in the midst of hilarity and mirth, in the midst of business and pleasure, when unthought of and unlooked for, "as the days of Noah were, so shall the coming of the Son of man be." As the events of the flood and the destruction of Sodom to the sinners of those times, so is every sudden calamity to the sinners who are cut off by it, and doubtless there are many such in the numbers called away by the frequent catastrophes we are called to record, so that these scenes may be used as admonitions to be always ready. In our last we alluded to the disaster in Missouri on the 1st inst. The following from an eye witness, gives a graphic view of this event. He says:

"For weeks the first of November has been looked forward to with pleasing anticipations. The citizens of Jefferson City made large preparations for a generous reception of hundreds of guests. Hundreds of our own people were invited, and yesterday morning at the given hour, they crowded to the depot on Seventh street, as joyful a company as I ever saw drawn together in St. Louis. Merchants, professional men, men of leisure, city officers, military companies, with bands of music, whose cheerful and inspiring strains were responded to by many a heart, as they marched through the streets and down to the train; officials of the road, who with incredible efforts had pressed forward the work to its completion to Jefferson City in season for the great day—all with hearts as free from care or anxious fear as ever in their lives. Fourteen cars were filled to their utmost capacity, and at a quarter before nine started on their way with nearly eight hundred passengers, destined within six short hours to conduct their living freight to scenes of more terrible disaster and appalling destruction than have ever been known in our Commonwealth before.

"Eighty miles from the city, the road running along the bank of the Missouri river, as the Hudson River railroad does along the Hudson, approaches the Gasconade river or stream, which pours into the Missouri at that point. Over it a bridge had been thrown at a short distance from the Missouri. This bridge I judge had not been designed for permanency, but had been completed for construction purposes, to be superseded by a more substantial structure at a future day. It was, however, pronounced safe by the chief engineer, Mr. O'Sullivan, who for some days had been out on the road superintending the work, with an eye specially to safety, so that without a mishap or circumstance to cause after-regret, the guests of the first of the month could go and return. He is now numbered with the dead—killed at the spot which he believed his science had secured safely, but which yesterday proved the grave of many. Between the high embankments on each side of the Gasconade there was a short stretch of bottom land. On this piers of stone had been erected, and timbers laid at a height of thirty or forty feet for the rails.

"The train entered on the bridge at a speed of fifteen or twenty miles an hour. The first pier was passed safely, the second was passed, and there the too feeble bridge gave way; the locomotive and tender sunk instantly, falling just into the edge of the river, and ten cars followed! The scene here utterly defies and beggars all power of description. A severe storm was raging, heavy black clouds made the scene exceedingly gloomy and dark, while heavy thunder rolled, and flashes of lightning gave a most infernal splendor to the awful moment. The locomotive turned backward as it fell, crushing rear cars with its fatal weight, while other cars came tumbling down, making a wreck of themselves and of the doomed ones that lay at the bottom of the heap of ruin. Two of the cars were so completely demolished that scarcely a piece remained larger than a man's leg. The cries of the wounded and the dying were heart-rending; the confusion was such as you may perhaps imagine under such terrific circumstances, and the scene of pleasure commencing so hopefully in the morning, terminated in the groans of the wounded and the dying, and the fearful silence of the dead. The number of the wounded is so great that I will not burden my letter with their names. You will get them in the papers. They are among our lawyers, doctors, clergymen, merchants and capitalists, who, largely and deeply interested in the success of our railroads, and taking a just pride in the completion of the Pacific to the capital of our State, had started upon an occasion of common rejoicing, to participate in the greetings and congratulations of the auspicious day—a day at once of fruition and of promise.

"The wonder is that any escaped from the ruin. Had the train passed on fifty feet further before the bridge gave way, the ten cars would have

been precipitated into the river, where the water exceeded thirty feet in depth. We are thankful, in the midst of our sorrow, that the solid earth and not the river received the devoted cars—for had they fallen into that depth of water, it is difficult to conceive of the escape of a dozen of the 500 from drowning. Of the wounded it is presumed that several will die; and from the banks of the river, around which always will linger such melancholy associations, we fear that we shall yet hear tidings of others dead, or maimed for life."

The *Western (St. Louis) Watchman* says:

"The long train started, bearing a joyous company of our leading citizens, from all the walks of public life. They moved swiftly and safely on, for more than one hundred miles, till the train reached the bridge which crosses the Gasconade river, a tributary of the Missouri. The bridge is approached by a high embankment, terminating by an abutment of thirty feet or more in height, from which the chasm to the first pier is spanned by a section of one hundred feet. As soon as the train was fairly upon this part of the bridge, and before the engine had reached the first pier, an awful crash was heard! The bridge had given way, and that whole train of ten cars, save one, was precipitated into the chasm below! The engine was turned over, falling with its forward end behind, and its wheels upward! The cars dashed over in rapid succession, piling one upon another, their roofs and wheels, and iron rods, and girding timbers, seats and floors, crushed and splintered in one great mass of ruins! And Oh! what a ruin was there! Nearly thirty men killed instantly, or mortally wounded!

"The country around is wild and desolate, no human habitation in sight, far away from villages or settlements where aid could be found for the wounded and dying. And to add to the awful terrors of the scene, a storm of rain and lightning and thunder arose. The Lord thundered in the heavens, and the Most High gave forth his voice. The clouds poured out water, the skies sent out a sound, the earth trembled and shook. The God of glory thundered, the voice of the Lord divided the flames of fire, the voice of the Lord shook the wilderness. Yea, God thundered marvellously with his voice, over that fearful wreck of human hopes, and of human pride, and of human folly!

"Intelligence of the disaster was sent to the village of Hermann, and a train was dispatched to bear the wounded back to the city, which they reached before midnight. Oh that night! It was like that on which the Israelites went out of Egypt, when at midnight the Lord smote all the first-born in the land, from the first-born of Pharaoh, that sat on his throne, and there was a great cry in the land of Egypt, 'a night to be much observed unto the Lord.' For, although it could not be said now, as then, 'there was not a house where there was not one dead,' yet it might be said, truly, there was not a society, or company, religious, social, mercantile, or political, which was not bereaved. Every face gathered blackness, at the recital. For a time, the most distressing fears were entertained, for those who were known, or supposed to be in that ill-fated company."

## THE EVANGELICAL CONFERENCE AT PARIS.

(Continued from our last.)

SWEDEN.

This evening, the Conference met at Taithout Chapel. Capt. Berger, President of the Evangelical Alliance at Stockholm, presided.

Two reports were read, one on Sweden, by Dr. Carl Bergmann; and another on Denmark, by M. Rackaer. Dr. Bergmann's report was in substance as follows:—

The Reformation was more a Government than a popular movement in Sweden; religion was introduced by the pious Germans and Moravians. But the breath of infidelity swept over the land as over the rest of Europe, and paralysed pure piety. Only thirty or forty years ago did the first signs appear of a return to Christ; but since then the progress has been uninterrupted. Sweden, as a nation, is neither very prosperous nor the reverse; its outward position does not seem at all to have modified its religious state. Foreigners have influenced its religion; for some years an English Wesleyan Methodist preached in the chapel of the English parish at Stockholm, and he sought not to make Methodists, but Christians. At length, however, in 1842 he was violently expelled by the populace. Some Swedish and Danish sailors and merchants became Baptists abroad, and propagated the doctrines of their sect on a large scale.

Romanism seems to wish to raise its head, and its priests act with its most wily caution. Much good has been affected by religious books, both translated and original, and eleven religious jour-

nals are in circulation. A home mission was established in 1853; its members meet for mutual edification on Sunday mornings, and then disperse to carry the Word of God into the cabins of the poor; a Magdalen Hospital is one of its branches, and Sunday-schools another. There is a Deaconesses' Institution at Stockholm, aided generously by the Royal family. At Herrestad, in the deep forests of Smaland, a venerable and pious widow opened a school for houseless children, and house of industry for women, during the famine of 1838. It has been greatly blessed. In Sweden, intemperance lies like a stone upon the threshold of the Church; it must be removed before the people can enter. A temperance movement and a religious revival commenced together. By tracts, agents, conference, and newspapers, there has been begun among all classes, a serious warfare against this national enemy.

The National Church in Sweden is the Lutheran, the two extreme schools of which teach, the one works, almost overlooking grace, and the other grace, regarding all mention of works as the setting forth of the law at the expence of the Gospel. The active missionary section of the church lies between the two extremes. Among the societies at work are the Swedish Bible, and the Ladies' Bible Societies, by whom 648,940 Bibles and Testaments have been circulated; the Foreign Bible Society has also distributed 648,233. Four Tract Societies moreover are in activity. The Missionary society commenced its operations among the heathen in 1835. It has forwarded aid to several different societies, and has sent catechists to Lapland, where schools have been opened, which are now frequented by 1,464 children.

The wandering life of the Laplanders renders the missionary's task exceedingly arduous; but in some parts, and especially under the pious labors of a pastor in Pajala and Caresuando, a blessing has richly rewarded these devoted men. At Lund, also, a missionary Society has been formed, as well as an institution for the training of missionaries. Four have already been sent forth, two to India, one to China, who was killed there by a brigand, and another who has since returned to Sweden.

In Finland, there are symptoms of Christian life, which continue to strengthen, notwithstanding the propagations of certain erroneous doctrines from Russia. The curse of war has brought a blessing to the Aland Isles. Soon after the capture of Bomarsund, a pious young man was sent there to awaken the inhabitants from their lifeless state; and during the nine weeks he was able to preach, a vast number of them were brought to Christ. News of this at length reached Russia, and it was determined to put a stop to his efforts. But the Lord prevented our brother from being taken, by the arrival of a steam-frigate, the English commander of which forbade the meetings being hindered. But when the last vessel had again disappeared, a Russian commissary was sent to arrest him, and at eleven at night entered a peasant's house where a meeting had been held. The commissary's postillion, gained to Christ, left the officer, who had no other means of conveyance, and our brother had time to escape back to Sweden. But the work is done, and remains firm and vigorous.

## MISSIONS.

The report on Evangelical Missions was read by Dr. Barth. The subject of the mission (said the rapporteur) is of vast extent, spreading its roots and branches into all countries, and consequently, it is extremely difficult to condense our remarks. Progress will be expected, and progress will be found, that may well surprise us, if we consider the many and increasing difficulties that beset the way, and would seem to be of an insuperable nature.

As to the receipts, eight of the chief missionary societies of Europe and America—the Church Missionary Society London Missionary Society, Baptist Missionary Society, Bale Missionary Society, the Wesleyan, Paris, Rhine, and Moravian Societies—have received collectively 5,2697 sterling more than in 1851. The number of central stations supported by fourteen societies, in 1851, was 77; now it is 862. The number of missionaries sent out by fifteen societies, in 1851, was 1,385; it is now 1,581. The number of assistants supported by societies, in 1851, was 1,311; it is now 1,363. The communicants of eight societies have increased from 153,467 to 166,027; the children in schools belonging to eleven societies have arisen from 119,257, to 133,497.

But statistics necessarily give but a poor and incomplete view of the subject; missionaries like souls, are not to be counted, but weighed. Men like the blessed Carey, or Rhenius, or Williams, of prodigious activity of mind and body, weigh more in the balance than many less gifted, though no less faithful, brethren. And if we have lost in

these latter years men like Freeman, Lacey, Philip, Gutzlaff, we cannot tell how far the numerical increase may supply their places. Just so as regards neophytes, communicants, and native assistants.

The little kingdom of Wurtemberg, for instance, with its million of Protestants, has sent out in forty years' time 150 missionaries, while many other German Protestant countries have scarcely sent out a dozen. It is encouraging to find that the little missionary army is recruited more and by converted natives. Thus, to give one instance, the American Baptists have 117 Churches among the Burmese and Karenes, 10,000 converts, and only eleven ordained preachers; but more than 120 native preachers are able to go to places inaccessible to missionaries, and prepare the way before them. While these 120 preachers were converts, each stood but for one, like the seeds in the sower's hand; but now, like seed sown, they are grown into ear, and producing a hundred-fold.

We spoke of India; let us glance at it again. At the commencement of 1852, twenty-two societies were busy in India and Ceylon; 443 missionaries, forty-eight of whom, ordained natives, labored under their direction; the native catechists amounted to 698: there were 313 missionary stations, 331 converted heathen communities; 18,410 communicants; 112,191 native Christians, and 2,015 schools with 18,836 scholars. The entire Bible was translated into ten different languages; the New Testament into fifteen; some of the gospels into nineteen; and a considerable number of books and tracts had issued from twenty-five missionary printing-presses.

In the Punjab, Dhulep Singh favors the Gospel, and his largest cities receive the missionaries. The word of the Cross has echoed across the Himalaya. A great historian has said, "Mountains, not rivers, separate nations;" for the Gospel, neither rivers or mountains, are a wall of separation. In Hindostan, on the space occupied by the Bale Mission, as many persons were converted from 1849 to 1854 as during the previous fifteen years. In Indo-China, the Burman war excited hopes that fresh and wide doors will be opened to the messengers of peace. In China the old foundations of the great wall have been shaken.

A mission has been commenced in Java. In the South Sea Islands, five-and-twenty years ago, only forty-three missionaries were to be found, now there are 120, the 45,000 adherents to the Gospel are now increased to 267,000, 45,680 of whom are communicants.

In North America missionaries strive to sweeten the last hours of an expiring nation with the knowledge of the gospel, while the American Churches send their messengers striving, to some degree, to make reparation for the crime committed by their fathers against the Indians. In the Antilles, missions are no more needed. The West Indies are the missionary station for Central Africa; God turns the wickedness of man to account. The Bible Society is a faithful companion of the missionary Society, and in many instances where the missionary cannot pass, the Bible finds its way. It is now translated into 160 languages, and the copies distributed number more than forty millions.

Have we the right of imposing on the converts from heathenism our peculiarities of worship, suited to our own people? A missionary is a messenger of Christ, he has Christ to preach; and whose loves Christ is his brother. Let each man, then, enjoy his liberty, as long as fraternity and equality are not injured by it. "Let each esteem the other better than himself."

Christian union is beautifully exhibited in Calcutta, India, China, and many other places. In London the different secretaries meet alternately, in their different establishments, to deliberate on the common interests of the work. Let us cling to each other in the bands of love and concord, so that, like a well-marshalled phalanx, we may present a vigorous resistance to the opposing host, and that when the King comes, he may find us with our hands clasped and our hearts one.

To be continued.

DEDICATION IN BRIDGEPORT, CONN.—The Advent chapel in Bridgeport will be dedicated, Saturday, Nov. 17th, at 2 o'clock P.M. Services in the evening and over the Sabbath. Friends from the adjoining neighborhoods are invited to come in. I shall be present.

J. V. H.

BILLS.—Our friends, who will do us the favor to pay the small sums they are owing this office, will materially benefit us; and they will save us the trouble of sending them bills, which we shall soon have to forward to those in arrears.

The notice of a Conference at Tunbridge, Vt., is crowded out this week.—See last paper.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## LORD'S DAY IN ENGLAND AND WALES.

NO. IV.

THAT the Catholic church in England and elsewhere, ever observed Sunday with that sabbatical strictness with which the day was subsequently kept by the Calvinistic Sabbatarians of the reformation, and other modern Protestant churches, or that she held Sunday to be of the precise character of the Jewish Sabbath, there is no evidence to prove. Instead of making the day a divinely appointed Sabbath, it was kept as a holy, church festival; but to such lengths has Catholicism gone in pressing the observance of the same, that in some instances, as Dr. Cumming has shown, Popes and cardinals have authorized and circulated catechisms in which the fourth commandment is made to read, "Remember to keep holy the festivals!" Just like Rome.

King Alfred, as I have shown, in the ninth century, apparently commanded Sunday-keeping on the authority of the fourth precept of the Decalogue, but he left the Scriptures as he found them, and it is worthy of note that for fifteen centuries the Christian church never gave the title of Sabbath to the first day of the week, but instead, called that day Sunday, or Lord's day, and invariably styled the seventh day Saturday, or the Sabbath. But of this more hereafter. Meanwhile I return to trace Lord's day by the doings of kings and councils in England.

The first civil enactments for the religious observance of Sunday I have been able to find in Wales, are those found in the code of Howel, dda, a noted Welsh king who died in the year 948, and whose laws received the full sanction of the Pope, and formed the basis of those passed by his successors, being repeated and enforced by Welsh rulers for several hundred years after his death. Howel, having assembled with his people at the "White House," or the river Tar, at some time between A.D. 914-945, the precise year is not known,—decreed among other things, that neither Sunday or Monday were proper days for law proceedings of any kind, because the latter was a day for laboring, and the former was a holy day. In section 71 of the "Ancient Laws and Institutes of Wales," it is expressly stated that the law was made "from the honor of the Sunday." In sec. 9 we read,

"Pleas are not to be holden after it has become night, nor on the blank days, nor on a Sunday, or holiday, nor on a Monday."—chap. 13, p. 572.

"Three days wherein there is to be no swearing, nor oath as to land: or any of the blank days whichever it may be, and Sunday because of its being a day for prayer, and Monday as the relic is to be procured." (Chap. 20, sec. 12, p. 719.) And in sec. 37 of the "Gwentian code," we also read, "There is to be no swearing to land on a Sunday; Sunday is a day for praying."—Welsh Laws, p. 377

The foregoing are all the accounts I can find of the observance of Sunday among the ancient Welsh, but the evidence is sufficient to show that as early as the tenth century, if not before, the day was religiously observed among Christians in the West of England and Scotland.

About this time Athelstan issued laws for the observance of the first day. Athelstan was crowned king of the Anglo-Saxons in A.D. 924 and his prowess in war was only equalled by his zeal for religion. Under his rule and direction, the Synod of Grealty convened in the year 928, the archbishop Wulfhelm, with the bishops being present, and in the sixth canon then issued, says Rapin, forbade the subjects of the realm to buy or sell on Lord's day. I here present the law verbatim.

Sec. 24—"And that no marketing be on Sundays, but if any one so do, let him forfeit the goods and pay XXX shillings."—Ancient Laws of Eng. p. 90.

Athelstan is the first English king, and eldest civil authority quoted by Blackstone, as having passed laws for the more religious observance of Sunday by forbidding all merchandising therein, and enforcing compliance with the same, under penalties. (Blackstone's Com. chap. IV.) In A.D. 943, two years after the death of Athelstan, Odo,

the archbishop of Canterbury set forth ecclesiastical constitutions in which among other things it was ordained that "the solemnity of Sunday is to begin at three o'clock on Saturday afternoon, and to continue till break of day on Monday," and in the Councils of Engham and Haba, held a little later, this law defining the time for Sunday festival was again repeated.—Rapin, vol. 1, p. 427.

But before those of Athelstan, I should have noticed the Sunday laws of Edward the elder, his predecessor, who began his reign in 901. Section 9 is headed, "Of working on a festival day." "If any one engage in Sunday marketing, let him forfeit the chattel and twelve 'ores' among the Danes, and XXX shillings among the English. If a freeman work on a festival day, let him forfeit his freedom or pay a 'wite.'" A "theowman" was to suffer in his hide, but if his lord oblige him to work he was to make compensation. No oaths were to be sworn, and no ordeals or executions of criminals could be performed on Sunday.—Ancient Laws of Eng. pp. 73, 74.

One can scarce refrain from comment upon the odious severity of the Sunday laws of these Catholic kings, which reduced the people to perpetual vassalage for working upon a day which Roman Catholicism itself everywhere regards not as divinely instituted sabbatical time, but as merely a holiday for religious festival. How unlike the tolerant spirit of Paul, who said of sabbaths and holi-days, "Let no man judge you; let every man be fully persuaded in his own mind." But the reader will bear in mind that we are threading in our history the dark mazes of Popish times when the man of sin reigned in the church and thought "to change times and laws," usurping all other authority, trampling under foot all right, and enforcing with unblushing arrogance all wrong. In my humble opinion the Sunday laws of some Protestant states of America which imprison our Sabbatarian brethren who conscientiously observe the Sabbath and labor on Sunday, are equally intolerant, unwarranted, and Popish, as were those of Edward and Ine; but of these in their place. Meanwhile, gentle reader, do not understand me as repudiating a weekly day of rest and worship, but contrariwise.

Proceeding, I notice the laws of King Edgar, (crowned in A.D. 959, and died 975,) who in decrees similar to those of Odo, set the limits of Sunday. He says:

Sec. 5—"And let the festivals of every Sunday be kept from noontide of the Saturday, till the dawn of Monday, on peril of the 'wite,' which the Doom Book specifies." In other decrees set forth at this time it was ordained that Sunday trading should not be done, but that the priests on that day should preach to the people."—Ancient Laws of Eng. p. 112.

Many divines have subsequently insisted upon keeping holy the evening previous to and ending Sunday, among whom was Cotton Mather, of New England celebrity. After Edgar, King Ethelred, who was crowned in the year 978, and reigned on the throne until 1016, ordained as follows:

Sec. 13—"Let Sunday festivals be rightly kept as is thereto becoming, and let marketings and 'folk-motes,'\* be carefully abstained from on that holy day." And again, "Let Sunday marketings be strictly forbidden on peril of full secular 'wite.'" (Ib. pp. 131, 147.) The council of Enham soon after repeated the same, adding to "marketings and folk-motes" the following: "and huntings, and worldly works be abstained from on that holy day."—Ib. p. 136.

Our readers can see from the language of these statutes, which, though not possessing that copiousness of specification seen in more modern laws, are equally terse and comprehensive, that the cessation from labor, and all worldly employments on the first day of the week, was as rigidly enforced by the English of the middle ages as by any of their successors of the present day. But while a vast majority of the divines of Great Britain recognize a heavenly obligation to keep holy the Sunday, yet the English rulers—as did Constantine—do not seem thus to regard the day, even Blackstone evidently recognizing Sunday as a civil institution to be regulated by the municipal law, and refusing the day, as did all antiquity, the appellation of the Hebrew term Sabbath.

In A.D. 1017, Cnut or Canute, the king of Denmark became monarch of all England, and ruled the throne until 1035. He was in high standing with Pope John, and went on a pilgrimage to Rome to see him, as was the custom of those times. He was much devoted to the church, and by the rigid morality of his laws which forbid all sins, and enforce all religious duties, he seems to have

\* An assembly, convention, or parliamentary meeting of the people for the transaction of worldly business.

been a zealous Christian. Concerning the weekly holy-day, he ordained that,

"Every Sunday festival be held from the noon of Saturday, till the dawn of Monday." . . . "And Sunday marketing we strictly forbid, and every folk-mote, unless it be for great necessity; and let huntings and all other worldly works be strictly abstained from on that holy day." (Sec. 14, 15. Ancient Laws, p. 157.) These are all the Sunday laws I can find in the statutes of the kings of England up to the period of the reformation, though doubtless other similar ones were enacted in the interval.

It may be interesting to our readers to know how the ecclesiastics of the church viewed the day, also the grounds upon which they observed it, as well as the manner in which it was by them employed. In Northumbria, the priests in solemn council decreed as follows: "Sunday traffic we forbid everywhere, and every folk-mote, and every work, and every journeying, whether in a carriage, or on a horse, or as a burden."—Ancient Laws, p. 420.) If any Christian broke this decree—cases of great need excepted, he was to pay a penalty. But more completely were the religious views on the subject in question set forth in the "Ecclesiastical Institutes" of the Catholic church in England made in the mediæval ages, the date of which, though probably preceding the thirteenth century, is unknown. I here give it almost entire.

Sec. 24—"Sunday is very solemnly to be revered, therefore we command that no man dare on that holy day to apply to any worldly works, unless for the preparing of his meat, except it happen to any that he must of necessity journey, then he may either ride, or row, or journey by such conveyance as may be suitable to his way, on the condition that he hear his mass and neglect not his prayers. On Sunday God first created the light, and on that day he sent to the people of Israel in the desert, heavenly bread; and on that day he arose from death, when before with his own will he suffered death for the salvation of mankind; and on that day he sent the Holy Ghost into his disciples. It is therefore very highly fitting that every Christian man very reverently honor that day." Then follow directions for beginning it on Saturday evening with a mass, and for worship on Sunday morning in the house of God. They say, "When they come thither, let there be no iniquity and no strifes, nor any discord heard; but with calm mind at the holy service, let them intercede both for themselves and for all God's people, both with their prayers and with their alms, and after the holy service let each return home, and with his friends and his neighbors, and with strangers enjoy ghostly reflection, and guard against gluttony and drunkenness."—Ancient Laws of Eng. Art. 'Monumenta Ecclesiastica,' p. 479.

This gives the then prevalent idea of Lord's day, and with the general spirit of the foregoing piece of antiquity I have no fault to find. It was not long however, before the day began to be enjoined upon different grounds, and as we advance toward the era of the reformation, and Popish darkness settled more and more all over Europe, the Lord's day was clothed with a superstitious veneration, unwarranted by Scripture, but peculiar to the Papal church, always ready to spoil every good thing. But Luther, Melancthon, Calvin and Cranmer, lived and wrote at last, and under their guidance the church of God returned to the apostolic and primitive faith in the keeping sacred the day of the resurrection of Jesus—"the first day of the week," "the queen of days," saith Ignatius, the martyr of the Lamb.

But before I trace the history farther in England, I shall return in my next number and note the observance of Lord's day in Scotland.

Worcester, Oct. 23d, 1855.

D. T. T.

## GENERAL CONFERENCE OF ADVENTISTS IN MAINE, NOV. 2D, 3D, AND 4TH.

According to the appointment, the Conference convened in Richmond, Friday, A.M., Nov. 2d. The day was spent by the few present, in prayer and exhortation, to our mutual consolation and edification. The Lord seemed to crown our first interview with his special blessing, and we all felt that it was good to be there. In the evening a discourse was given by Elder I. O. Wellcome, from 2 Tim. 3:10-12, and attentively listened to.

Saturday morning, Nov. 3d.—At 9 o'clock met for prayer. At half past 10 o'clock brother Himes arrived rather unexpectedly, but very opportunely, as several others of our ministers had not yet arrived, and although not invited to attend, being impressed that it was duty to be with us, he came, and was gladly received by us. We were refreshed and strengthened by his visit, from

the fact that he came "filled with the blessing of the gospel of Christ." He preached first from Mark 14:8, "She hath done what she could." It caused us to feel truly, that we had done but very little of what we could.

P.M.—Preaching by brother Himes, from Luke 11:13, on the necessity of the Holy Spirit, the duty of prayer, and of faith in prayer. The word preached presented deep, profitable, and we hope lasting lessons of instruction. At 4 o'clock the business Conference was called to order by the chairman, Dr. N. Smith.

On motion being made, it was voted that Bro. Smith continue to occupy the chair, and Elder S. K. Partridge be secretary. Business being called for, it was then moved that a committee of three be chosen to prepare business for the action of the Conference, and to write a circular letter addressed to all our brethren in the Advent faith in Maine, to be published with the doings of the Conference. Elders I. O. Wellcome, S. K. Partridge, and Dr. N. Smith, were chosen to fill that committee. The time being too short to hear reports from the different parts of the country, it was not attempted.

The ministers who had now arrived, in sympathy with the call and object of the meeting, were N. Smith, I. O. Wellcome, S. K. Partridge, Jesse Partridge, T. J. Dudley. Letters were received also from brethren R. R. York and Tho. Smith, by brother I. O. Wellcome, assuring us of their sympathies, prayers and co-operation, though not permitted to attend. Brother A. Ross also wrote of his intention to attend with us, but duties elsewhere prevented. He assured us of his interest, and expressed his prayer, that "the great Head of the Church might preside over us, and knit our hearts together in love." These letters came too late to be read in the Conference. Of lay brethren present, Richmond, J. Umberhind, L. Curtis, D. Robinson, J. Bailey, F. Bates, Z. Harmon, Wm. C. Hall, J. Litchfield, S. Mitchell, Ezra Dorris, Wm. Parsons, C. H. Robinson; Bowdoinham, C. Densmore, E. Hatch, brother Graves; Topsham, Geo. Howland; Damariscotta, John Campbell; Newcastle, Ralph Harley, Thomas Harley; Edgcomb, brother Greenough; Hallowell, H. Bailey. The brethren and sisters evinced a deep interest, in the truths which give us our present position, and a fixed determination to hold fast the blessed hope until the end comes, notwithstanding the disappointments of the past. Adjourned to meet on Sunday, A.M. 9 o'clock.

Evening.—Brother Himes preached an able discourse from Dan. 12:4, on "the time of the end." The testimony presented, we deem not only conclusive that we live in the time of the end, but very near the end of the gospel dispensation.

Sunday 4th, A.M. 9 o'clock.—Conference met, and after prayer, a call was made for the committee to report, whereupon the following was submitted.

## REPORT.

Forasmuch as we who believe in the immediate coming of our Lord in glory and in judgment, feel called upon as members of his household, to use all judicious and scriptural measures to promote the interest of his cause, both for our own prosperity and the salvation of sinners, by publishing abroad the glorious gospel of the kingdom of God, and the evidences of its near approach, and thus let our light shine while knowledge is increasing. And forasmuch as there is at present a great want of Bible order, unity and system among us, to accomplish the work to which God has called us, caused by the imperfections of human wisdom, and improper instructions, which has led to confusion, division, and want of confidence and unity in co-operation, thus producing instability and weakness. We therefore deem it our duty (being assembled in Conference, to deliberate on duty) to say to all our brethren scattered abroad in Maine, that we believe it incumbent on you, and ourselves, to take immediate measures to institute gospel order in all our congregations of believers, that they may be careful to observe the institutions and teachings of the gospel and have its discipline carefully administered. And also to co-operate with such men as will labor to promote these objects, and to build up the church by "sound words" and wholesome discipline, and who manifest a general interest in all the flock of God. We therefore

Resolve, That we will unitedly labor to carry out the above designs, by our combined efforts, and mutual fellowship with all who give evidence of love for our Lord Jesus Christ, and that we believe it duty for our people to prove the professed teachers of the gospel who come among them, before being governed by their doctrine, or bidding them God speed. And also to "avoid" the instructions and influence of all who labor to pervert gospel order, or to evade gospel discipline. And as we mean to "keep the unity of the spirit in the bond of peace," we cordially extend the in-



visitation to all brethren who sympathize with our object, to become members of our Conference by sending in their names to the Secretary.

This report was accepted by the Conference, and after some discussion on its merits, it was finally unanimously adopted, and ordered to be published in connection with the doings of the Conference, together with a circular letter to all the brethren. The Conference then adjourned to meet again at the call of the chairman and secretary, at such place as they may advise.

At 10 o'clock, Elder Himes preached from Luke 12:56, "But how is it, that ye do not discern this time?" The evidences and arguments of this discourse were well calculated to convince every candid mind that the day of the Lord is emphatically at hand. At 2 o'clock, preaching again by Bro. Himes from Dan. 12:8-10, in which he gave us a summary of the conclusions of the principal writers on the prophetic chronology, and the prophetic numbers, with their attendant events, during the last three hundred years; thus by presenting the light of all on the great theme of the coming and kingdom of God, we were constrained to say, that truly "the path of the just shineth more and more."

Evening.—Preaching by brother Jesse Partridge, from 2 Pet. 3:14, in which he gave us a good stirring discourse on the signs of the times, the things looked for, and the duty of diligent labor to be ready for an inheritance on the new earth.

Thus closed our Conference, which was one of the most harmonious, peaceful, and we trust profitable gatherings we have recently had. It was large, not in numbers, but in love, union, and interest for the success of the blessed cause in which we are engaged. The disheartened and discouraged ones seemed revived in hope, and deeply and seriously impressed with their duty to return to God and his work. May the Lord enable them so to do.

NICHOLAS SMITH, Chairman.  
S. K. PARTRIDGE, Secretary.

#### CIRCULAR LETTER.

To all who love our Lord Jesus Christ and his appearing.

"BELOVED BRETHREN:—The elders and brethren assembled with one accord, send greeting unto the brethren who are in every place in Maine, forasmuch as we have received the grace of God in truth, His holy word and spirit enlightening our minds to discern the signs of the times, and the import of prophetic truth, assuring us that the day of the Lord hasteth, causing us to occupy distinguished and peculiar positions in 'this untoward generation,' affording us the great arguments furnished in the Bible, to comfort the Christian, to arouse the slumbering professor, and alarm the careless sinner, that the day of the Lord is at hand, it becomes a question of great moment, how we shall improve this grace so as to accomplish the most for Christ, and be accounted faithful stewards when we give account of our stewardship. Human weakness is great. The wisdom of man is folly. Our experience in the past, though glorious in some respects, yields enough of the fruits of human frailty to humble us in the dust before the Lord, and lead us to cry for the wisdom that cometh from above. Our views of truth have been very imperfect. The human mind is slow in gaining all the truth. We should consequently look earnestly for new developments to show our darkness in the past, instead of presuming that all was light. The crisis in which we now live is an important one. We are connected with the movement which marks the time of the end. It becomes us to 'ponder well the paths of our feet.' The past has been perilous, the future may be more so. Our only safety depends on our adherence to the rules of Christ and his apostles. Our course is not yet finished, our work not done. Multitudes should yet be made to see and feel the power of the truth which moves us. The light shineth more vividly than ever before, and although the masses heed not the warning, yet the great deep of the heart of mankind is convicted by the mighty truth, 'The Lord cometh.' We should be as the heart of one man on this theme, although we shall not see eye to eye in mortality, still we can keep the unity of the spirit in the bond of peace. Our ignorance and stubbornness has conspired to produce 'strife about words to no profit,' causing alienation and division, where confidence and union should exist. While we teach doctrine it should be 'sound words that cannot be condemned,' 'instructing in meekness.' Although we must 'reprove and rebuke,' we must also 'exhort and entreat.' While we 'correct and admonish,' must 'bear one another's burdens.' If we would build, we must use doctrine and discipline. God has graciously furnished us both. We therefore exhort you, beloved, to strictly obey the order of the New Testa-

ment in all your churches, carefully choosing and setting apart such men as God has prepared to watch over, and feed the flock, administering the discipline as Christ hath commanded. 'As many as walk by this rule, peace be on them.' We do not presume to dictate forms of government, but we entreat you to have a form. 'Judge ye yourselves what is right,' and keep yourselves in the love of God, which if ye do, ye shall do well."

I. C. WELLCOME,  
NICHOLAS SMITH,  
S. K. PARTRIDGE, } Committee.  
Richmond, Nov. 5th, 1855.

### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

BRO. HIMES:—Our dear mother, ANSTAS PARSONS, died Sept. 4th, in her 87th year, after many years of suffering.

We have good reason to believe she sleeps in Jesus. We love that dear Saviour who shed his blood for us, and hope to meet with all that blood-washed throng, where sin can never enter. Yours in the bonds of the gospel, PHEBE R. PARSONS.  
East Granville, Oct. 24th, 1855.

DIED, at the residence of her son, in Lansingburg, N. Y., sister ANN BROOKS, aged 65 years, wife of the late brother Thomas Brooks, of Champlain, N. Y.

She died in sure and certain hope of a glorious resurrection unto eternal life. She was truly a child of affliction, having been deprived of her eye-sight for upwards of thirty years; but endured all with a calm resignation to the will of her heavenly Father. The funeral services were conducted by the Rev. Mr. Gray, of the M. E. church, of which she was a member. T. W. B.  
Lansingburg, Nov. 4th, 1855.

#### BOOKS FOR SALE.

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## AYER'S CHERRY PECTORAL

FOR THE RAPID CURE OF  
COUGHS, COLDS, HOARSENESS,  
BRONCHITIS, WHOOPING-COUGH, CROUP,  
ASTHMA, AND CONSUMPTION.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

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While it is a fraud on the public to pretend that any one medicine will infallibly cure, still there is abundant proof that the Cherry Pectoral does, not only as a general thing, but almost invariably, cure the maladies for which it is employed.

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[Aug 25—1 yr]

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BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, NOV. 17, 1855.

## POLITICAL.

On Tuesday of last week the political aspect of Massachusetts was settled for the coming year—the issues and results of which were as follows. We name them in the order of their numerical strength.

1. The American Party, which favors a limiting of the naturalization of foreigners to those who have resided here twenty-one years, and who renounce all temporal allegiance to foreign popes, potentates and princes; which would entrust grave diplomatic and political offices only to those of American birth, and which seeks the repeal of the fugitive slave law and the admission of Kansas and Nebraska as free States. Its candidate, Henry J. Gardner, received 51,737 votes.

2. The Republican Party, which seeks the repeal of the fugitive slave law and the admission of Kansas and Nebraska as free States, and ignores all other political issues. Its candidate, Julius Rockwell, of Pittsfield, rec'd. 36,789 votes.

3. The Democratic Party, which sustains the fugitive slave law, acquiesces in the admission of Kansas &c. as slave States, opposes any restrictions on foreign voting or office holding, and demands the repeal of the "Maine Law," so called. Its candidate, E. D. Beach, of Springfield, had 35,023 votes.

4. The Whig Party, which demands the repeal of the Maine Law, and a general undoing of the legislation of the American party of last year. Its candidate, Samuel H. Walley, of Roxbury, had 13,470 votes.

5. The Liberal Party, so called, which was organized to put down the existing restrictions on the sale of rum and other poisons, which if admitted into the system beget poverty, crime, disease and death—great public blessings to which "liberal minded men" would give the largest liberty! Their candidate also was E. D. Beach, of Springfield, and their vote was included in that given for the Democratic candidate, which is a fair expression of the pro-slavery sentiment of Massachusetts.

As a plurality elects, Henry J. Gardner, having 14,945 more votes than any other candidate, is the Governor elect for the ensuing year.

We noticed one of the flags of the liberal party, which was suspended over the street by a cord significantly extended from a low rum tavern on one side of the street, to a coffin warehouse on the other!

## ITEMS.

**MARRIAGE BY WHOLESALE.**—At Waterford, Michigan, on the 1st inst., four sons of Jesse Chapman, Esq., living in different parts of the State, all made their appearance at the paternal roof with a lady accompaniment, followed by a clergyman, who joined the whole quatern in the bonds of matrimony. After a chat with the "old folks," the boys and girls started off on their wedding tour.

**NONE LIVETH FOR HIMSELF.**—God has written upon the flowers that sweeten the air—on the breeze that rocks the flowers upon the stem—upon the raindrop that refreshes the sprig of moss that lifts its head in the desert—upon its deep chambers—upon every pencilled shell that sleeps in caverns of the deep, no less than upon the mighty sun which warmth and cheers millions of creatures which live in its light—upon all his works He has written—"None liveth for himself."

**PHILADELPHIA, NOV. 7.**—An action has been instituted by Passmore Williamson against Judge Kane for false imprisonment. The writ was served upon Judge Kane in Delaware County, where the Judge will of course be tried.

**COL. WALKER.**—This redoubtable warrior, after capturing the city of Granada, issued a proclamation assuring the inhabitants of their safety from robberies, assassinations, executions, and like outrages, and declaring protection to the industrious man, security to the citizen, impulse to the arts, sciences and agriculture, &c, to be his chief object. He gives them a strong hint, however, in the following heroic sentence:

"I will go on occupying all the other villages of

the State, and he is sure to die, whoever opposes the imperious march of my forces, which will admit without distinction of color, all who wish to adhere to them."

**WASTE NO TIME.**—Enjoy life moment by moment. Let not an hour pass in which you do not catch one pleasing impression. See the sunlight lying in golden shafts upon the carpet at your feet. Enjoy its splendor. Let your mind revert to the wonder that that sun performs in its ceaseless round—this movement warming the heart of the shrouded vegetation that shall spring up to life, giving joy in its turn to others.

**AMERICAN AND FOREIGN BIBLE SOCIETY.**—The society have issued over seventeen hundred copies of the Scriptures during the last month, besides those of the society's publications in foreign lands. Ten thousand copies of the New Testament were recently voted for distribution among the slaves of the South. Eleven thousand dollars have been expended during the month.

The Washington Monument, the corner stone of which was laid on the Fourth of July, 1848, has been raised to the height of 152 feet, at an expense of \$230,000. The original estimate of the cost of the whole work was \$1,222,000.

The Chicago *Democrat* estimates that the loss by recent disasters on the lakes exceeds a million of dollars.

A Texas editor says, that one of his neighbors Ben M. Green, in 12 consecutive mornings, killed 13 bears, 1 panther, 1 wild cat, and 7 deer.

The Montgomery (Alabama) Advertiser gives an account of the lynching of two Northern men for an expression of abolition sentiments.

Charles F. Tombs, once a member of the famous "Old Swiss Guard," and a survivor of the bloody battle fields of Wagram, Marengo, Austerlitz, the Bridge of Lodi, and the Spanish campaign, died at Lockport, Mich., on the 24th ult., aged 83.

At CHICAGO, on Wednesday evening last, Edgar E. Ingersoll invited his wife out to walk, and when a few rods from the house he drew a pistol and shot her in the breast, and then shot himself in the breast. He died in a short time, but she was living at last accounts. The parties were young and respectable.

A census of Nebraska territory has just been completed showing a total population of 4565. The number of legal voters 1465. There are eleven slaves in the territory. The territorial election occurs on the first Tuesday on November, when a delegate to Congress, territorial legislature, and county officers are to be chosen.

## Foreign News.

**New York, Nov. 6th.**—The steamship *Arago* arrived here at 3 o'clock.

The three forts on Kinburn Spit, mounting upward of seventy guns, and garrisoned by 1300 men, under Gen. Kokonskitch, capitulated to the allied forces on the 17th of October.

The advantages which this victory will give the allied armies are evident, as by this success they have secured to themselves one of the gates of the Dnieper, and the fall of "Otechka" is next contemplated—a citadel which is very formidable and has recently been strengthened.

A despatch from the Crimea states that the Russians continued to augment the defenses of Sebastopol.

A Vienna paper, on the authority of a telegraphic communication from Odessa, says that at the same time the allies attacked Kinburn, 30,000 men were landed on the peninsula of Tendra, but nothing is known as to their destination.

**HALIFAX, Nov. 7.**—The mail steamship *Asia*, from Liverpool at 10 1-2 o'clock on the morning of Saturday 27th ult., arrived here at 9-45 P.M. November 6th.

**PROGRESS OF THE WAR.**—The Russians on the 18th blew up their fortifications on Otechakoff Point, opposite Kilburn, viz: Fort Nicholas, and other works, mounting 23 guns. Kilburn and Otechakoff commanded the entrance to the Bay of Dnieper, and also served as outworks of Nicolaieff; hence by their capture the allies have full command of the great line of river communication lying in the rear of all the Russian forces in the Crimea.

The principal portion of news from Sebastopol consists of obscure accounts of maneuvers of the two armies in the field. The substance appears to be, that the allies were moving forward systematically, in strong force, and that the Russians are retiring in good order back upon their fortified positions.

The French and Sardinians have advanced from the Tchernaya and Balda line, and correspondence of the 13th says that the French posts were within 9 miles of Bakshi Serai, also close to the Russian possessions at Albat and Airgel, where, if at all, the Russians must make a stand.

English correspondence of Oct. 12 supposes that the Russians from the north side of Sebastopol

were falling back by detachments on Perekop; there was, however, no diminution of fire from the forts and batteries on the north side of the harbor. The fire for the last four days had been very active, against Malakoff and French quarters in the western part of the south side.

The British and French were engaged in clearing the ruins of the city.

A Russian dispatch from Berlin says that on the 22d the allies, 40,000 strong, marched from Eupatoria towards Toulat, but on the 23d, perceiving our Lancers on their left flank, they returned behind Aktatschi.

**ST. PETERSBURG, Friday, Oct. 26.**—The whole of the militia has been ordered on march, to reinforce the army of the south, under Gen. Luders. Two liners, sixteen frigates, and some gun-boats have entered the Dnieper. The Emperor Alexander had left Nicolaieff for Elizabe, 130 miles northward.

The *Moniteur* publishes a list of the stores found in Sebastopol.—One million shot and cartridges, and half a million pounds of gunpowder.

The effective land strength of the allies in the Crimea, including sick, is officially reported to be 210,000 men.

A letter from St. Petersburg, of the 15th, says that the allied successes had caused despondency, yet everything indicates the intention of Russia to continue the war. Preparations were making for a fourteenth levy and enrollment of the local Militia. Prayers were offered for the Emperor's safe return from the Crimea.

**ASIA.**—When the Russians in Asia heard of the fall of Sebastopol, they on the 29th of September, made an attack upon Kars. Turkish details of their repulse were received. The Russian loss is reported to be 2000. Two Turkish redoubts were lost and re-taken four times. The Hungarian Gen. Konnuty commanded the Turks, in the absence of the English General Williams.

The Russian General Mourorief, with 80 guns, cannot continue the siege.

## To Correspondents.

**E. Shepherd.**—We gave our views in full on the subject of "gifts," in the *Herald* of Feb. 10th of the present year, a copy of which we have now mailed to you. By the "coming behind in no gift" referred to by Paul in 1 Cor. 1:7, reference is plainly made to a manifestation of the Christian graces, including a knowledge of the way of salvation and an ability and readiness to instruct others in the way of life; and, while being thus active in the performance of every good word and work, being also in an attitude of patient "waiting for the coming of our Lord Jesus Christ."

**Rev. A. Williamson.**—Our apologies are due to the Rev. A. Williamson for neglecting to answer some questions asked us, which we shall do as soon as we get through with Prof. Sanborn, which will be in three articles after the present.

**W. Koile.**—We usually mail the paper on Thursday—two days before the date of its publication, so that it is from seven to ten days in going to you. Your letter of the 31st ult. reached us on the morning of the 9th instant—one day after mailing the *Herald* dated Nov. 10th, and six days before mailing the *Herald* of the 17th, which is the first number in which we can acknowledge its receipt. As you will not get this paper before the 22d, it explains why you are so much longer in getting an acknowledgment of money sent than in receiving the weekly issue of the paper. The tracts must have been miscarried in some way, which we cannot explain, unless it be in the fact that within six months, as it is said, eleven post-masters have been arrested in Ohio for robbing the mails. If you will tell us what ones you ordered, we will try again. Had your letter reached us two days sooner, it would have been acknowledged in the paper one week earlier. We have written thus fully, as an explanation to others at a distance, as well as to you.—See Receipts.

**BRO. HIRAM MUNGER** proposes to publish some account of his life, connected with his sayings and doings at camp and other meetings, for about fifteen years past. A number of his brethren and personal friends, who are acquainted with his design, have recommended him to publish. Bro. M. wishes all who are interested to make pledges to take 10, 20 or 30 copies, to secure him from all risk in its publication. The work will cost about fifty cents per volume. Direct to Hiram Munger, Chicopee Falls, Mass.

## The Millennial History;

OR, THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST, BY D. T. TAYLOR.

This is a new and important work, embracing a complete history of the doctrine of the millennium for two thousand years, with extracts from five

hundred authors. No prophetic student or clergyman should be without it.

The press thus speaks of it:—

This book, as a collection of judgments, is a literary curiosity. Philadelphia Pres. Banner. The present volume gives a full history of the doctrine from the earliest ages of the church.

Boston Daily Advertiser.

The author cites passages from the writings of the Jews, heathens and Christians; and taxes a host of productions, ancient and modern.

Rochester Genesee Evangelist.

He summons a great cloud of witnesses from various ages to render their testimony.

Boston Puritan Recorder.

It contains the result of extensive reading on the subject, and we commend the great industry of the compiler.

Philad. Chris. Observer.

It exhibits considerable research and much care in the compilation of its materials.

R. I. Narragansett Times.

A thorough examination of the doctrine, requiring extensive and laborious research.

Worcester National Aegis.

This book will no doubt attract attention, and excite enquiry and discussion among religious people.

Rochester Daily Union.

It meets practical needs in many hearts, and is worthy of being read beyond that peculiar circle of readers known technically as the "religious public."

Worcester Daily Transcript.

To those who have no desire to investigate the subject, it will prove a valuable manual of reference.

Rochester Democrat.

Persons interested in millenarian discussions will peruse it with interest.

Boston Zion's Herald.

The work is full of the choicest knowledge upon this peculiar topic, and is worthy of a place upon every Christian's table.

Worcester Journal.

We commend the book to all who are interested in the momentous topic of which it treats.

Rochland Co. Messenger, N.Y.

A work of remarkable research and patient collection. To those who desire to see the doctrines of the Adventists clearly and ably defined, we recommend this book.

Worcester Spy.

Containing the best arrangement and classification of testimony on this subject ever laid before the public. We really wish the light here beaming forth to the world might be blazoned in large capitals in the sky.

Camptown Christian Messenger, N. J.

This valuable work is a light shining in a dark place. If we should be asked, What book in connection with the Bible is most needed at the present day? we should answer, without hesitation, "The Voice of the Church on the reign of Christ."

Star of Destiny, Chestertown, N. Y.

David N. Lord of New York, after presenting a complete synopsis of this work, says, "We recommend this volume to the perusal of both Millenarians and Anti-millenarians."

Theological and Literary Journal for July.

The moral we would draw is this,—so let us live that, come when it may, we be prepared, under God's good providence, for the important issue.

New York Times.

**Dr. John Cumming**, upon the receipt of a copy sent in September last, returns the following answer:—

My dear sir:—I thank you for sending me "The Voice of the Church." I think it eminently calculated to disarm prejudice and show there is no novelty in doctrines some think very new. I hope many excellent Christians who do not yet see their way to "that blessed hope" may read it. Yours truly, John Cumming.

London, Oct. 8th, 1855.

Published by H. L. Hastings, Peacedale, R. I. For sale at this office, wholesale and retail, and by booksellers generally. Price, \$1.

## Appointments, &amp;c.

Providence permitting, I will preach at Manchester, Sabbath, the 11th. Will Elder Morse arrange? Concord, N. H., Nov. 12th; Claremont, 13th and 14th; West Randolph, Vt., 15th; Calais, or vicinity, Sabbath, 18th, as Elder Orin Davis may arrange; will preach also on Tuesday and Wednesday evenings following, subject to his direction; Waterbury, Sabbath, 25th; Burlington, 26th; Addison, 28th; Bristol, 30th; will Elder Bosworth arrange? Mount Holly, Sabbath, Dec. 2d; Low Hampton, N. Y., 4th; will Elder Farrar arrange? Greenfield, 5th; will friends come from Middle Grove and elsewhere? Waterford, 6th; Albany, Sabbath, 9th; Springfield, Mass., 10th; Worcester, 11th; Westboro', 12th.

N. BILLINGS.

Providence permitting I will preach at Montgomery, Vt. Nov. 12th; Richmond Centre, 14th; Sutton, C. E., 15th; Dunham, 16th; Stanbridge, Stone Settlement, 17th; Lower Falls, Sabbath, 18th; Caldwell's Manor, bay shore, 19th; Odetown, Martin school house, 21st; Stone school house, 22d. All week day appointments will be at early candle light, except Richmond Centre; I wish that to be at 2 o'clock.

LEVY DUDLEY.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

F. S. Axe—Sent you books the 12th inst.  
I. C. Wellcome—" " 10th.

## CONTRIBUTIONS

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## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1856.

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Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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WHOLE NO. 758.

BOSTON, SATURDAY, NOVEMBER 24, 1855.

VOLUME XVI. NO. 21.

## ST. XAVIER'S PRAYER.

A writer in the *Christian Inquirer* gives the following literal version of St. Xavier's Latin Prayer:

"O God! I love thee heartily:  
Not that for this I saved may be,  
Nor yet because, not loving thee,  
Eternal fire shall burn me.

Thou, thou, my Jesus! on the tree  
Didst stretch thine arms to save me.  
The nails, the spear, they rended thee,  
Mocked wast thou ignominiously,  
Unnumbered woes did shroud thee,  
Sweatings and sorrows bowed thee,  
And death itself—and all for me—  
A sinner vile before thee!

Ah! why then should I not love thee,  
O Jesus! all benignity!  
Not that in heaven I saved may be,  
Nor lest I should be damned by thee,  
Nor any recompense to see—  
But even as thou hast love me,  
So do I love and will love thee.  
Only because I find in thee  
My King, my Lord, my Deity!"

## Millenarianism.

BY E. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

IV. When tested by the universal belief of the church, it is found to be "another Gospel."

1. The church, in all ages, has believed that the rest that remaineth for God's people was *in heaven*; that their glorious inheritance was reserved *in heaven*; that the "place" which Christ went before to prepare for his disciples, in his Father's house, was *in heaven*. According to the views of millenarians, the saints never enter heaven at all. They are reserved in "an intermediate state," till the resurrection, when they commence a reign with Christ on earth, which is to endure through "eternal ages."

2. It has been believed, *semper ubique et ab omnibus*, that the church would be absolutely complete at Christ's coming. The millenarians hold that by far the largest portion of it will be gathered in during the millennial reign; and that men in the flesh will live on the earth forever, who will also become subjects of Divine grace.

3. The church has believed in all ages that there would be a simultaneous resurrection of the dead, both of the just and the unjust. The millenarians maintain that there will be two resurrections, one at the beginning and the other at the close of the three hundred and sixty thousand years of Christ's earthly reign. "The hour is coming," said the Saviour, "when they that are in their graves shall hear the voice of the Son of man and come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." The word "*hour*" frequently occurs in the discourses of Christ, usually designating a particular point of time. Here the millenarians bisect it, calling the beginning the *morning*, and the end the *evening*, of the resurrection, and inserting three hundred and sixty thousand years between the initial and final terminus. If other books were so interpreted, what confusion would follow!

4. The church has ever associated the end of the world and the final judgment of the quick and the dead with the coming of Christ. They have believed the words of Paul in their natural import. "We must all appear before the judgment seat of Christ;" "he hath appointed a day in which he will judge the world in righteousness." According to millenarians, no such day of assize will ever be known. The righteous dead will be raised at the coming of Christ and at once exalted to thrones in the new kingdom. The wicked dead will be raised at the close of the millennium and sentenced to eternal banishment. If geologists should so interpret the "days" of creation, these same men would shout "infidelity!" till they were hoarse. In the twenty-

fifth chapter of Matthew the Saviour says:—"When the Son of man shall come in his glory and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." Millenarians refer this passage to the nations that are alive at Christ's coming. It is the judgment of the "quick" and not of the dead. And what is still more remarkable, these nations are to be judged by representatives or deputies. It is not expected that all the individuals that constitute the respective nations then alive will be summoned before the Son of man, but only multitudes or large numbers of them. Thus says Mr. Winthrop: "And before him shall be gathered all the nations (*ἀπὸ παντα τῆς γῆς*)—that is, those who might be considered as in some respects representing all the nations." After arguing that many from infancy or other causes could not have had access to the sick, the naked, the hungry, and the imprisoned, and of course could not be included in either class then judged, he adds:

"It follows, therefore, that those who are designated as 'the sheep and the goats' will by no means include all the individuals of the nations living upon the earth at the epoch of Christ's second coming; and hence the parable furnishes no evidence against the fact in question." Such logic is worthy of the acumen of Lord Peter in Swift's "Tale of the Tub." The great assize is converted by it into a mere temporal discrimination of the present inhabitants of the earth; and, with a very little pruning, might apply to the issue of the terrible conflict now raging between the great Western powers and the Czar of Russia. Mr. Dallas, an English commentator, is still more extravagant. He affirms that "all nations" means "all the *Gentiles*," and that the "sheep" are those who will be reserved to be the subjects of the glorified saints; and when Christ says, "come ye blessed inherit the kingdom," it means "inherit the sovereignty described in the first chapter of Genesis—have dominion over the fish of the sea," etc. *They are set apart as a new stock of the generation of Adam, whom he will educate for a thousand years, without the influence of the devil to counteract the effect of a dispensation of sight.* With regard to the "goats," he leaves the impression that they are "condemned;" but as the time is not specified, it is probably at the final "sifting" of the nations at the close of the millennium? Thus "the end of all things" is not the end of everything in particular, but the beginning of many things in general; and the awful scenes of the last day,

"Terror and glory joined in their extremes;  
Our God in grandeur and our world on fire,"  
are softened down to the providential selection of his "sheep" by the "gentle Shepherd," from the nations then alive, at his second coming! Such conclusions, too, are reached by those who interpret the Bible *literally*.

(To be continued.)

## Rowland Hill and Lady Erskine.

Septimus Tustin, of Washington city, communicated the following anecdote respecting the eccentric Rowland Hill, which we believe has never before been in print:—

On the occasion referred to, the celebrated Rowland Hill was preaching in the open air in that suburban portion of the city of London denominated Moorfields. An immense assemblage was present. His text was taken from the song of Solomon, 1:5, "I am black, but comely." The text he regarded as having application to the church, which in the estimation of the world was black—"black as the tents of Kedar," but in the estimation of her glorified Head, comely—comely "as the curtains of Solomon."

While discussing these themes with his accustomed earnestness, it so happened, in the providence of God, that Lady Anne Erskine, in an equipage corresponding with her high position in society, passed that way. Seeing the immense multitude, she asked one of her attendants the cause of that assemblage. She was informed that the renowned Rowland Hill was

preaching to the people. Lady Anne replied that she had often wished to hear that eccentric preacher, and she would avail herself of the present opportunity to gratify the cherished desire, and requested her charioteer to place her carriage as near to the preacher's stand as possible, so that she might hear every word that he uttered. Accordingly, in a few minutes she found herself accommodated immediately in the rear of the temporary pulpit from which the speaker addressed the listening throng, that being the only unoccupied position within reach of his voice.

The splendor of the equipage, and the sparkling appearance of the illustrious personage that occupied it, soon attracted the attention of many of the people from the sermon to the gorgeous accession which had just been made to the audience by the advent of Lady Anne. The observant eye of Rowland Hill soon detected this diversion, and his inventive mind at once suggested a hazardous but effective remedy. Pausing in the discussion of his subject, and elevating his voice beyond its usual pitch, he exclaimed,

"My brethren, I am going to hold an auction or vendue, and I beseech your attention for a few moments. I have a lady and her equipage to expose at public sale; but the lady is the principal, and the only object, indeed, that I wish to dispose of at present; and there are already three earnest bidders in the field."

"The first is the world. Well, what will you give for her? I will give riches, honor, pleasure. That will not do. She is worth more than that; for she will live when the riches, honors, and pleasures of the world have passed away like a snow-wreath beneath a vernal shower. — You cannot have her."

"The next bidder is the devil. Well, and what will you give for her? I will 'give all the kingdoms of the earth, and the glory of them.' That will not do; for she will continue to exist when the kingdoms of the earth and the glory of them have vanished like the shadows of the night before the orient beams! You can not have her."

"But list! I hear the voice of another bidder; and who is that? Why, the Lord Jesus Christ. Well, what will you give for her? 'I will give grace here, and glory hereafter; an inheritance incorruptible, undefiled, and that fadeth not away.' Well! well!" said the preacher, "blessed Jesus, it is just as I expected; just the noble generosity which thou art wont to display. I will place her at your disposal. 'She is black, but comely,' and you shall be the purchaser. Let heaven and earth authenticate this transaction."

And then, turning to Lady Anne, who had listened to this bold and adventurous digression with the commingled emotions of wonder and alarm, the speaker, with inimitable address, exclaimed,

"Madam! madam! do you object to this bargain? Remember, you are Jesus Christ's property, from this time henceforth and forever. Heaven and earth have attested to the solemn and irreversible contract! Remember you are the property of the Son of God. He died for your rescue and your purchase. Can you, will you, dare you object?"

The arrow thus sped at a venture, under the guidance of the Divine Spirit, found its way to the heart of Lady Anne, and she was submissively led to the cross of the Messiah, that the hand which was pierced for our salvation might extract the barbed shaft, and heal the wound which had been so unexpectedly inflicted.

She became subsequently identified, to a considerable extent, with Lady Huntingdon in her deeds of noble charity, and having served her day and generation, she, like her illustrious associate, sweetly fell asleep in Jesus.

## The Tombs of the Fathers.

BY JAMES MONTGOMERY.

[The Jews occasionally hold a solemn assembly

in the valley of Jehoshaphat, the ancient burying place of their people. They are obliged to pay a heavy tax to the Mahometans for the privilege of there mourning in stillness at the sepulchre of their fathers.]

In Babylon they sate and wept,  
Down by the river's willowy side;  
And when the breeze their harp-strings swept,  
The strings of breaking hearts replied:  
—A deeper sorrow now they hide;  
No Cyrus comes to set them free  
From ages of captivity.

All lands are Babylons to them,  
Exiles and fugitives they roam;  
What is their own Jerusalem?  
—The place where they are least at home!  
Yet hither from all climes they come,  
And pay their gold for leave to shed  
Tears o'er the generations fled.

Around, the eternal mountains stand,  
With Hinnom's darkling vale between;  
Old Jordan wanders through the land,  
Blue Carmel's seaward crest is seen,  
And Lebanon, yet sternly green,  
Throws, while the evening sun declines,  
Its cedar-shades in lengthening lines.

But ah! for ever banish'd thence  
The Temple of the living God,  
Once Zion's glory and defence!  
—Now mourn beneath the oppressor's rod,  
The fields where faithful Abraham trod,  
Where Isaac mused by twilight gleam,  
And heaven came down on Jacob's dream.

For ever mingle with the soil,  
Those armies of the Lord of hosts,  
That conquered Canaan, shared its spoil,  
Quell'd Moab's pride, storm'd Midian's posts,  
Spread paleness through Philistia's coasts,  
And taught the foes, whose idols fell,  
"There is a God in Israel."

Now, David's tabernacle gone,  
What mighty builder shall restore?  
The golden throne of Solomon,  
And ivory palace are no more:  
The Psalmist's song, the Preacher's lore,  
Of all they did, alone remain  
Unperish'd trophies of their reign.

Holy and beautiful of old  
Was Zion 'midst her princely bowers;  
Besiegers tremble to behold  
Bulwarks that set at nought their powers;  
—Swept from the earth are all his towers,  
Nor is there (so is she bereft)  
One stone upon another left.

The very site whereon she stood  
In vain the foot, the eye would trace;  
Vengeance, for saints' and martyrs' blood,  
Her walls did utterly efface;  
Dungeons and dens usurp their place:  
The cross and crescent shine afar,  
But where is Jacob's natal star?

Still inextinguishable,—still  
Devoted to their mother-land,  
Her offspring haunt the Temple-Hill,  
Amidst her desecration stand,  
And bite the lip, and clench the hand.  
—To-day in that lone vale they weep,  
Where Patriarchs, Kings and Prophets sleep.

Oh! what a spectacle of woe!  
In groups they settle on the ground;  
When women, children, gathering slow,  
Sink down in reverie profound;  
There is no voice, no speech, no sound;  
But by the shuddering frame is shown  
The heart's unutterable groan.

Entranced they sit, nor seem to breathe,  
Themselves like spectres from the dead,  
Where, shrouded in rocks above, beneath,  
With clods along the valley spread,  
Their ancestors, each on his bed,  
Shall sleep till, at the judgment-day,  
Death and the grave give up their prey.

Before their eyes as in a glass,  
—Their eyes that gaze on vacancy,—



Pageants of ancient grandeur pass;  
But "Ichabod" on all they see  
Brands Israel's foul idolatry;  
Then, last and worst, and crowning all  
Their crimes and sufferings Salem's fall.

Nor breeze, nor bird, nor palm-tree stirs,  
Kedron's unwater'd brook is dumb;  
But through that glen of sepulchres  
Is heard the city's fervid hum;  
Voices of dogs and children come;  
Till loud and long, the Muezzin's cry  
From Omar's mosque peals round the sky.

Bright through their veins those accents send;  
In agony of mute despair,  
Their garments, as by stealth they rend,  
They pluck unconsciously their hair:  
—This is the Moslem's hour of prayer;  
'Twas Judah's once,—but fane and priest,  
Altar and sacrifice have ceased.

And by the Gentiles in their pride,  
Jerusalem is trodden down:  
—How long?—for ever wilt Thou hide  
Thy face, O Lord?—for ever frown?  
Israel was once thy glorious crown,  
In sight of all the nations worn;  
And from thy brow in anger torn.

"Zion, forsaken and forgot,  
Hath felt thy stroke, and owns it just;  
O God, our God! reject us not,  
Her sons take pleasure in her dust;  
How is her fine gold dimm'd with rust;  
The City thronged in gorgeous state,  
How doth she now sit desolate!

"Where is thine oath to David sworn?  
We by the winds like chaff are driven:  
Yet unto us a Child is born,  
Yet unto us a Son is given;  
Whose throne is as the throne of heaven:  
When shall He come to our release?  
The mighty God, the Prince of Peace."

The sun goes down; the mourning crowds,  
Requicken'd as from slumber start;  
They meet in silence here, like clouds;  
Like clouds, in silence they depart:  
Still clings this thought to every heart,  
Still from their lips it breaks in sighs,  
"By whom shall Jacob yet arise?"

"By whom shall Jacob yet arise?  
—Even by the power that wakes the dead:  
He, whom your fathers did despise,  
He, who for you on Calvary bled,  
On Zion shall His ensign spread;  
—Captives, by all the world enslaved,  
Know your REDEEMER, and be saved."

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices: By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

#### CHAPTER V.—THE FIFTH SEAL.

Thus in a series of consecutive homogeneous figurations,—figurations each one of a symbolic horse and horseman, passing forth, as I suppose, over the Roman landscape, and repeated in this homogeneous form until the mind of the Evangelist must have become familiarized with them, and till the obvious presumptive solution of the three last, on the same principle of Roman reference, must have illustrated and confirmed in his mind that which we have expounded as the most simple and natural interpretation of the first,—in this series, I say, the imminent secular fortunes of the great military empire of Rome had been prefigured to St. John, as time would in its lapse unfold them:—first, and under the rule of a new line of emperors, an era of remarkable and protracted prosperity and triumph; next, under the abuse of the power of the sword, a commencing era of as remarkable civil warfare and bloodshed; then, on a scale suddenly enlarged, an era of aggravated suffering from the iniquitous administration and fiscal oppressions of them to whom rightfully appertained the balances of equity, with a notice of the last vain reclamations of law and justice against them, and the marked and final triumph of official corruption; lastly, an era characterized by the letting loose on the devoted

empire of the judgments of sword, famine, pestilence, and wild beasts; the evils of the two preceding seals, themselves still in force, having in fact prepared the way for these four sore judgments of God:—under which, at length, the very vitality of the empire seemed threatened, and its pale and livid hue indicative of approaching dissolution.—But what, meanwhile, of the Christian church and cause? About the time of the revelation being communicated to St. John in Patmos, Christ's new and heaven-born religion, as also the church gathered out of the world professing it, had so far spread throughout the empire, and so widely and prominently exhibited its extraordinary pretensions and effects, as necessarily to attract public observation: and that not of the lower orders only; but of the great and the learned also, of philosophers, statesmen, provincial governors, emperors. Under such circumstances, and long spared as it appeared the empire would be, thro' all the subsequent varying vicissitudes of the first four seals, would it profit, the Evangelist might think, by this prolongation of the day of its visitation: and both rulers and people direct their enquiries into the evidences that Christianity had to show of heavenly origin; and, recognizing them, believe and embrace it? That such would not have been the case during the period of the seals thus far opened, he might almost have inferred from the figurings of the secular fortunes of the empire shown under them. For, had Christianity been in reality and in the spirit embraced by it, the red, the black, and the pale would scarcely have been, one after the other, the distinctive phases of the Roman state. Christianity would have been to it as the panacea of the evils of its social, as well as of its moral system. Under its influence they that bore the sword would have borne it as God's ministers; a terror to evil doers, and the praise of them that did well: and they, again, to whom the balances appertained, would have administered with the balance of justice. "Truth would have sprung out of the earth, and righteousness looked down from heaven." And then, instead of the four sore judgments of God, the land, it might be supposed, would have yielded its increase; and peace and plenteousness flourished within it.—Thus much, I say, as it seems to me, St. John might have inferred as to the non-reception of Christ's holy religion during this period, from the very prefigurings of the second, third, and fourth seals themselves. But now, on the fifth seal's opening, direct information was to be given him on the subject. For the vision, while primarily depicting a crisis of the church during a new and memorable era which was to follow after that of the fourth seal, retrospectively intimated also its condition and treatment in the Roman empire, during the period of all the four seals preceding.

On this fifth symbolic vision we are now to enter.—And in doing so let me first and briefly call attention to the new and different scenery now brought prominently into view, as connected with it. Hitherto, as before observed, the figurings presented to the apostle may be most probably supposed to have past over the landscape of the Roman world, to which they more immediately related. But when the fifth seal was opened, another and nearer part of that significant scenery was called into use, to aid in the development of the subject prefigured. The attention of the observer was directed to something passing in the altar-court of the apocalyptic temple; and this locality so intimately associated with the new vision, as to constitute in fact an integral and essential part of it. Now as, under the Jewish ritual, it was the altar-court of the literal temple that was the scene of what was visible and public in the divine worship, and there were seen the ministrations at the altar, the offerings peculiar, votive, and eucharistic, the varied illustrations, the presentments of incense by the people worshipping, and their solemn prayer and psalmody, led by the priests and Levites ministering,—so in this Apocalyptic temple it might even a priori have been expected that the altar-court, and what passed in it, would furnish the local scene and indication of whatever had to be prefigured, as characteristic and important, respecting the visible worship, from time to time, of Christ's true and faithful people. And just such will prove the fact. We shall find associated hereafter with the local scene spoken of, the figurings of all such matters as chiefly concerned church-worship:—whether that of the church's thanksgivings for signal deliverances and mercies;—that of the saints' presentment to the High Priest of their profession, when such presentment of it was distinctive, of the incense of prayer and praise;—or that of their consistent ministrations, when others might not be faithful in there ministering, at the great altar:—I say at the great brazen altar of sacrifice; that standing memorial, in the emblematic temple, of Christ's peculiar offering: as constituting, to the end of time, the very centre and essence of all true Christian worship. Thus in the pres-

ent case, as the scene depicted was the altar-court and the voice heard, a voice thence issuing, they might be supposed to indicate, here as elsewhere, something notable and characteristic of the times, in respect of the church's visible worshipping. What, then, we ask, was the thing now signified respecting it? What the foreshown characteristic of the worship publicly rendered by Christians to their Lord, in the next notable era after that of the fourth seal?—This is the first point for consideration.

1. "And when he opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Master holy and true, dost thou not avenge our blood on them that dwell on the earth?"—Apoc. 5:9, 10.

Thus the scene now depicted in the altar-court was one not of living worshippers, but dead; the voice heard one, not of psalmody and praise, but of suffering. It issued from beneath the altar; and came, as the sacred description tells us, from "the souls of them that had been slain for the word of God and the testimony of Jesus;"—shadowy human forms appearing there, we may suppose, since white robes are afterwards said to have been given them: perhaps like those elohim seen ascending out of the earth in olden time by king Saul. There was prefigured, evidently, some notable era of persecution against the church, from "them that dwell on the earth," i.e. the Roman rulers and people; they having been raised up, apparently, in strength to effect it, from the destroying judgments of the seal preceding:—a persecution of virulence such that other visible worship and witnessing for the faith would be now suppressed; and this would alone remain to Christians, to offer themselves in sacrifice, in the cause, as well as after the example, of their dying Master; or, as St. Paul expresses it, to "pour out their souls in libation," at the foot of his altar.

And of this the historical fulfilment is most striking. Little as was the probability of such an event, during the desolating judgments of the earlier half of the fourth seal, the Roman empire was raised up from its state of imminent dissolution. "Oppressed and almost destroyed," as it had been, to use Gibbon's language, "under the deplorable reigns of Valerian and Gallienus, . . . it was saved by a series of great princes, Claudius, Aurelian, Probus, Diocletian, and his colleagues: who, within a period of about thirty years, triumphed over the foreign and domestic enemies of the state, . . . and deserved the title of restorers of the Roman world."—It is observable, indeed, that although raised up in its integrity (saving indeed that Dacia, the acquisition of Trajan, was abandoned by Aurelian to the Goths,) it was not so, practically speaking, in its unity;—a quadripartite division under two senior emperors, the Augusti, and two juniors, the Cæsars, having been instituted by Diocletian, (so as already observed by me under the fourth seal,) as necessary to provide against the difficulties and dangers that now on every side claimed the imperial attention. So that the dissolution of the horse, the symbol previously of the undivided empire, had, in fact, taken place. The empire under its old constitution was no more. "Like Augustus, Diocletian may be considered as the founder of a new empire."—Still the restoration was effective. The empire revived in strength. But it only revived to exhibit, in signal display, the spirit of enmity to Christianity that animated it. During the progress of its restoration, indeed, the Christian churches enjoyed toleration and rest. But no sooner had the restoration been completed,—in fact, in the very same year that that auspicious consummation was celebrated by Diocletian in his triumph at Rome, (the last triumph that Rome ever saw,) in that same year, A.D. 303, the persecution that we speak of began.

It was early that year, in the royal palace of Nicomedia, that secret and ominous councils began to be held between Diocletian himself, and Galerius, the eastern Cæsar previously nominated by him. Maximian, the other Augustus, though absent, concurred in them. The destruction of Christianity was the subject. "Perhaps," says Gibbon, it was "represented to Diocletian that the glorious work of the deliverance of the empire was left imperfect so long as an independent people," (i.e. the Christians) "were permitted to subsist and multiply in it." So then the blow was struck. On the 23d of February the mission of an armed force to destroy the great church of Nicomedia, and burn the sacred books in it, was the signal for commencing persecution;—a persecution the longest, the most universal, and the fiercest, that ever raged against the Christians. History, alike secular and ecclesiastical, agrees in thus representing it: and by a remarkable coincidence, and as it on purpose to call attention to the fulfilment in this persecution of the fifth seal's prefigurative vision, a chronological era, dating from Diocletian's accession, and, until the introduction of the Christian era in the sixth century, of general use among Christian writers,—I say this era,

though instituted for other and astronomical purposes, has received its title from it, and is called the Era of Martyrs. Churches to be demolished, the Holy Scriptures burnt, church property confiscated, the holders of religious assemblies put to death, and Christians generally put out of the protection of the law,—such were the heads of the first edict. Then followed others, imposing penalties of imprisonment, tortures and death, first against the Christian bishops, presbyters, and other ecclesiastics, then against all Christians, if obstinate in their faith. In this series of cruel edicts, Diocletian declared "his intention of abolishing the Christian name." The fury of the populace readily, for the most part, seconded the declared intention of the emperor. And thus, with the partial exception of the western provinces, under the rule of the Cæsar Constantius Chlorus, (I say partial, for Spain and Britain too furnished many victims,) Christian blood was shed throughout the extent of the Roman world. And long before the nine or ten years of the persecution expired, such had been its effect that the three other emperors, Diocletian, Maximian, and Galerius, united to raise pillars commemorative of their success; on which pillars inscriptions, still extant, recorded their vain boast of having extirpated Christianity. For church service the Christians now met in caves and catacombs.—Their only visible public witnessing for Christ was by martyrdom.

2. "How long, O Lord, dost thou not avenge our blood on them that dwell on the earth?"—In the words, "How long," it was further implied to the Evangelist, as I before observed, that although this persecution was the first and only one noted in the prefigurative visions, thus far exhibited, yet it would not then be a new thing for Christian blood to be shed by them that dwell on the Roman earth, including, as the words signified, both rulers and people; but only a continuance or repetition of the treatment long previously experienced by them. To verify this is my next object. And in doing so I must crave permission from the reader not to hurry over the investigation. A sketch of the persecutions of Christianity in the Roman empire is almost necessary to our entering into the feelings expressed in the words, "How long," by the souls under the altar. And, after dwelling so much at length on the secular fortunes of the Roman empire throughout the preceding centuries, it seems scarce allowable not to pause awhile on the contemporaneous and parallel history, as connected with it, of the church of Christ.

Do we wonder that this should be, as we find it, a history, in no little measure, of resistance, persecution, and suffering? The wonder will cease with us when the glorious fact is remembered that Christianity was in its very essence a war of aggression on error, idolatry, superstition, and vice, in all their forms and in all their workings:—an aggression unprecedented in the world's history; and begun at a time when, with growth of ages, they had associated themselves with all the political institutions, as well as all the lesser individualities of domestic and social life: and this in an empire the mightiest the world ever saw.—During the supremacy of the three preceding empires, the Persian, Babylonian, and Grecian, it was otherwise. Then it was ordered in God's providence that religious truth should be in retirement: on the principle of seclusion, not publicity; and with self-preservation as its object, not aggressive war and victory. Hence it was shut up within the narrow limits of Judea, as the religion of one particular nation, not of mankind or of the world; and by all its connected ceremonies, laws, and institutions, prohibited almost from extending itself. The times of ignorance in the world at large God then winked at. But on the introduction of Christianity the case was directly the reverse. "Go ye into all the world, and preach the gospel to every creature,"—such was the charge to his apostles by Him who had come as the Saviour into this lost world: and in it was declared their commission to go forth and make war, though not with carnal weapons, on evil and error in its every form; "casting down all imaginations, and every high thought that exalted itself against the knowledge of God." Could it be expected that man's corruption would not rise against the religion that disturbed it? Or that the strong man armed, the Spirit of evil, the Prince of the darkness of this world, when thus assailed in his very citadel, would fail of acting out the bitterness of his enmity?

It was from the populace that the persecution of Christian teachers and people began in the Roman empire. This was to be expected. The war was made, not, like other wars, on men in the associated mass in the first instance,—the political body, the state, the empire,—but over men one by one individually; and, in every case, the conquest sought was that not of the mere profession, but of the heart. It was sought there; and, in the case of many, it was won there. For in spite of its self-denying lessons, and in spite of its outward cross of persecution



also, there attended the Christian faith those high credentials of its truth and divinity, and that power and sweetness in its doctrine to convince the reason, calm the troubled conscience, comfort the sorrowing heart, and satisfy its irresistible longings after the knowledge of God and after immortality, (longings that amidst the speculations and vain boastings of philosophy had been hitherto altogether unsatisfied,) which with the sincere overcame every obstacle; and led them to join in willing union with that new and despised body of men called Christians, after the name of their crucified Master, Christ Jesus.—In every such case new tastes and principles, and by consequence new habits of life, new associations, and the relinquishment of the old followed. Thus the family first felt it.—There consequently began the first outcry and opposition. The members of a house were divided, three against two, and two against three. Then it was felt in each little social circle; then, as the numbers increased of converts to Christianity, in the towns and districts surrounding. So from a thousand centres the outcry rose, and waxed louder and louder; “These are they which turn the world upside down.”—The Prince of this world had his ready instruments to fan the gathering odium; the Jews scattered over the Roman world, indignant at the thought of the truth and salvation of God being offered to Gentiles; the magicians who found their false miracles exposed and confounded by true ones; the pagan priests and trades that found their craft threatened; and, at length the philosophers too, indignant at their philosophy being exposed as foolishness. Superstition, with its dark and unholy terrors, added to the feeling against Christians, and gave it a deeper bigotry. As they had no idol-statues, it vilified them as atheists. The disasters of the natural world, whensoever occurring,—inundations, earthquakes, dearth, pestilence,—and those of war too, it charged on them. It was the anger of the gods against the Christians.

From the people the outcry against Christianity rose up to the governors. At first, like Gallio, they treated it with indifference. Then other results followed. The first imperial persecution of Christians, that by Nero, was one of singular character and origin. It was not an act of state-jealousy against them. They had not as yet sufficient power or eminence to excite his jealousy. Nor was it a persecution ordered against them for their peculiar doctrines. Of these, probably, he knew nothing. But it was a taking advantage of the odium prevalent against the Christian body in Rome, to fix on them the guilt of a then recent incendiary firing of the city: the excessive hatred they labored under, rendering them the fittest class on whom to avert from himself, the real criminal, that odious charge.—Under Domitian, the second imperial persecutor, the case was different. The numbers had now so increased in the empire, that his jealousy, being awakened by informers against sundry classes as plotting treason, (crimen majestatis), naturally directed itself against Christians among others. Besides the usual charge of atheism, it was said that this aspiring body was seeking a kingdom. So the jealous emperor slew, in the person of his own cousin Clemens, the christian of noblest blood and rank; banished the only surviving apostle of the christian faith to Patmos; and summoned the nearest surviving relatives of Him the christians called their King. But he found the last-mentioned poor men; heard that it was a kingdom not of this world; and dismissed them with contempt.—Thus far St. John himself had beheld the progress of persecution. Soon after, on Nerva's accession, christians, among other sufferers from Domitian's tyranny, were set free. Against christians, as christians, no direct law as yet existed.

About this time however, or soon after, the effect on the public habits and feelings had become so striking, and constituted a social phenomenon so entirely new, and on so vast a scale, as necessarily to arouse both the curiosity and the anxiety of the ruling powers. The governor of Bithynia, the younger Pliny, wrote to the emperor Trajan of the temples being in disrepute, and almost deserted in his province, from the influence of the body of men called christians; and, at the same time, of the popular fury being against them, as to charge them with every crime, and violently to call for their punishment; though, on examination, their morals seemed to him to be singularly virtuous and innocent.—This was an era in the history of the persecution of the christian church. In Trajan's rescript, the law was first declared respecting them. It had long previously been recognized, Cicero tells us, as a principle in the Roman legislation, that no gods were to be worshipped “nisi publice adsciti;” i. e. unless admitted and recognized in the public law. On this Mæcenas had strongly counselled Augustus to insist, as a preservative principle to his empire. And upon this Trajan seems now to have formed his rescript. It was true that in the subsequent admission of the Egyptian gods and

religion into Rome a principle of tolerance had been acted on inconsistent with the former law; and the Jews' religion too had become a religion recognized in the empire, and under legal protection, a “religio licita.” But the peculiarity of christianity that I before alluded to seemed to demand other treatment. Both the Egyptian religion, and that of the Jews, were peculiarly national,—religions for the people of those two nations distinctively; and not proselyting, not aggressive, at least to any marked or dangerous extent. But in the phenomenon now before him he beheld a religion, as before said, essentially proselyting, essentially aggressive on the paganism established in the empire; and in its pretensions challenging and marching on to be universal. His inquiries must have represented the christians as a numerous and rapidly increasing body of men in the empire, separated in spirit and in habits from the common mass of Roman citizens: a body neither Roman nor barbarian, but sort of “genus tertium,” as Tertullian tells us the christians were reproachfully called:—being indeed in the empire, but not of the empire; and constituting an imperium in imperio, a civitas in civitate; just according to that Apocalyptic figure, which depicted them as a holy city, locally associated with the great city of this world, but not blending with it.—The mysteriousness of their religious faith made them of course the more objects of suspicion; no visible temple, altars, images, or sacrifices appertaining to it, so as to other religions; and yet more, the singular and unintelligible closeness of their union; and their obstinacy, which was such as it was found no torture nor death itself could triumph over.

In Trajan's rescript, the law was thus far mildly declared, that there should be no inquisition for christians by the public officers; but that, when brought in regular process of law before the governor, the recusants should suffer punishment. The rescript, I say, may have been thus far mercifully intended, as a protection of innocent christians against the violent seeking out and tearing them from their homes by the popular fury. Yet as it constituted christianity in itself a religio illicita, a faith criminal to adhere to, it furnished a ready plea under which christians might be thenceforward accused and punished, whensoever the ruler was unjust, or the populace enraged, and the governor (like Festus) willing to do them a pleasure. So in many parts it even now operated. Souls of martyrs were gathered from one place and another under the altar. Ignatius, the venerable bishop of Antioch, headed them. In the full triumph of faith he journeyed to Rome, his appointed place of martyrdom. “Wherefore,” said he, “have I given myself up unto death, to fire, to the sword, to wild beasts? The nearer I am to the sword, the nearer to God. When I am among the wild beasts I am with God. In the name of Jesus Christ I undergo all, to suffer together with him.” Such is reported to us as his language, in a letter written on the journey to the church at Smyrna. A little after writing it, his journey was accomplished; and in the great amphitheatre at Rome, which still remains in its colossal grandeur, the martyr's memorial, amidst the brutal shouts of assembled myriads, he was thrown to the lions.

Now began the apologies of christians.—Quadratus and Aristides were the first to appeal in behalf of the christian body to Trajan's successor Hadrian; then afterwards Justin Martyr to Antoninus Pius. And both Hadrian, in the spirit of equity, issued his rescript against punishing christians for anything but political crimes; and the first Antonine yet more decidedly, though not uniformly with success, protected them against violence. But with the second Antonine the face of things was changed. His proconsuls in various places, if not himself, treated christianity as a direct crime against the state; enjoining inquisition against christians, the application of torture, if they refused sacrificing, and, if still obstinate, death. The wild beasts, the cross, the stake,—these were the cruel forms of death that met the faithful. Many were now gathered under the altar: among others the souls of Polycarp, of Justin Martyr, and of the faithful confessors of the church at Lyons.—Then the white horse passed from view.

As the period of the red horse succeeded, and when, amidst the civil commotions ensuing, they that shed christian blood had it given them in a measure to drink blood, the church enjoyed a temporary respite; which lasted through the reign of Commodus, and to the commencement of that of Sulpitius Severus. But, shortly after, a law of the last-named emperor, forbidding conversions to christianity under heavy penalties, while it indicated the increasing progress of that divine religion in the empire, did also, as christianity could not but be aggressive and proselyting, revive persecution against it. The brunt of the persecution fell on the churches of Africa and Egypt. And Tertullian, the Carthaginian presbyter, rose up as their apologist. He tells, in his Apology, of the insults and injuries that the christians suffered under. “How

often,” says he, addressing the governors in Proconsular Africa, “do ye use violence against the christians; sometimes at the instigation of private malice, sometimes according to the forms of law! How often also do the common people attack us in their rage with stones and flames!” But, added he, “Truth wonders not at her own condition. She knows that she is a sojourner upon earth; that she must find enemies among strangers; that her origin, her home, her hopes, her dignities, are placed in heaven.” And then again: “call us, if ye will, by names of reproach, sarmentici, semaxii;—names derived from the stake to which we are bound, and the faggots with which we are surrounded when burnt to death! These are but our ornaments of victory, our robe of state, our triumphal chariot.”

(To be continued.)

## The Fourth Commandment.

BY REV. WM. S. PLUMER, D.D.

Concluded.

THE EARLY CHRISTIANS HAD A SABBATH.

If we look into the early history of the Christians, we see that they did observe a day for sacred rest: the first day of each week. On that day of the first week after the crucifixion, Jesus rose and was worshipped: on that day of the second week after his death, he assembled his disciples, said “Peace be unto you,” and confirmed their faith. The first day of the eighth week after his death, was the day of Pentecost, a glorious Christian Sabbath. In several passages of Scripture, we find a record of the meeting of the disciples and churches of Christ on that day, to worship God, to preach the Gospel, to administer baptism and the Lord's supper, and to collect alms, so that when Paul wrote his first epistle to the Corinthians, he directs that collections for charitable purposes be made weekly upon that set day. The work he directs them to perform is a work of piety, of proper love to their poor brethren, who were suffering through the violence of persecution—a work proper to a holy day; for it always was “lawful to do well on the Sabbath days.”—Matt. 10:11. “Pure religion and undefiled before God, even the Father, is, to visit the fatherless and widows in their affliction.” Paul says that he had given the same command to other churches—the churches of Galatia, 1 Cor. 16:1,—so that the observance was general. Paul gave these directions by the Holy Ghost. Galatia was quite remote from Corinth, several countries and a sea lying between them; so that the religious observance of the first day of the week was very general, and by no means confined to any one nation or class of Christians.

When we come to the last book of Scripture, we find John (Rev. 1:10), saying: “I was in the Spirit on the Lord's day.” We read in the New Testament once of the “Lord's supper,” and once of the “Lord's day.” Does any one doubt that these expressions designate a feast and a day well known to the early Christians, and distinguished from all other days and feasts by their religious character?

Such are some of the arguments, by which it is shown that the Sabbath should be observed by us. Are they not fair, solid, and conclusive? Are we not bound by the law of the Sabbath?

The most common method of attempting to destroy or lessen the force of these arguments, is by asserting, that if we are bound to observe any day, it is the seventh and not the first, as the seventh was the day observed from the creation to the death of Christ. It is sufficient to reply.

1. That the term Sabbath signifies rest; and that rest by divine appointment may, without at all changing its nature, be transferred from one day to another. Some other Jewish festivals were called Sabbaths, but never is one of them called “the Sabbath,” “the rest.”

2. There is nothing in the fourth commandment, fixing this weekly rest to the seventh day of the week. The law in the decalogue does not point out any day of the week, but only a day succeeding six days of labor. It is said “God blessed the Sabbath day and hallowed it.”

3. The resurrection of Christ was a very glorious event, to which the highest importance is properly attached, and which is well worthy of a weekly and joyful commemoration. His resurrection was life from the dead to all his people, and to all their hopes. If the completion of creation was worthy of a weekly celebration, much more is the same true of the completion of redemption. For christians to celebrate the seventh day of the week, would be to keep a feast on the gloomiest day of the week—the day on which the Lord lay in the sepulchre of Joseph.

4. Apostolic example is as safe and correct a guide as apostolic precept, and no serious and candid reader of the New Testament can doubt that the apostles and early christians did observe the first day of the week as the rest appointed

by God. This fact, therefore, clearly determines our duty. Many duties are taught us by the example of inspired men. An appeal to such example is fair, and the example itself is binding.

5. It is believed by many sound writers, that prophecy foretold that the day of Christ's resurrection should be kept as the Sabbath under the Gospel. This prophecy is in the 118th Psalm: “The stone which the builders refused is become the headstone of the corner.” They refused him when they demanded his death. He became the headstone at his resurrection: for by that “he was declared to be the Son of God with power.”—Rom. 1:4. The very next words in the Psalm are, “This is the day which the Lord hath made; we will be glad and rejoice in it.”

Some have suggested that the weekly day of rest under the Gospel, which is an eminently spiritual dispensation, it is not to be a rest from labor or business, but only from sin. To such it is sufficient to reply, that every day of life ought to be a day of abstinence from all sin; and when it shall be shown that we are at liberty to indulge in sin six days out of seven, and then avoid it for one day only, it will be time enough to make a more serious and extended answer.

But some persons of more seriousness ask—“Does not the apostle Paul (Rom. 14:5 6.) declare the observance of days a matter of indifference?” He does: but the context clearly shows that he speaks not of the weekly Sabbath, nor of any institution of the decalogue, but of matters besides the moral law. The same remark is substantially applicable to what he says in Gal. 4:10, and in Col. 1:26.

Every law is to be known by its position and connection in a code. This is an invaluable rule in interpreting every body of laws, and ought to be applied to the laws of God and the teaching of the apostles. When the whole connection of one of their arguments shows that they are simply endeavoring to wean their converts from Jewish ceremonies, it is most unfair to extend their general remarks to institutions as old as the creation, and observed before the fall of man, and by all the pious after the fall, up to the giving of the ceremonial law, and then not renacted as a part of the ceremonial law, but put in the middle of the moral law. “The handwriting of ordinances which was against us,” is indeed “blotted;” but can never prove that the Sabbath, which is for us, is blotted out also.

If no time be set apart by a competent authority for public worship, there will be no public worship. When Paul rebuked some of the early christians, for “forsaking the assembling of themselves together,” (Heb. 10:25,) it would have been ample justification for them to have replied, “No such thing is required, and no time is set for it.” But we hear of no such plea. It never was made. There was as much agreement among the early christians in observing the Lord's day as in observing the Lord's supper. It would be mere will-worship to observe the Lord's day, if it had not been appointed to be so observed by God himself. Is it credible that God should have left the whole church so ignorant of his will, that all believers for eighteen hundred years should have been mistaken as to their duty in so important a matter as this? The apostle James says, “He that keepeth the whole law, and yet offendeth in one point, is guilty of all.” That he here means the moral law is evident, for he cites two of the precepts of it in the next verse: “Do not commit adultery,” “Do not kill.”—James 2:10, 11. Now, if you do not kill, or swear profanely, yet if you violate the fourth commandment, you are “become a transgressor of the law.” Let those who indulge in Antinomian laxity concerning the law of the Sabbath, solemnly consider the course of reasoning adopted by James, and be warned in time.—*Presbyterian Advocate*.

ANECDOTE OF USHER.—Usher heard of the piety of the Rev. Samuel Rutherford, and that he was in the habit sometimes of praying all night before the Sabbath. Usher therefore disguised himself as a beggar, went to Rutherford's, and begged a night's lodging, for the purpose of hearing him pray. Mrs. Rutherford was in the habit of assembling the younger members of the family, to examine them on the Bible. Usher being present that night, she asked him how many commandments there were. He replied that there were eleven. She said, What a pity that an old, gray-headed man should be so ignorant, while there was not a child six years old who did not know better; and put him off to bed in the garret.

He waited, and listened to hear Mr. Rutherford pray; but not hearing him, commenced himself. Mr. Rutherford was up, and, hearing him, went to his door, and there listened till he got through. Then, opening the door, he said he thought from the prayer he must be Archbishop Usher; which being acknowledged, Mr. R. said he must preach for him the coming day. He consented, Mr. R. gave him suitable clothes,



and, when Sabbath morning came, they went out before Mrs. R. was up, and when they returned Mr. R. introduced him as a stranger minister who had happened that way, and was to preach for him. In the course of the sermon Mr. U. said:—

"A new commandment I give unto you, that ye love one another;" which, he said, he supposed might be reckoned the *eleventh* commandment.



## The Advent Herald.

BOSTON, NOVEMBER 24, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

The fourth proposition of Professor S., as stated in the portion of his argument given in this week's Herald, is, that Pre-millennialism,

"When tested by the universal belief of the church, is found to be another Gospel."

In support of this, he argues:—

"1. The church, in all ages, has believed that the rest that remaineth for God's people was *in heaven*; that their glorious inheritance was reserved *in heaven*; that the 'place' which Christ went before to prepare for his disciples, in his Father's house, was *in heaven*."

It matters not if they believed this, so long as the Scriptures do not affirm it; which affirm, that "we shall reign on the earth;" that the "inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven," is "ready to be revealed in the last time;" and that the place which Christ has gone to prepare for his saints is one which, to receive them to, the Saviour has promised to come again. But the church has not always thus believed, as the Professor affirms. — Justin Martyr said to Trypho the Jew:—

If "you fall in with certain who are called Christians, who confess not this, but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say there is no resurrection of the dead, but that, immediately after they die, their souls are received up into heaven, avoid them and esteem them not as Christians."

Irenæus ranks those who so believed, in his work against heresies (lib. v.) as among the "heretical."

Bishop Taylor says:

"That is a plain recession from antiquity, which was determined by the [Papal] council of Florence — that the souls of the pious, being purified, are immediately at death received into heaven. And behold the triune God just as he is — for those who please to try may see it dogmatically resolved to the contrary by Justin Martyr, Irenæus, Origen, Chrysostom, Theodoret, Arethas, Cassariensis, Euthymius, who may answer for the Greek church. And it is plain that it was the opinion of the Greek church, by that great difficulty the Romans had of bringing the Greeks to subscribe to the Florentine Council, where the Latins acted their masterpiece of wit and stratagem, — the greatest that hath been till the famous and super-politic Council of Trent. And for the Latin church, Tertullian, Ambrose, Austin, Hilary, Prudentius, Lactantius, Victorinus, and Bernard, are known to be of opinion, that the souls of the saints are 'in private receptacles, and in more outward courts,' where they expect the resurrection of their bodies and the glorification of their souls; and though they all believe them to be happy, yet that they enjoy not the beatific vision before the resurrection."

The early Reformers maintained the primitive faith on this point, plainly perceiving that the object of the Papists was to help forward the doctrine of purgatory and invocation of saints. Thus Tyndal, disputing with the Papists, says:

"If the souls be in heaven, tell me why they be not in as good case as the angels be! and then, what cause is there of the resurrection?"

Afterwards, in reply to More, the Papist, who objected to Luther's doctrine, that it encouraged the sinner to continue in sin, Tyndal says:

"Christ and his apostles taught no other, [doctrine] but warned to look for Christ's coming again

every hour; which coming again, because ye believe it will never be, therefore have ye feigned that other merchandise."

And Calvin replies to another objection:

"I answer that Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before the head, the order of things would be inverted and preposterous. But we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty."

So much respecting the intermediate state. Of the belief of the church respecting the eternal reign of the saints on earth, the testimony is so abundant that the difficulty is in not knowing what to omit.

The Professor says:

"2. It has been believed, *semper ubique et ab omnibus*, that the church would be absolutely complete at Christ's coming. The millenarians hold that by far the largest portion of it will be gathered in during the millennial reign; and that men in the flesh will live on the earth forever, who will also become subjects of Divine grace."

It is true that not a few millenarians do thus believe; but not a few of them also believe that Christ will have accomplished the number of his elect, and thus completed his church, — the bride, the Lamb's wife — before his coming; with which opinion our own views coincide. This does not affect the order of the advent and millennium, but the nature of the millennium which follows the advent. Thus we read: "Christ the first fruits; afterwards they that are Christ's at his coming."

"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish."

Homes, a contemporary of Mede, says in his Resurrection revealed, p. 279:

"In that new creation, Christ restores all things to their perfection, and every believer to his; to the end that all believers may jointly and co-ordinately rule over the whole world, and all things therein, next under Christ their Head. I say *all* and not a part only, as some unwarily publish. And I say *jointly*, and not one part of saints to usurp authority over the rest, as many dream. And *co-ordinately*, all upon equal terms, not some saints to rule by deputies made of the rest of saints, as men seem to interpret."

Thomas Burnet, a little later, says in his "Theory of the Earth," B. iv. ch. 7:

"Neither is there any distinction made, that I find, by St. John, of two sorts of saints in the millennium, the one in heaven (in resurrection bodies), the other upon earth (in a mortal state). This is such an idea of the millennium as to my eye hath neither beauty nor foundation in Scripture."

Perry, early in the last century, says:

"It is certain that when Christ personally comes from heaven will be the time of the open solemnization of the marriage glory between Him and the Spouse; and, if so, then the bride must be ready against that time, as it is expressed in this text, 'And his Wife hath made herself ready;' which cannot be if they are not all converted when Christ comes. For this I think is undeniable, that by the 'Wife,' 'Bride,' or 'Spouse' of Christ, the whole Elect must be understood. . . . How can it be thought that Christ, when he comes from heaven to celebrate the marriage-feast between himself and his people, that he should have a lame and imperfect bride; as she must be, if some should be with Christ in a perfect glorified state, and some of his mystical body at the same time in an imperfect and unglorified condition?"

Rev. Joseph Burchell, in 1849, very concisely expressed our views, on this subject, when he said:

"When the Lord God Omnipotent, the Son of man, is come in his glory, then all flesh comes to its end; the earth, with all that is therein, must be dissolved in fire. The work of the ministry has ceased; there are none to seek and save when the Lord has made up his jewels, and is making a full end of his enemies. The Lord Jesus Christ is coming to reign over the renewed earth, with his Church perfected and complete — with all who love his appearing; whether they have died in faith, or then remain alive. The thousand years is the Lord's great Sabbath day, the glorious rest; when, having finished his gospel work, he will initiate his redeemed in the possession of bliss, and in the unclouded knowledge of an eternity to follow." As to saints living in the flesh after the Lord's coming, "I agree," says he, "in rejecting (I would say abhorring, if it were not that I fear to offend many good men) the mixed millennium, the half carnal, half spiritual glory drawn out by many." And as to sinners, "the idea," he says, "of a sinner surviving that day (of Christ's coming) would be absurd, if it were not worse than an absurdity." — Pp. 3, 4, 50.

Thus not all millenarians are opposed to what Prof. S. affirms to be the faith of the church on this head, and which we have no interest in disproving. His next point is

3. "That the church has believed in all ages that there would be a simultaneous resurrection of the dead, both of the just and the unjust. The millenarians maintain that there will be two resurrections, one at the beginning and the other at the close of the three hundred and sixty thousand years of Christ's earthly reign."

What Prof. S. has imputed to millenarians as their belief respecting the *length* of the millennium, he ought to be aware, is entertained by a compara-

tively small number of them — the 1000 years being held by the great body of them to be simply one thousand years. And when he represents the church as never believing that the resurrection of the just is to anticipate that of the wicked by the length of the last named period, he misrepresents its history; for when he admits that millenarians believe the resurrection of the two classes to be thus separated, he admits that such was the faith of the church during all the periods, in which, we have already demonstrated, the millenarian doctrine has prevailed. The Professor, however, on this point fancies that he finds a single text to sustain his position, and so he quotes:

"The hour is coming when they that are in their graves shall hear the voice of the Son of man, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

"The word hour," the Professor says, "frequently occurs in the discourses of Christ, usually designating a particular point of time. Here the millenarians bisect it, calling the beginning the morning, and the end the evening of the resurrection, and inserting three hundred and sixty thousand years between the initial and final terminus. If other books were so interpreted, what confusion would follow."

It is not true, as is here affirmed, except in individual instances, that millenarians insert more than 1000 years between the beginning and end of the resurrection period; and they do this, because the *revelator* has done it in Rev. 20:5. It is true that the Greek word, *ωρα*, here rendered hour, is often used by the Saviour for a point of time; but it is the same word that is rendered *time* in John 16:2: "The time cometh, that whosoever killeth you will think that he doeth God service;" also v. 25, "The time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." It is also the same word that John twice uses in 1 John 2:18: "Little children, it is the last time." As this Greek word is thus used by John in these several instances for an extended period, it is not necessarily limited to a point of time when the same evangelist applies it to the period of the resurrection, in John 5:25, 8 — an hour, being used by a synecdoche for the season of the resurrection, — as the same word is rendered in John 5:34. Such a use of the word harmonizes with its use in other books, without the "confusion" which the Professor insinuates. His endeavor to abide by the *literal* significance of a word in this instance, — where the form of the expression, the usage of the same writer, and the harmony of other scriptures on the same subject, all show that it is used as a synecdoche — and the perfect disregard which he has for the literal significance of all those passages which directly contradict his theory, and which cannot be evaded by any known laws of tropes, show that he is hard pressed, by the exigencies of his theory.

That this interpretation of the "hour" referred to is in harmony with the other scriptures, is evident on an examination of particular passages. In 1 Cor. 15:23, it is stated that they will be raised "every man in his own order," or band: "Christ the first fruits; afterward they that are Christ's at his coming." If all were then to be raised, it would not be limited to "they that are Christ's." In 2 Thess. 4:16, we read, "The dead in Christ shall rise first" — i. e. they shall rise before "we which are alive and remain are caught up" to meet the Lord. If *all* were to be raised at the changing of the righteous living, it would not read, "the dead in Christ;" but the dead would be spoken of irrespective of their moral condition. The text quoted by Prof. S., he is well aware if translated "at the resurrection of life" and "at the resurrection of condemnation," would be as correctly rendered as at the present; and that would harmonize with the order in the resurrection which is taught in the other texts. In Luke 14:12-14 the disciples are commanded, when they make a feast, to call those who cannot recompense them in this life, and the reason given is: "for thou shalt be recompensed at the resurrection of the just." If that epoch is to witness the resurrection of *all*, why is it designated simply as the resurrection of the just? The Saviour says, (Luke 20:35, 36,) "They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being children of the resurrection." If *all* are then raised, all will alike attain unto the resurrection; but it is here specified as the prerogative only of the righteous. But the translation here gives not the full force of the original, which may be rendered, the resurrection out from among the dead, showing that a class of dead ones are left unresurrected at that epoch. The same criticism holds good respecting Phil. 3:11, where the apostle desires to "attain unto the resurrection of the dead," or from among the dead, which would belong to him and all, as a matter of course, if there are no dead ones left who do not

then attain unto the resurrection from the dead. Daniel says, (12:1) that "many of them that sleep in the dust of the earth shall awake," — not all — at the standing up of Michael; and the other Old Testament references to the resurrection are in harmony with the same idea. Thus parallel scriptures do not make it necessary to limit the season of the resurrection to a point of time; but they show the resurrection of the righteous to be *prior* to that of the wicked. How much time would intervene between the two, we might not have known, had not John written (Rev. 20:4, 5) that the righteous "lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished" — adding of the former: "This is the first resurrection" — the second resurrection, that of the wicked, synchronizing with the release of Satan from his prison house, when he will go out to deceive them again, by the hope that they can prevail against and dispossess the saints of their restored inheritance.

Professor S. argues:

"4. The church has ever associated the end of the world and the final judgment of the quick and the dead with the coming of Christ. They have believed the words of Paul in their natural import: 'We must all appear before the judgment seat of Christ.'"

Millenarians teach most distinctly that Christ (2 Tim. 4:1,) "shall judge the quick and the dead at his appearing and kingdom" — not at the end of his kingdom, or one thousand years after its commencement, as anti-millenarians teach: that at the seventh trumpet, when "the kingdoms of this world become our Lord's and his Christ's," as foretold in Rev. 11:15-18, that it is "the time of the dead that they should be judged," and that this judgment is not, contrary to the Scriptures, to be deferred to the end of the millennium. But they also understand that the resurrection of the just, shows that their case has been adjudicated and they acquitted, while the non-resurrection of the wicked shows also, that their case has been adjudicated, and that they are *not* found worthy to attain unto that world and the resurrection of the dead.

It is true that Paul says, "we must all appear before the judgment seat of Christ." But he does not say that we must all appear there *simultaneously*. The "natural import of the words," for which Prof. S. is so suddenly a great stickler, leaves that point undetermined, as much as when we read that we must all die — it not being necessary to understand by that phrase that all must die at the same time. Paul says, (Heb. 9:27,) "It is appointed unto men once to die, but after this the judgment." We know of no Scripture to disprove that each man may pass to his final account immediately after death, so that he may at once pass to his own company, there to await the resurrection, according as he shall be found worthy or unworthy to attain unto that world and the resurrection from among the dead. If the Prof. supposes otherwise, he must be guilty of the incongruity of supposing that men as they die go, a part to heaven and a part to hell, and when they have been there rewarded or punished for an almost endless period, that then they are to be raised from the dead and participate in a grand assize, that it may be determined whether or not they are fit subjects for an abode in heaven; after which, those who have been for so long a time in heaven are to be returned there again, and the wicked again sent to their former punishment.

The Prof. adds:

"He 'hath appointed a day in which he will judge the world in righteousness.' According to millenarians, no such great day of assize will ever be known. The righteous dead will be raised at the coming of Christ and at once exalted to thrones in the new kingdom. The wicked dead will be raised at the close of the millennium and sentenced to eternal banishment. If geologists should so interpret the 'days' of creation, these same men would shout 'infidelity!' till they were hoarse."

It is true that Paul thus used the word *day* in Acts 17:31; but the Prof. also well knows that as the same Greek word is rendered *years* in Luke 1:7 and 18; *age* in Luke 2:36; *time* in Luke 23:7, and Acts 8:1; and *while*, in Acts 15:7, and 18:18 usage does not oblige us to limit it to a day of twenty-four hours. There is no violence to the laws of language in understanding that in the passage referred to, it is put by a synecdoche for the time that shall be occupied in the final judgment — as the same word is used, a definite for an indefinite period of time, in the several references that are made to "the day of the Lord." The Saviour says, (John 8:56,) "Abraham rejoiced to see my day," &c.

In the "days" of creation, to which the Prof. refers, there is no possibility of the *first* day, *second* day &c., being used as figures; for the respective evenings and mornings named are the subjects of the several affirmations, and in all tropes the



subject is literally expressed, and the figure is in the predicate; but there can be no metaphor where the nature of the affirmation is not incompatible with the nature of the subject; as it is not when it is affirmed that an evening and a morning constitutes a day.

Millenarians never attempt to speculate on the length of the period of the final assize; but that there will be such a day they all admit, in which the righteous living will be separated from the wicked dead—all of the righteous of both classes being caught up to the right hand of the Lord in the air, and all of the wicked being left to the second resurrection—the living wicked being destroyed till that epoch. And then, at that separation, the righteous will begin to inherit the kingdom prepared for them from the foundation of the world.

Prof. S. quotes from Winthrop, to show that millenarians hold that not all will then be assembled; but that is Winthrop's individual opinion, from which we dissent—fully admitting that all will there be assembled, only the wicked dead will not then have been restored to their sinful bodies.

To be continued.

#### NEW WORK.

“THE TIME OF THE END:” a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, “our present position in the prophetic calendar,” with his “apocalyptic seven-sealed scroll,” by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittan theory of a millennium before the advent. By a Congregationalist. “Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased.”—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856.

This long announced volume, is now published, and is for sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

This is undoubtedly the best illustration of the history and expression of Millenarian Opinions that can be placed in the hands of intelligent inquirers after truth. It not only presents in a clear and concise manner the general evidences, on which are based the expectations of an impending crisis, but it shows how millenarian views were originally prevalent in the church, why the advent was regarded as near, the causes of the decline of that opinion, and the evidence of its providential revival in these last days, in accordance with the announcements of the prophecy. It also presents very fully, all the arguments of various writers for the termination of the prophetic times at different epochs; gives the substance of the views of Dr. Cumming by giving in full the best of his eloquent discourses; gives a summary of Mr. Elliott's exposition of the Apocalypse; presents in full the eloquent sermon of Dr. Chalmers on the new earth, with those of Wesley and Dr. Hitchcock; and closes with the testimony of more than one hundred witnesses—in copious extracts, from their own burning and soul-stirring writings, including almost every millenarian author of note—against the now prevalent Whittan theory. They present a succession of elegant and eloquent thoughts that breathe in words that burn, from men in every rank and station in life, which cannot fail to arrest and hold the attention of the reader. Those wishing to interest a friend in, or to convince him of the orthodoxy of pre-millennialism, and to show him that it has been held by those who were among the wisest and the best of their respective times, cannot find a better auxiliary than to place in his hands a copy of this volume.

The *International Journal* says of it:—

“This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind. ‘The growing disorganisation of the body politic,—the fears and expectations of men,—the deep persuasion of an impending convulsion in every thinking mind, similar to the instincts of animal nature before the approach of the earthquake,—the solemn and awakening declarations of Scripture,—the clear and unequivocal voice of prophecy,—every sign, every promise, every testimony, unite in announcing His approach.’”

This is one of the most elaborate books ever issued on the subject of the Second Advent of

Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject. Some idea of its value as a compilation and of its multifarious contents may be sufficiently gleaned from a reprint of its lengthy title page.—*Boston Traveller*.

#### CALIFORNIA CORRESPONDENCE.

BRO. HIMES—I have not much news to write. Our Methodist brethren are having a good many camp meetings, and I understand they are well attended, well conducted, and result in many conversions.

There is quite an Indian war at the Northern part of the State.

Since the first of last January, I see by this morning's *Chronicle*, we have had 390 murders, 4 hung by Sheriffs, and 40 by lynch law, in California, and to-day, will probably add another, for my next door neighbor has gone out of the city, I learn, to fight a duel.

Our steamers bring large numbers from the Atlantic States, but the cholera is truly dreadful on Nicaragua route between San Juan Del Sud and this port. The last steamer carried down several hundred fillibusters to aid Col Walker, and several hundred more are waiting for an opportunity. A sailing vessel has taken two hundred or more that could not get a passage in the last steamer.

The mining business has been yielding richly this season; grain has risen and business is thriving. Some fine brick blocks have been added to our city.

Oct. 19.—The duel of which I spoke yesterday, did not come off. Marshal North with a deputy Sheriff arrested the parties on the ground. They were to fight with Colt's revolvers. After the word fire, they were to fire and advance (only ten paces apart) until all the shots were expended, and if neither fell, they were to finish with bowie knives. It was very convenient to be arrested; that was not in the bill of fare, but probably understood.

Governor Bigler has ordered out the militia in the three Northern counties to suppress the Indian hostilities.

News from Oregon last evening report that the Indians have all combined to exterminate the whites, and that Gov. Stevens, Indian Agent, has been intercepted, and fears are entertained that he and his party are, or will be cut off. It is reported that they are instigated by certain Indian traders of the Hudson Bay Company. The news has produced a great sensation here. Thus you see the Pacific coast looks a little squally about these times; but God reigns, and will cause “the wrath of man to praise him, and the remainder of wrath he will restrain. This is the consolation of the Christian, and in the midst of all commotion he can rejoice. And say, “Though He slay me, yet will I trust in Him.” Yours &c. PACIFIC.

### EXPOSITORY.

#### THE PROPHECY OF ISAIAH. CHAPTER LXVI.

For I know their works and their thoughts: It shall come, that I will gather all nations and tongues; And they shall come, and see my glory.—v. 18.

The word “know” is not in the original, but is introduced by the translators to complete the sense—being found in the Syriac and Septuagint. Notwithstanding they sought concealment in the deepest recesses of the groves, for the practise of their rites, and thought to hide from God their rebellious purposes, yet He knew all their works and thoughts: and therefore, as in 65:15, he would “slay” them “and call his servants by another name.”

The gathering “of all nations and tongues,” says Wm. Lowth, “may most probably be understood of the gathering of the Jews and Gentiles into one church.” “Tongues” are put by a metonymy for the persons speaking different languages. Till this epoch, one nation had been the repository of God's law and the witnesses of his glory; but having been tried and rejected, the church is to be recruited from all lands. The angel, (Rev. 14:6,) was to “fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people.” Their coming to see God's glory, is a declaration that the redeemed from among them, and not the pious of one nation merely, will participate in and be the witnesses of the “abundance” of “glory” promised Jerusalem in v. 11, and of the infliction of the judgments on the wicked. As they are to be thus gathered, there is next presented the means, the use of which would result in their gathering.

And I will set a sign among them, And I will send those that escape of them unto the nations, To Tarshish, Pul, and Lud, that draw the bow, To Tubal, and Javan, to the isles afar off, That have not heard my fame, neither have seen my glory; And they shall declare my glory among the Gentiles.—v. 19.

It is a tenet in mixed-millennialism, that those sent to the nations, are those that escape the destruction inflicted on the wicked at the end of the gospel age, predicted in verses 15, 16. This view however contradicts the express teachings of the Saviour that the end will not come till all the nations have had the gospel preached to them. His words are, Matt. 24:14—“This gospel of the kingdom shall be preached in all the world as a

witness to all nations; and THEN shall the end come.” And the command which he gave his disciples, when about to send them to all nations, was, (Mark 16:15,) “Go ye into all the world and preach the gospel to every creature.” As it is positively affirmed that this is to be done before the end, there cannot, at that epoch, be existing any nations to whom the gospel will not have been proclaimed. Those, who in accordance with this prediction were sent to the nations, could not be sent subsequent to the gathering of all nations to see God's glory; for when all nations should have been once thus gathered, as in v. 18, there would be none remaining, that would not have heard his fame nor seen his glory. At Christ's coming, (Rev. 1:7,) “every eye shall see him”—so that his glory will be visible to all. And farther, that no wicked nations will survive that epoch, for the gospel to be subsequently sent to, is evident from the entire discomfiture which is then affirmed of all God's enemies. Christ is to be revealed from heaven (2 Thess. 1:8,) “in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” And, at “the end of this world,” (Matt. 13:41-43,) “the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.”

From what then do those escape who were to be sent to the nations? Said Peter, in declaring that Jesus was the prophet predicted by Moses to be raised up to the Jews, (Acts 3:22, 23) “Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. By rejecting Christ, the Jews had subjected themselves to great temporal evils which were swift coming on them, and to eternal death,—to escape which was the great burden of the apostle's preaching. The Saviour asked the Pharisees, (Matt. 23:33,) “How can ye escape the damnation of hell?” And Paul inquired, (Heb. 2:3, 4,) “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”

The believing Jews did not neglect the words of Christ, and so escaped the temporal and eternal doom of their nation. When predicting the destruction of Jerusalem, the Saviour commanded his disciples (Matt. 24:16,) to “flee to the mountains;” and it is a matter of history that not one perished in the siege: every Christian escaped, when the blood of other Jews flowed like water in the streets of Jerusalem; and they, with those who had before departed from that city, were the ones who were instrumental in evangelizing the nations who are mentioned in the text.

#### THE EVANGELICAL CONFERENCE AT PARIS.

(Continued from our last.)

The Rev. Mr. Duff, of the Free Church of Scotland, although laboring under severe indisposition, addressed the meeting with his accustomed earnestness and energy. He alluded to the insignificance of the missionary operations at present undertaken by the Christian world in comparison with its ability and its resources. He said, it filled him with something like horror to find that the incomes of several missionary societies had diminished, in consequence of the war and the dearth of provisions. “Where are the men,” he asked, “who have made personal sacrifices rather than diminish aught of their offerings to the cause of God? It is a burning disgrace to the profession of Christianity, that when times of comparative scarcity and dearth come, Christians commence the reduction of their expenditure by withholding their contributions from the cause of the Gospel, leaving their luxuries and their vanities untouched and undiminished.” The speaker then referred to the vast importance of missionary labor, and to the increasing claims which it had upon the energies and self-sacrifice of all denominations. Unless Christian Churches were roused from their slumber and carnality, he did not think that through them the world would be evangelized. They were wasting years in the discussion of questions of orthodoxy, while souls were perishing by millions. They were afraid of men, and of men's displeasure. For himself, if he were sent to such a country as France, he should not stop to discuss

the principles of religious liberty, but he should say, “I have a commission from God, and I must deliver it. You can put me in gaol if you like, but I must speak.” “This shameless cowardice,” concluded the doctor, “this dread of offending authorities, must be banished; it was never found amongst the apostles; and until there be a willingness to suffer for Christ, and, if need be, to give one's last drop of blood for Him, you may labor to the end of time, while Christianity will expire in our midst. God forbid that such should be the result.”

SWITZERLAND.

Wednesday, Aug. 29th.—The result of the various reports and speeches relating to Switzerland, which occupied the attention of the Conference on the evening of to-day, (Wednesday), may be thus summed up: Switzerland might be termed the microcosm of Europe; it presents the most diverse national types of character, and every movement in Europe finds its prelude or its intimation there. The Christianity of Switzerland is more that of Martha than of Mary. That of the great mass is a sort of composite of faith and unbelief, joined to the fatal principle of utilitarianism, religion as a sort of insurance against temporal evils. On the grand festivals, almost the whole population goes to church once; but the Lord's day is kept in a very varied manner in different parts; in some places, alas! the ministers weep over empty churches. Thus the people know nothing of an universal Church of Christ extending beyond their district; anything like a separation from their national secular, though diverse forms cannot gain admission into their minds. Grace is said generally at their meals, and prayer morning and night. The Bible receives a sort of awful veneration, religious books find an easy sale, but these are habits rather than life. Scorners and infidels are not wanting, but the feeling of the population encourages no very open manifestations of enmity to religion. The greatest evil is indifference and amalgamating and neutralizing both positive and negative elements. So as to Swiss morality, a happy medium seems their motto. Love of work, retired life, loyalty, economy, hospitality, benevolence, such are almost universal features; but how few are sanctified by the gospel! The fluctuating class of workmen in large towns and elsewhere, is sadly corrupt, but these are isolated groups. Domestic life is still patriarchal, particularly among the agricultural population; the young people remain long under the paternal roof even after their marriage, and conjugal faith is well observed. Still, all this is more the effect of excellent habits than of vital godliness. But for the four or five last years our statesmen have noticed many evils imported by refugees of all kinds into our country, and have changed their line of conduct. Party passions have at length nearly disappeared, and there is less animosity; a sort of alliance being formed, based on the neutral ground of social reforms. It was felt necessary to employ the strong lever of Christianity to replace public affairs on their right foundation. The ministers of God's word are shaking off their sleep; from most pulpits now, a sound and solid nourishment is offered to the people. The times of sorrow have not passed in vain over the little flock faithfully attached to the Lord; it is but a small minority, but strong within, compact and increasing. The morning breeze is blowing, and the heavy mist is rolling away; the sleepers are arising; many places seem on the eve of spiritual revival; societies and establishments are being formed, and new and life arousing books are being read, and meetings are held and frequented.

THE JEWS.

Thursday, Aug. 30th.—Sir Culling Eardley presided at the Taubout chapel, and the report was read by J. A. Hausmeister. After some introductory remarks, the report proceeded as follows: In 1808, the London Society for the conversion of the Jews was established. In 1854 it had 33 stations in Europe, North Africa, Palestine, and Asia Minor; and 98 agents, 51 of whom were converted Jews. Poland seems to have been its widest field; 400 Jews have been baptized in that country within 30 years. This year, unhappily, the mission has been suppressed, but the good seed sown, and the thousands of Old and New Testaments sold among them, have not been lost. In the Duchy of Posen the missionaries established schools that have been frequented by 800 Israelitish children. Silesia and Prussia rejoice the Christian's heart; in the single city of Berlin there are 2,000 baptized Israelites. We cannot say that all of these are spiritually converted, but it is true of the majority. England numbers some thousands of converted Jews. The church of England has fifty-nine among her clergy; some are ministers in other bodies of Christians. In the chapel of



Palestine-place 700 have been baptized; 700 children also, after having received instruction in the two schools of the same society, have been baptized, and enabled to lead an honest and useful life. The Jews of Germany are the most learned and the most influential. A great change has passed over the synagogues since Moses Mendelssohn translated the books of Moses into German. The Talmudic system has been shaken to its foundations, and in many places, in their distress, the Jews look for support to modern philosophy, to the progress of light, so-called, or to political or social utopias, while some have turned to God, and, after a hard struggle, have come to the Saviour's feet. Many like the missionaries, they acknowledge the beneficial influence of Christianity, yet dare not profess it, but feel they cannot long remain as they are. Some serious minds, not finding satisfaction in Deism or philosophy, have returned to the old rabbinical orthodoxy; but these modern Talmudists write in German, and in the style of the nineteenth century: their very writings show that they have no solid basis on which to rest. With these the missionary can converse on the sacred books and the hopes of Israel; but throughout Germany he must be familiar with current literature, and while clinging to the cross must be all things to all men, in order to gain many souls. We pass to Constantinople, where we salute 80,000 Jews and the missionaries laboring among them; we cast a look of regret and sympathy toward the stations of Jassy and Bucharest; and arrive at Jerusalem. On Mount Zion we hear the pure gospel of Christ in the languages of the East and of the West, in the evangelical temple, the work of the London Society. This society seeks not to make proselytes, but Christians. To avoid the very appearance of proselytism it at first resolved to grant no temporal relief to its catechumens; but when the seed prospered and grew, and many forsook country, family, friends, even the means of livelihood, for Christ, Christian love could no longer do violence to its nature. The Operative Institute was founded, where young converts may, while receiving instruction, become printers or binders. The Jewish converts established the Abrahamite Society to aid their persecuted brethren; and the missionary Ewald instituted the Wanderer's Home.

In 1831 a Society of friends of Israel was commenced at Bale, and in 1832 a similar one was established at Strasbourg. Besides employing themselves on the Israelites around them, these societies give assistance to other societies engaged in the same work. They give particular attention to the temporal wants of their converts, who, when they confess their faith, generally lose their position and resources. Many have never learnt a trade, for during ages were excluded from all means of acquiring the necessary knowledge, and an apprenticeship is necessary. A competent man (Bishop Gobat, of Jerusalem) has said: "If you will not enable your converts to gain their living, do not baptize them." The report concluded with some remarks upon the future hopes of Israel.

To be continued.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

### LORD'S DAY IN SCOTLAND AND ENGLAND. NO. V.

For want of authentic sources of information, the early church history of Scotland, like that of England is but little known. Tertullian and others testify to the introduction of Christianity there in the third century, and says Dr. Cumming, "Historical records show that Christianity was first introduced into Scotland in the year 203; but a diocesan bishop was not introduced into it till the year 429, when Palladius was sent by the then reigning Pope. My authorities for this are Prosper, Bede, and John of Fordoun. The Breviary of Aberdeen, a Roman Catholic document, which the priests then read every day, contains the following statement: 'The Scots had for teachers of the faith, and ministers of the sacraments, presbyters and monks, following only the rite and custom of the primitive church.'—Cumming on Romanism, p. 169. I have been unable to ascertain by direct testimony, upon what day of the week these Scotch Christians, at this

early period, met for divine worship; but it being thus proved that they followed the "rites and customs of the primitive church," in administering the "sacraments," and it being notoriously true that the church at Troas, as also all the Christian churches in the first and second centuries broke bread "on the first day of the week," is not the inference justly made that the church in Scotland did so likewise? And such being their "custom" would they not like Paul, Ignatius, Justin Martyn and Irenæus, discard the old Sabbath? And indeed, I know not why the same argument may not apply in reference to the British churches, unless positive evidence to the contrary can be produced. Dr. Henry, a Scotch divine, and the author of a voluminous history of Great Britain, both civil and ecclesiastical, affirms they did not differ much from other churches of the first three centuries, save in the keeping of Easter, both Gildas and Bede, Catholic writers, assuring us they were not infected with any heresy till they came to be tainted with that of Arius, who flourished in the fourth century. Now as the Easter controversy which afterwards arose between them and the Pope, did not involve the Sunday worship, but only a uniform Sunday for the observance of Easter, is there not here also just grounds to infer that the early British—the West Britons perhaps excepted, worshipped on the first day of the week? And if they had not done so, would not Gildas and Bede, who were undoubted Sunday-keepers, have found some other charge against them beside Arianism?

Furthermore, among those summoned by Constantine to attend the great council of Arles, held in the year 314, Dr. Henry enumerates, Eborac, bishop of York, Restitus bishop of London, Adelfius, bishop of Lincoln, Sacerdos, a presbyter, and Arminius a deacon of the same city, all of whom, says Dr. Henry, "subscribed to the council."—Hist. vol. 2, p. 218. Now this council was composed of undoubted Sunday-keepers, and among other canons set forth by them, it was ordained, says Bower, "that Easter should be kept on the same day, and on a Sunday, by all the churches in the world;" (Bower, vol. 2, p. 54,) and such being the case, would not those British bishops have learned of the continental churches, if not from their Bibles, the first-day custom, and though failing to change the time for Easter, as perhaps they agreed to do at Arles, still have introduced the keeping of Lord's day into England, if it were not already there kept? Surely their constant contact with churches that did repudiate Sabbath and keep Lord's day, would tend to induce them to regard the then universal custom.

To return to the Scottish church, Dr. Cumming says, Palladius was the first bishop of Scotland, and quotes John Major's "History of Britain," also Gilbert Murray, a Scottish bishop, as affirming the same, and who with archbishop Usher testifies that the Scotch sent missionaries to England to evangelize her people, and ordained bishops to govern them for thirty years previous to the consecration of Palladius in 429. Bower argues that Palladius was bishop of Ireland, but he allows that he died in Scotland, where it was said his body was long worshipped, saint-worship being now common. (Bower, vol. 2, p. 184.) Being sent by Pope Celestine to England and Scotland to put down the Pelagian heresy there flourishing, and being thus venerated by the people, could he, a Roman bishop, and doubtless a first-day believer, have failed to enjoin and enforce the observance of the Lord's day? That a weekly day of worship was observed by the early Christians of the whole British Island seems highly probable, but from the influences around them it would seem they must have kept Sunday or none at all, save it be the Hebrew Christians of West Britain, and the followers of Pelagius, who, with the Jews, if any existed there, doubtless kept the Sabbath; but if there is evidence to prove that the pure Gentile Christians, free from Judaism kept the law-Sabbath, I have yet to see it.

What the religious faith and condition of the Scots was from A.D. 429, to the conversion of the Anglo-Saxons in the year 597, I am unable to state. Authentic records are not found. Dr. Henry, who complains of the obscurity of the church history of England, says that "the church history of the Scots and Picts in this period is even more imperfect than that of the Britains." St. Austin found the people in gross Judaism, heresy and idolatry, but though he complains of their being destitute of Romish customs and festivals, I do not find that he charges them with violating Lord's day, which was not a mere Romish custom, save that the Saxon invaders worshipped the sun on Sunday, being idolaters. The famous Easter controversy then arose and lasted some 200 years. Of A.D. 634, Bower writes, "At this time the Scotch churches disagreed in the celebration of

Easter with the Roman, and it seems with all other Catholic churches. The councils of Arles and Nice, having decreed for uniformity in the day throughout the world, "The Scots and Irish" continues Bower, "as we learn from Bede himself, deferred Easter to the first day of the week, when the fourteenth of the first moon after the vernal equinox happened to fall on any other day, except when the 14th of that moon fell on a Sunday, they did not wait till the Sunday following, as prescribed by the council of Nice."—Bower, vol. 2, p. 438. The reader will please observe that Bower says the Scots and Irish always kept Easter on "the first day of the week," i.e., Sunday. How long this custom had been observed among them is uncertain. Bede says, only from A.D. 560, but Bower says, the Scots themselves declared this practice had been observed by them ever since the conversion of their nation, and himself thinks that they agreed with Peter and Paul. Even as late as A.D. 633, more than four centuries after their conversion, the Scots and Irish in a general council, in Ireland, approved and enjoined their ancient custom, and did not comply with the Romish rule until the reign of the Northumberland King, Oswy, A.D. 726. (Ib. p. 462.) And now I ask, why did the Scots and Irish, as also the British Christians, uniformly delay Easter till the first day of the week unless because they held that day as sacred? Why specially observe it on that day in preference to any other, if it was not a noted day among them? Moreover the Scots sent preachers to England, and history testifies they converted the Northumbrians to Christianity, and the Northumbrians, as I have proved in a previous number, kept Sunday as sacred. Does not this testimony, (which is more than mere inference,) strongly confirm the impression already received, that the early Scottish, Irish and British Christians, recognized First-day, then commonly called Lord's day, as the proper weekly holy-day? And how does it agree with the assertion of Sabatarians, that the day was not introduced into Scotland until A.D. 1203? By the year 800, Britons, Picts, Scots and Anglo-Saxons had conformed to the general custom concerning Easter, but it should be remembered and stated in this connection that the long controversy between them and Rome, arose, not from a disagreement about Sunday, but from a difference of opinion as to on what particular Sunday Easter should fall, both alike observing the day as a holy-day. At least so it seems to me from the evidence, and here I invite particular attention to these facts and arguments, as I failed to give them in my articles on Lord's day in England.

But to proceed: Of the eighth century, Dr. Henry writes of "the conversion of the Scots and Picts to the Romish rule in celebrating Easter," which he says, "happened in this century," (Hist. vol. 2, p. 239,) but with other historians makes constant complaint of the absence of ecclesiastical records relating to this period, they having never been written, or had subsequently perished in the abbey and libraries destroyed in the fierce wars of the Scotch and English. In the ninth century, Kenneth Macalpin having united the Scots and Picts, was crowned their king, and so became the first monarch of Scotland, and in a great council held A.D. 750, by one canon law then issued, it was ordained, says Henry, "that all fasts, vigils, festivals, and holy-days, and ceremonies of every kind, which human piety had decreed to be kept in honor of King Christ, shall be strictly observed;" (Hist. vol. 3, p. 257,) and though the genuineness of this statement is by some doubted, still it seems highly probable that by this time the Romish rituals had been adopted in Scotland, and of course divine worship on Sunday.

In the year 900 commenced what has been variously styled both by Catholic and Protestant historians the iron age, the leaden age, the dark ages, and the world's midnight. For two centuries previous no fewer than thirty English kings and queens together with a multitude of people of all ranks, had, in devotion to a false religion, laid down their crowns, left the world and buried themselves in monasteries. England was under Papal rule. Popes were apostles, and writers were very few. Sunday was the general day for worship, ordination, &c. In A.D. 906, King Constantine, the son of Ety, with Kellach, his bishop, and all the Scots, decreed that "the rules of faith of the gospels, with the laws and discipline of the church, should be observed, in an assembly held on the Hill of Faith, near the royal city of Saone. From that day, says the historian, "that hill hath borne the name of the Hill of Faith." (Ib. vol. 3, p. 282.) Such being the case, who can doubt the observance and popularity of Lord's day in Scotland at this period?

In the eleventh century I find no records of the weekly festival. The statutes of King Malcolm,

the oldest Scottish laws now extant, make no mention of Sunday, but in "The Auld Laws and Constitutions of Scotland, from Malcolm the Second, A.D. 1004, to King James the First," published at Edinburgh, 1609, by John Skene, are recorded probably the first civil laws ever enacted there for the religious observance of First-day. They were made by King David, who was crowned in A.D. 1124, and reigned 29 years.

In book ii. chap. Vi, sec. 14, it says of "Summons," "The summoner should not execute any summons upon Sunday, or any other holy-day, because upon such days the voice of judges and officers should cease."

Again, in the "Quonian Attachments" or Barons Laws, chap. 28, I read, "Summons should not be executed upon any Sunday, holy-day, or solemn day." These are all the Sunday laws this scarce old volume contains, down to the period of the reformation.

To confirm the above, and to show how utterly mistaken Sabbath historians are in asserting that Sunday was never sanctified in Scotland until as late as A.D. 1203, I quote again from an old and rare "Ecclesiastical History of Scotland," published at London in 1644, in which the author speaking of the 12th century, says, "About the latter end of this century certain priests were put from their office because they had taken orders upon Sunday. In that time there was a Synod in Perth of divines, who decreed, that Sunday should be kept holy from all work, from Saturday at mid-day, or twelve of the clock, till Monday morning." (See Preface.)

Our Sabbath friends \* have followed Severin Bini, who is too notoriously untruthful to be entitled to credit. Thus much of Lord's day in Scotland. More anon. D. T. TAYLOR.

Nov. 1st, 1855.

\* See F. Davis' Hist. of Sabbath churches, p. 108.

BRO. JACOB SHELLEY writes from York, Pa., Nov. 3d, 1855:—"Bro. Himes:—The principal Advent preaching that I have had since the year 1844, has been through the Herald. I still love to hear of the "blessed hope," and the glorious appearing of our Lord and Saviour. According to the preaching and prayers of the professed Christians in this place, they would seem to say that they do not believe Christ is nigh even at the door.

"Brother Litch preached for us last spring, and there was a favorable impression made. The Baptist minister came to me yesterday and offered his church, in request that brother Litch should come and preach for us, as soon as convenient. I hope that brother Litch will try to do so, and make my house his home."

## Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Essex, Mass., on the morning of the 24th ult., Elder WILLIAM EUSTIS BURNHAM, aged 30 years, 8 months and 21 days.

Brother B. was a native of Essex. He was converted at Exeter, N. H., in 1840. Most of his life has been passed in the town of his nativity; and after his conversion, the fruits of Christian principles were exhibited among his friends and neighbors, for whose good he faithfully labored for many years. His mind, for a length of time, had been exercised on the subject of the ministry, but he did not give himself wholly to it until after the death of a beloved companion, which occurred one year ago last March. He was ordained in October, 1854, at Lawrence, where he preached until April, 1855, when sickness, which resulted in death, prevented further labor. He has left a wife, to whom he had but recently been married, to be reckoned among the mourners of earth. He has also left a little daughter. His parents, who are living, as well as his brothers and sisters, with a large circle of friends, mourn his departure; yet rejoice in the prospect of soon seeing him among the deathless multitude in the kingdom of God. The funeral services were held at the Union chapel at Essex. Elder Himes offered the prayer, Elder Pearson read the Scriptures, Elder Osler delivered the discourse, and Elder Plummer closed the services. A large number were present, and the services were solemn and impressive. He expressed to his wife a wish that



L. O.

F. O. H.

WATERLOO, Shefford, C. E.....	R. Hutchinson, M. D.
WORCESTER, Mass.....	J. J. Bigelow.



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## ADVENT HERALD.

BOSTON, NOV. 24, 1855.

## MY JOURNAL.

HAVING spent two days in Boston, Thursday, Oct. 18th, I went to Lake Village to attend the State Conference of Adventists. I put up with brother Franklin Davis, at my old home, where I was, as always, warmly greeted and as kindly cared for, as any poor pilgrim need to be. I was also very kindly greeted by Elders Preble, Locke, Smith and Glidden, who had already arrived. Also by many brethren. I found the atmosphere of New Hampshire very different from anything I had ever experienced there. A change had come over many of the ministers and churches, by which I found sympathy and support from many I least expected. All praise to God.

I preached in the evening. We had a comfortable season, and the prospects looked fair for a prosperous and happy Conference. The elements were all peaceful.

Friday, Oct. 19th.—I gave two discourses. The Conference also was organized, and the reports were given of the state of the cause. One feature of these reports was remarkable, viz.—all those churches which had opposed a formal organization, and let things go at loose ends, were reported to be in a state of confusion and discouragement. They were heartily sick of this loose way of doing things, and, without exception desired to adopt the order of the New Testament.

The business committee reported a resolution to this effect: That the state of the churches in N. H. demanded immediate action, for their scriptural organization, which passed unanimously. All the old prejudices against organization had passed away. A new and hopeful era seemed to dawn upon us.

The meeting was largely attended on the Sabbath, notwithstanding the storm. I presented the evidence of our present position, and the prospects of the future, which seemed to be well received.

Friday, Nov. 2d.—Went to Richmond, Me., to attend the State Conference. Brother Welleome met me at the depot, with cordial greetings, and took me to brother Hall's, my usual home in this place, where I was received as always. After taking some refreshment, we went to the Conference; the proceedings of which being in the *Herald* of Nov. 17th, I need not report them, further than to say, that there seemed to be but *one mind*, as to mutual co-operation for the future. Things took about the same course as they did in New Hampshire; and what little we have left of a once glorious cause, will now expend its strength for union and Christian efforts to build up Zion, and save perishing men. May the Lord help.

I returned to Boston on the 5th, and Friday, Nov. 9th, went to Hartford, Ct. Preached in the evening, in the Protestant Methodist church, of which Rev. R. K. Dossy is pastor. The house was well filled, and the season was one of much interest. About twenty came to the altar for prayers, and some were blessed. This church appears to be a working church. With their excellent pastor, they are united in special efforts to save sinners. All success attend them.

I put up with Deacon Clapp, by whom, as usual, I was cordially received. The brethren were some encouraged with the hope of getting Elder E. Crowell for their pastor. His late visit was very cheering to them. Yet some among them, as in other places, are discouraged as to making any efforts to build up, or extend the cause. It is to be hoped that the active element will prevail, with the spirit of Caleb and Joshua, not only there, but in all our churches.

Saturday, Nov. 10th.—Went to New York. Put up with brother Daniels, in Williamsburg, just across the ferry from the city. I found him and his family well. He has been laboring with the Advent church in New York for several months past. But things have been trying, and in some respects discouraging. Yet they have kept along, "faint, yet pursuing."

Some of the most able, and important members of this church have removed from the city, and what are left are scattered, and many of them at a great

distance from their place of worship. The location of their house does not prove to be so good as was hoped at first. They have thought to sell, on this account, if they can do it to advantage and locate themselves in a more favorable position. They are resolved, with their pastor, to make a new effort to sustain themselves.

I gave three discourses on the Sabbath, to very large audiences. There was a gathering of most of the old friends of the cause in the vicinity. The meeting of so many old friends was an occasion of deep interest to me, and appeared to be so to them. I gave the argument and evidence of our present position—on the threshold of the kingdom of God.

I gave evening lectures Nov. 13, 14, and 15, to good audiences, on practical subjects. In these I endeavored to show the cause of our present want of success. As Adventists, we have dwelt almost exclusively on the nature of the events, and the evidence of the nearness of our Lord Jesus Christ's coming. The subject has been both exciting and absorbing. But while we have faithfully done our duty in this department of our labor, we have neglected to make efforts to "grow in grace," as well as in "the knowledge of the truth." So that many have actually backslidden from the life of God in the soul, while they are quite orthodox in their views of Christ's coming and kingdom. They hold the faith in a "masterly inactivity," both as to their own progress and the salvation of others. Both teachers and the taught, in many instances, come under this description of character. Such a ministry and membership must necessarily be unfruitful; and with the most thrilling and heart-stirring truths, can not only make no progress, but *must die*. Many are feeling this truth, and are sinking, if not dying, already. And some are seeking for the cause, as though it was a marvel. "If we have got the truth, why do we not prosper?" The answer is plain. Our views of truth are right, but we are doing nothing. Nothing! did I say—yes, nothing, comparatively. With our views of the "blessed hope," and the near coming of the Saviour, we should unite and preach the whole gospel. We should seek the highest attainments in grace, without which our faith is worth nothing. We should seek the salvation of souls. The love of Christ should be in us, constraining and pressing to this divine work. We ought to have bowels of compassion for sinners, and to yearn over them, and to labor, night and day, that we may bring them to God. When the ministry and membership shall become a really practical one, in general, as some few among us are now in particular, we shall not have occasion to ask whether we have the truth or not.

Let us all try this remedy: Return to God, and go into his vineyard and work, in the family, in the church, and the world at large. To be active and useful members of Christ's church, we must have faith and acceptance with God. We must daily read the Holy Scriptures, be much in private prayer. We must do good,—spiritual good—moral good,—good in all departments of human effort. It is not enough that we do no harm.

O, ye discouraged ones, shake off your indolent habits, and rouse ye to the work of God! You can do something, if you will. You are not straitened in God, but in yourselves. Heaven help you to come to God, and receive strength to again enter his service with success.

The results of these evening lectures were good. At the close all seemed determined to go to work: and pastor and people resolved to make new efforts to promote the cause in this great city. May the Lord be with them, and lift upon them the light of his countenance.

While in New York, I had several interesting interviews with brother N. N. Whiting. He is firm in the faith, as ever, and a friend to the Advent cause. He is now engaged in the work of translating portions of the Bible for the Bible Union.

He will soon furnish me with notes and emendations to his translations of the New Testament, which I published a few years since. A new edition of this work will be got out before long. I regard it as the best translation, we have. And in this opinion I am not alone. Most agree in it. I had pleasant interviews with Elder J. J. Porter; his health is now quite good.

The cause in New York is in a low state, but it may be revived. Let prayers be made that it may once more rise and prosper.

Friday evening, Nov. 16.—Came to Bridgeport, Ct. At 2 o'clock, we met for the dedication of the new Advent Chapel, on Chapel street. The weather was unfavorable, but the attendance was good, and the services were attended with interest.

The chapel is 24 by 40, and is a substantial brick building. It is fitted up with every convenience for the little flock. It was built by the mu-

nificence of brother Ali Andrews, and given for the use of the Advent Church. Brother A. feels a deep interest in the Advent cause, and has generously sacrificed to sustain it. There are a few others in Bridgeport of the same generous, and noble disposition, who will do what they can to sustain the cause. I hope they will succeed.

I gave lectures on Saturday evening, and on the Sabbath to full and very attentive audiences. My visit among them was one of interest, and I hope some good will result to the cause in that city. They are intending to obtain a pastor, in which case they have every chance to build up a good interest.

I returned to Boston the 19th, where I shall be detained by duties for several weeks to come.

## ITEMS.

ROUGH TIMES IN KANSAS.—On the 1st inst., Samuel Collins, a member of Kansas Secret Army, met Mr. Pat Laughlin at Doniphan, and tried to shoot him. His gun missed fire; he then stabbed Laughlin in the abdomen. Laughlin then drew a revolver, and shot him through the heart. Laughlin's life is despaired of. Pat Laughlin is the man who made the recent revelations in regard to the Kansas Secret Armed League.

Among the November elections is that of a cardinal which was to take place at Rome the 15th. Lucien Bonaparte, cousin of the emperor, is a prominent candidate, and if he succeeds it will be a long step towards the papal throne, whenever Pius vacates it.

The Madison (Wisconsin) Journal of the 3d inst., says:—A little Norwegian boy, Torgel Torgelson by name, who was brought in yesterday for putting stones on the track "to see the ears hop when they went over them," was held to bail in the sum of \$100.

The Kansas *Herald of Freedom* perpetrates the following: "Men of Mark"—Those members of the Kansas Legislature who could neither read nor write."

Charges of misconduct are preferred against Mr. Weaver, city marshal of Bangor, connected with the execution of the liquor law. It is said that he has made false returns upon warrants, in returning liquors as destroyed which were not destroyed; that he has retained liquors and taken money therefor illegally; that in a very dark night he carried liquors from the watch-house; that he returned liquors clandestinely to one McCann, and received \$10 from McCann for the same. The matter was investigated by a committee of the city council; but meantime the marshal absconded.

AWFUL AFFAIR.—On the night of a recent Sunday, says the Rochester Tribune, a man named Wm. Ewers, living at Gravesend, Canada, was engaged in a dispute with a woman with whom he lived, and being at high words, expressed a wish "that God would strike him dumb if he was not correct." At that moment speech failed him, and up to the present time he has not been able to speak a word. There appears no physical cause for the impediment.

The Methodists of New York have this year appropriated \$260,000 for Foreign and Home Missions.

## To Correspondents.

J. C. McKenney—Received. Thank you.

## Notices of Meetings in N. H.

NEW HAMPSHIRE MINISTERS' CONFERENCE.—We, the undersigned, believing a ministers' conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our brethren in the ministry to meet us at the Advent chapel in Concord, N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer: that we may be guided by heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days. John Couch, Otis G. Smith, John Morse, Benj. Locke, T. M. Preble. Nov. 17, 1855.

P. S. If agreeable to the views of other brethren in the ministry, we should be pleased to have them send in their names to be appended to the above notice. For the brethren, T. M. Preble.

CONFERENCE IN MEREDITH NECK, N. H.—Providing permitting, there will be a conference at Meredith Neck, in the Advent chapel, to commence Saturday, Dec. 22, at 10 o'clock a.m., to continue over the Sabbath, and longer, if thought best. Br. John Couch and the writer are expected to attend. Nov. 17, 1855. For the brethren, T. M. Preble.

CONFERENCE AT LOUDON RIDGE, N. H.—Providing permitting, there will be a conference at Loudon Ridge, to commence Thursday, Dec. 27, at 10 o'clock, a.m., and continue over the Sabbath. Bro. John Couch and the writer are expected to attend. For the brethren, T. M. Preble. Nov. 17, 1855.

## The Millennial History;

OR, THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST, BY D. T. TAYLOR.

This is a new and important work, embracing a complete history of the doctrine of the millennium for two thousand years, with extracts from five

hundred authors. No prophetic student or clergyman should be without it.

The press thus speaks of it:—

This book, as a collection of judgments, is a literary curiosity. Philadelphia Pres. Banner. The present volume gives a full history of the doctrine from the earliest ages of the church.

Boston Daily Advertiser. The author cites passages from the writings of the Jews, heathens and Christians; and taxes a host of productions, ancient and modern.

Rochester Genesee Evangelist. He summons a great cloud of witnesses from various ages to render their testimony.

Boston Puritan Recorder. It contains the result of extensive reading on the subject, and we commend the great industry of the compiler. Philad. Chris. Observer.

It exhibits considerable research and much care in the compilation of its materials.

R. I. Narragansett Times. A thorough examination of the doctrine, requiring extensive and laborious research.

Worcester National Aegis. This book will no doubt attract attention, and excite enquiry and discussion among religious people. Rochester Daily Union.

It meets practical needs in many hearts, and is worthy of being read beyond that peculiar circle of readers known technically as the "religious public." Worcester Daily Transcript.

To those who have no desire to investigate the subject, it will prove a valuable manual of reference. Rochester Democrat.

Persons interested in millenarian discussions will peruse it with interest.

Boston Zion's Herald. The work is full of the choicest knowledge upon this peculiar topic, and is worthy of a place upon every Christian's table. Worcester Journal.

We commend the book to all who are interested in the momentous topic of which it treats.

Rockland Co. Messenger, N. Y. A work of remarkable research and patient collection. To those who desire to see the doctrines of the Adventists clearly and ably defined, we recommend this book. Worcester Spy.

Containing the best arrangement and classification of testimony on this subject ever laid before the public. We really wish the light here beaming forth to the world might be blazoned in large capitals in the sky.

Campdown Christian Messenger, N. J. This valuable work is a light shining in a dark place. If we should be asked, What book in connection with the Bible is most needed at the present day? we should answer, without hesitation, "The Voice of the Church on the reign of Christ."

Star of Destiny, Cheestertown, N. Y. David N. Lord of New York, after presenting a complete synopsis of this work, says, "We recommend this volume to the perusal of both Millenarians and Anti-millenarians."

Theological and Literary Journal for July. The moral we would draw is this,—so let us live that, come when it may, we be prepared, under God's good providence, for the important issue.

New York Times. Dr. John Cumming, upon the receipt of a copy sent in September last, returns the following answer:—

My dear sir:—I thank you for sending me 'The Voice of the Church.' I think it eminently calculated to disarm prejudice and show there is no novelty in doctrines some think very new. I hope many excellent Christians who do not yet see their way to "that blessed hope" may read it. Yours truly, John Cumming.

London, Oct. 8th, 1855. Published by H. L. Hastings, Peacedale, R. I. For sale at this office, wholesale and retail, and by booksellers generally. Price, \$1.

## Appointments, &amp;c.

Providence permitting, I will preach in Waterbury, Sab. 25th; Burlington, 21st; Addison, 28th; Bristol, 30th; will Elder Bosworth arrange? Mount Holly, Sabbath, Dec. 2d; Low Hampton, N. Y., 4th; will Elder Farrar arrange? Greenfield, 5th; will friends come from Middle Grove and elsewhere? Waterford, 6th; Albany, Sabbath, 9th; Springfield, Mass., 10th; Worcester, 11th; Westboro', 12th. N. BILLINGS.

I will preach in Westboro next Sunday, Nov. 25th. O. CUNNINGHAM, JR. Providence permitting, I will meet with the brethren at Meredith Center, Sunday, Nov. 25th; West Alton, Thursday eve, Nov. 29th and continue over the Sabbath; Montpelier, Dec. 7th, eve, and continue over the Sabbath, as Bro. Hoagden may appoint; Monday, eve, Dec. 10th, at the Page S. House; Tuesday, eve, Dec. 11th, at Meredith Neck; Sunday, Dec. 16th, Manchester Chapel; Sunday, 23d, at Meredith Neck. OTIS G. SMITH.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Ira Curtis—Sent you books and tracts by mail on the 15th inst. Mrs. P. Richardson—Received and credited to Jan. 1st, 1856.

## DELINQUENT.

A. Haskins, of Bristol, Vt., stops his *Herald* owing \$4.81.

PROPOSITION OF S. M. WOOTAN, To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

M. Wootan, ..... \$5.00  
Mrs. Gall, ..... " ..... 5.00  
Mrs. Smith, ..... " ..... 5.00  
Mrs. Ide, ..... " ..... 5.00

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

D. Chase, 789; R. W. Beck, 789; D. Wilson, 737—\$1 due; R. T. Price, 794; N. Ashley, 763; J. Shaw, 779; B. Bullard, 763; T. Hutchinson, 763; B. H. Osborn, 763; A. P. Smith, 763; W. Barker, 794; C. Whipple, 768—each \$1.  
L. Holt, 800 and book; C. Morton 737—\$1 due; T. Hasbury, 778 and G.; R. Clements, 634; A. S. Calkins, 809; U. F. Arnold, 794; H. Nichols, 809; B. Colby, 775; S. Sutton, 715; S. R. Smith; 809; A. Andrews, 328; Elder B. F. Perry, 809; O. Whipple, 809—each \$2.  
S. Newcomb, 685; W. Bennet, 737—\$1 due—each \$3.  
A. Edmonds, on account, \$10 50.





Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 759.

BOSTON, SATURDAY, DECEMBER 1, 1855.

VOLUME XVI. NO. 22.

## HYMN.

SUNG AT THE CONFERENCE OF THE EVANGELICAL SOCIETY IN PARIS.

"Je veux t'aimer."

I would love thee, God and Father!  
My Redeemer, and my King!  
I would love thee; for, without thee,  
Life is but a bitter thing.

I would love thee, full of kindness,  
Thou who first show'dst love for me.  
I would love thee, my protector;  
I for refuge flee to thee.

I would love thee; ev'ry blessing  
Flows to me from out thy throne;  
I would love thee—he who loves thee  
Never feels himself alone.

I would love thee. Look upon me,  
Ever guide me by thine eye;  
I would love thee; if not nourish'd  
By thy love, my soul would die.

I would love thee; may thy brightness  
Dazzle my rejoicing eyes!  
I would love thee; may thy goodness  
Watch from heaven o'er all I prize!

I would love thee—thou my refuge,  
While the evil days increase;  
I would love thee, thou I seek for,—  
Thou exhaustless source of peace.

I would love thee, I have vow'd it;  
On thy love my heart is set.  
While I love thee, I will never  
The Redeemer's blood forget.

## Millenarianism.

BY E. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

5. The church universal has believed that the nations of the earth were to be converted before the second advent of the Saviour. Christ said as he was about to leave the earth; "Go ye, therefore, and teach all nations:" that is, make disciples of them, "and lo I am with you always even unto the end of the world," intimating that the Gospel should be successful among all nations before the end of the age. For this result, apostles, saints, martyrs and missionaries have labored; and, in their trials, toils and sufferings, they have been cheered with the hope that the Gospel would ultimately triumph. Millenarians teach that these views are fallacious; that the anti-Christian nations are to be destroyed, not converted; that the Gospel is to be preached as a witness apparently to ensure their condemnation rather than their reformation, and that our missionary plans are visionary and destined to disappointment. They say that missionaries should be sent in order to hasten on the glorious kingdom, and bring more speedily the advent of the blessed Redeemer, as if, forsooth, "the end of the age" were a movable period like some of the feasts in the church calendar. In fine, there is not a single doctrine of the Bible that is not essentially modified by pre-millennial speculators. They invent new "laws" of interpretation and thereby find confirmation of old errors. They use the Sacred Scriptures precisely as the Greek and Romans did their Sibylline books. They quote by sound and interpret by feeling. The system of Christian theology seems to have suffered from internal convulsions similar to those which mark the geological epochs in the physical earth. Its strata are desolated, upheaved and tilted over, so that the inferior are often found cropping out at the surface or overlying the superior. No truth is *in situ*; but each must be referred to its proper "age" by an expert in pre-millennial hermeneutics. We are kindly informed that those who think the kingdom of Christ already established, "mistake the means for the end, and substitute what was considered as a preparation for the establishment and manifestations of it." The pre-millennial theory is based chiefly upon the symbolic and prophetic portions of the scripture on which, in accordance with an

old theological maxim, doctrines are not to be founded. "Theologia prophetica non est argumentativa." There exists great diversity of temperament, taste and opinion among millenarians. Some advocate our Lord's immediate appearing because they hope for it, love it, and watch for it. They are men who are full of christian charity, who are by no means weary of duty on earth, but desire "to depart and be with Christ;" or, in their own language, to have Christ come and be with them. Others are restless spirits, who take pleasure in controversy, and desire a new economy that they may have a voice in the management of it. Knowing the futureso much better than others, they seem to expect that superior attainments will command a corresponding position. Others are fond of the mysterious, the grand and gloomy. With Sir Thomas Brown, they agree that there are not mysteries enough in the Bible to satisfy their active faith. They dwell so long in the valley of vision that they lose sight of sun and stars; then their thickcoming fancies overpower them, for nothing fills the eye like darkness. They make to the world wild and startling disclosures. They use the terrific language of prophecy to communicate their own dreams; and they sometimes mistake the reverberations of their own rhetoric for apocalyptic voices and thunderings. They dramatize the prophecies. The beasts and dragons of Revelation are made to play an important roll upon their ideal stage. They deal so much with the "living agents" of prophetic language, that their heads are as full of four-footed beasts and creeping things as the vessel that was let down out of heaven before the apostle in vision; and their discourses are rather conversant with biblical zoology than with religious truth.

(To be continued.)

## Foreign News.

HALIFAX, Nov. 22.—The mail steamship *Canada*, Capt. Stone, from Liverpool on the morning of the 10th inst., arrived at 1 P.M. to-day.

THE WAR.—The most important feature of the week's news is the effort of France and England to bring Sweden into an active alliance. General Canrobert is at Stockholm charged with this mission, and Sweden is required either to assent or refuse.

PEACE RUMORS.—It is reported from Berlin that the Czar has recently made confidential communication to Prussia and Austria of his wish to renew negotiations, and that Mr. Bourgueney has returned to Vienna with fresh instructions to meet the contingency of proposals from Russia. It is further said that Prince Gortschakoff, Diplomats from Vienna, and Russian Ministers from other German Courts, are certainly to meet the Czar at Warsaw in the middle of the month, when the question of the renewal of negotiations will be settled. It is also stated the Emperor of France is favorable to a renewal of diplomacy.

THE DANUBE.—The Austrian *Gazette* states authoritatively that a French camp of 50,000 men is being formed at Silistria.

THE CRIMEA.—There is absolutely nothing to report. The armies are engaged in building huts for the winter, with occasional military parades, and exchanges of long shots with Cossack pickets.

Several rumors of battles near Simpheropol have turned out false.

Letters from Sebastopol say that the Russian projectiles from the north side reach almost every part of the city. A desultory fire is kept up on both sides. The allies say that the Russians although keeping up a fire, are making preparations for a retreat.

Gen. Le Vailand is appointed French Governor of Sebastopol.

Sir Colin Campbell, taking offense at the appointment of General Codrington, has asked leave to return to England.

The following is the substance of several official dispatches and letters:

"The French will garrison Kinburn, conse-

quently the English returned to Sebastopol Nov. 3d. All the Turkish forces from Asia have left Sebastopol."

The weather, Gen. Simpson on Oct. 27 says, is magnificent, and the British troops healthy.

Exchange of prisoners had arrived from Odessa.

An Anglo French force from Eupatoria, under Gen. D'Allondillies made a reconnaissance on the 22d, and falling in with a large force of the enemy, offered battle, but the Russian retired after an exchange of a few rounds of artillery.

The allies burned the villages of Schadoffka, Karagart, Tuzela, and the town of Saki; also many farms and stores along the route, and on the 24th returned to Eupatoria.

Odessa intelligence of Oct. 27, says Gen. Todleben is rendering Nicolaieff defensible below Spasska, where the river is only 600 fathoms broad. Gunboats manned by crews of the former Black Sea fleet, are stationed, and batteries are being erected, on both sides of river. The inhabitants of Nicolaieff and Cherson are informed that the cities may be attacked, and a large portion have gone into the interior at the government expense.

It is reported that Odessa will be disarmed, and the guns sent to Nicolaieff.

Gen. Luders, with the grenadiers and cavalry, is posted between Kilburn and Cherson.

It is confirmed that the Czar and the Duke Constantine witnessed the capture of Kinburn from Otkachoff. The Czar has returned to St. Petersburg direct from Nicolaieff, without staying at Warsaw.

The squadron off Bug have towed out two rafts of oak timber, worth \$100,000. Beyond this nothing has been done except making reconnoissances.

A recent report arrived from Odessa that the allies effected a landing in force near Perekop, and that Russian troops were hurried off to oppose them. Later advices render the report doubtful.

St. Petersburg dispatches say that the Russian army in the Crimea has provisions sufficient for eight months.

The Vienna paper, *Fremden Blatt*, learns from Prince Gortschakoff's head quarters that the Russian army in the Crimea amounts to 200,000 men.

The grenadiers' corps mainly has arrived at Simpheropol, accompanied by 8000 wagons drawn by oxen; so the army is provisioned for six months, and Gortschakoff will not expect convoys after November, and the steppes will be covered with snow.

RUMORED BOMBARDMENT OF NICOLAIIEFF.—Vienna, Nov. 3.—Dispatches have been received at the Turkish Embassy stating that the bombardment of Nicolaieff commenced on the 29th of October and was continued the whole of the following day. The result was not then known. It was added that the Emperor Alexander had been induced to leave the place before the bombardment began, but that the Duke Constantine would not be prevailed upon to quit the town.

Recent papers from Gottenburg describe a festival, held in that town to celebrate the fall of Sebastopol. Upwards of fifteen thousand persons are alleged to have been present, and the warmth and splendor of the demonstration are said to have been remarkable. Mr. Egstrom, the English Consular Agent, was present, and observed in his speech that although the Swedes were politically neutral, their hearts were evidently with the allies.

Nov. 9th.—The *Vulcan* has arrived from Nargen, which place she left on the 6th. The cruisers alone remain. The other vessels are on their return. The weather is rough, with occasional snow storms. Nothing new.

CONSTANTINOPLE, Oct. 29.—It is said that the Sultan will visit Paris and London in the spring of next year, having made his intention to that effect known to the Grand Vizier and principal ministers.

GREAT BRITAIN.—The excitement respecting the war with the United States has quite subsided, and the leading journals are ashamed of the

panic they had created, and attempt to excuse it, and let themselves down gently by attributing what they call the hostile attitude of the American government to an electioneering ruse on the part of the President or his cabinet. Although it is notorious that the excitement was begun, fostered and kept alive by the London Times, anxiety is now manifested to learn how the news of the excitement and the comments of the Times will be received in America. Intelligent Englishmen of all ranks express themselves as pained and humiliated by the whole affair.

CURIOUS FACTS ABOUT A BOOK.—Subscriptions are now being received in London for the two forthcoming additional volumes of Macaulay's History of England, which were announced to issue in December 4th. The Livererpool *Albion*, in noticing the fact, says that the subscription will undoubtedly reach 40,000, and that the day of publication will be postponed, and that the cost to the public of these 80,000 volumes (40,000 copies,) the price of the work being £1 16s., would be £70,100; and, if placed in a line, side by side, the thickness of each being two inches, they would extend more than two miles and a half, the exact length being 13-333 feet four inches. Piled one upon another, they would tower to an altitude which would to the highest pyramid at Gizeh as "Ossa to a wart," and more than three times the height attained by the aeronaut Gainerin when he made his parachute descent. It is difficult to convey an easily realized notion of what the height of such a pile would be, as if St. Paul's Cathedral, the Monument, Pompey's Pillar, and the great Pyramid were all placed one upon another, their height would not amount to more than a tenth of that of the books. Their weight, estimating each at two pounds, would be 71 tons, 8 cwt., 64 lbs., about eight times that of the great bell of St. Paul's and Tom of Lincoln together, and considerably more than that of the great bell of St. Ivan's at Moscow, the largest in the world except that of the Kremlin, which has never been suspended, though many engaged in the attempted operations have been hung!

EARTHQUAKES.—Although, probably, no part of the Earth is more favored than New England in the exemption from earthquakes, several have happened since the landing at Plymouth, which, at the times of their occurrence, caused much alarm and apprehension. But in no instance has there been one sufficiently violent to destroy human life.

The first one of which we have an account, was that of June 2d, 1638, and it is described as quite severe; two also happened in 1658 and 1663, and a fourth on Oct. 29th, 1727; but the fifth, probably the heaviest since the settlement of the country, occurred on Tuesday morning, November 18th, 1755.

From a lecture delivered upon it on the 26th, at Cambridge, by Prof. Winthrop, and which was afterwards printed, and is now before us, we learn that this earthquake threw down chimneys, bent the vanes on several steeples, broke the spindle, a stick four inches in diameter, of the vane on Faneuil Hall, burst a distiller's cistern by agitating its contents, &c., &c.; that it occurred soon after four in the morning, and that the duration of the first and hardest shock, was estimated by the Professor at four minutes, which is much longer than is generally the case in these phenomena. Within the last century, three or four earthquakes have been experienced here, but they were all, it is believed, much lighter than the one described by Prof. Winthrop.

The terrible movement of the earth, which nearly destroyed Lisbon, and was the cause of the death of about 60,000 of its inhabitants, happened on Nov. 1st, 1755, so short a time before the severest one here as to render the latter more remarkable. On both occasions within six hours after their occurrence, most extraordinary agitations of the sea were noticed at Barbadoes and St. Martin's in the West Indies.



## DR. ELLIOTT'S GREAT WORK.

## HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,  
CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the REV. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

## CHAPTER V.—THE FIFTH SEAL.

Under the third Seal, and when again, in God's righteous retribution, the people that had so long instigated the malice and the rapacity of unjust provincial governors against Christians, had their lot darkened by the letting loose of that very rapacity and injustice on themselves,—at that time that self-same voice in the imperial government that called, though all ineffectually, for equity in the general administration, called, but still as ineffectually, for equity specially towards Christians. Alexander Severus confessed his admiration of Christian morality, and of Him too who had been its first and divine teacher. On a particular occasion he even recognized the Christians as a lawful corporation, and protected them at Rome against their enemies. But it was a protection partial only and transient. Martyrs were still slain. The name of Hippolytus, bishop of Porto, stands eminent among them. Moreover, the former laws against Christians remained unrepealed. And, after his death, his successor Maximin renewed the imperial persecution against them; the rather as against a body which Alexander had favored. His edict was directed specially against the bishops and leaders of the Church. But in its effects it went further. It animated the heathen priests, magistrates, and multitude against Christians of every rank and order. "Smite the shepherds, and the sheep shall be scattered."

The actual martyrdoms unto death had not indeed thus far been many; i. e. as compared with the multitude of the Christian body. So Origen declared near the middle of the third century. There had been enough to show man's bitter enmity against the truth, enough to exhibit the glorious sustaining power of Christian faith. If not more, it was His doing who could shut the lions' mouths. Moreover, if the martyrs slain were not so many, the confessors who suffered in other ways for the faith were innumerable. But while Origen made this statement respecting the past, he added, in a remarkable passage respecting the future, that the tranquillity then prevailing was not to be expected to continue: that the irresistible progress of Christianity, and the impression generally prevalent as to the downfall of the established religion necessarily consequent thereon, and together with it untold disasters to the empire,—that this would soon again revive the flames of persecution and that it would then rage with an intensity, probably, greater than ever:—concluding thus: "But, if God will, let it come: Christ has overcome the world."

Such was at that time the anticipation of Origen; and very soon it had its fulfilment. The period of the fourth Seal succeeded to that of the third. It was seen by the emperor Decius that if the heathen state-religion were to be preserved, the Christian must be crushed; that the two could not long consist together. Thereupon he made his decision. He determined on crushing Christianity. Like those of certain preceding emperors, his edicts commanded inquisition of Christians, torture, death. Then was the consternation great. The bishop of Alexandria, Dionysius, expressly records it. For the church had now lost much of its first love. There were some apostacies; there were many faithless: the *libellatici* and the *acta facientes*:—professors who at the same time dared not confess, yet dared not apostatize; and bribed the magistrates with money, to spare them the conflict.—But now Death on the pale horse, having received his commission, had entered the empire. The sword of the Goths, one of his appointed instrumental agencies, struck down the persecuting emperor.—His successor, Valerian, presently after, animated by the same spirit, renewed the persecution. It was against the bishops and presbyters, who led on the Christians to the conflict,—and the Christian's assemblies, which supplied the means of grace that strengthened them to endure it,—that the imperial edicts were now chiefly levelled. Then it was that the bishop of Carthage, Cyprian, confessed among others, and was added to the glo-

rious army of martyrs.—But God again interposed. As Decius by the Gothic sword, so Valerian had his reign cut short by the Persian. And Gallienus, his son and successor, trembling under God's sore judgments, though still as before unconverted, sensual, hard-hearted, issued for the first time (A. D. 261) an edict of toleration to Christianity. Their churches and burial-grounds (*coemeteria*) were now restored to Christians; their worship permitted. Though the popular outbreaks against the disciples were by no means altogether discontinued, Christianity was legalized.

Such, in brief, were the persecutions of Christians in the Roman empire, prior to that by Diocletian. During the progress of what has been called by some the gradual restoration of the empire, commencing soon after Gallienus' edict of toleration, (for the emperor Claudius, the first of the restorers, succeeded him in the year 268,) the toleration continued. Christian churches were now built; Christian worship might be held in public. To use the Apocalyptic figure, the symbolic altar-court of the Christian temple, with its ritual of sacred worship, was now opened to general view. But no sooner was the restoration completed than an æra began, as we have seen, under the new Seal, which was emphatically, and beyond any other, the æra of martyrs. Persecution broke out afresh after its slumbering, like a giant refreshed with sleep. It combined in itself the bitterness of all the former persecutions:—confiscation, imprisonment, torture, death;—a special vengeance against churches and church-assemblies, bishops and presbyters;—with the new feature moreover super-added of war against the holy Scriptures; that guide and source of strength to the suffering church, by the destruction of which, it was now rightly judged, Christianity might best be destroyed. "When he had opened the fifth Seal, I saw the souls of them that were slain for the word of God, and for the testimony which they held." Some there were, yea many, faithless under the terrors of the persecution; many *traditores*, that betrayed their trust, gave up the Holy Scriptures, and helped to prompt the persecutors' boast of having extirpated Christianity. But the faithful, the faithful even unto death, were many also. The Bible was preserved: (indeed a special provision had been previously made in God's providence for its preservation:) and the church continued to witness for the word of God, and the gospel of Jesus.

But let us advert to what remains of the vision.

3. "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?"

During the progress of these persecutions the feeling with the martyrs themselves, (at least the earlier martyrs,) that for the most part overpowered all other feelings, was that of joy and gratitude, at being permitted the privilege of partaking in Christ's sufferings, and after his example offering themselves, like burnt-offerings, (not peculiar indeed, but of self-devotion,) on the altar of God. Witness the recorded language of Ignatius and of Polycarp, on occasion of their martyrdoms; language alike beautiful, and most illustrative of the Apocalyptic imagery under which their martyr-deaths were here depicted. Afterwards, however, as the clause in the vision just quoted may perhaps suggest to the reader, there were mingled at times with this joyous gratitude other thoughts and feelings. They knew that God would not leave them unavenged; and spoke to each other, and to their persecutors, of a coming vengeance. So for example, in the persecution last before Diocletian's, the African martyr Marianus.—"As if filled," we read, "with the prophetic spirit, he warned his persecutors, and animated his brethren, by proclaiming the approaching avenging of his blood."

But it is in fact the seeming cry of the martyred saints,—the voice of their blood in the ears of those surviving Christians of the true Apostolic line and character whom I suppose St. John here as elsewhere to have impersonated,—that the analogy of what is said in Scripture of Abel's blood crying from the ground points out as the precise meaning of the symbolic language of the clause. And by these, the attendant and surviving ministers of the Christian body, the cry of the blood of their martyred brethren, was construed as in harmony with their own feelings; and as calling for vengeance, speedy and destroying vengeance, on the murderers. To which vengeance the church of the third century did for the most part, like Marianus, expect and look for. Mark, for example, the language of Tertullian and Cyprian: language in truth too maledictory; and hardly in unison with the spirit of Stephen, or of Polycarp. But behold, in contravention of such expectations, it was delayed through one, through two centuries, and more. From year to year, from reign to reign. Christian blood was again and again shed by their enemies, specially in this last and most terrible persecution by Diocletian. Then the voice seemed to them to wax louder

and louder: and, with a tone of murmuring and impatience mixt in it, as well as of suffering,—yea, and with almost an impeachment of God's attributes of holiness and truth, for having so long spared the guilty, and left his saints to suffer,—to cry, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?"—In the catacombs of Rome, whither the persecuted Christians fled for concealment in that day of trouble, memorials still exist, the most impressive and affecting, both of the martyrs then slain, and of their blood crying as it were from beneath the ground against them that shed it. I allude to monumental tablets long extant there, with inscriptions rudely sculptured to their memory: and vases of small size often seen beside them, whereinto had been poured, as would seem, what the Christian bystanders could collect of life's ebbing flood at the scene of martyrdom; inscribed with the single but significant word, *Sanguis*, "Blood!" Did there not seem to be, a voice, a cry, in that simple memorial against their murderers?

Now methinks, when such thoughts arose, it should have been considered by the early Christians, much more than was usually the case, that towards nations, even as towards individuals, the divine long-suffering is an attribute which must needs magnify itself, as well as the divine justice and holiness. Long had been Jerusalem's experience of this; and even the heathen Nineveh felt it also. If, after the time when Christianity and the glorious gospel of the Lord Jesus had been fully brought before the consideration of the Roman people,—a time which I have dated as about coincident with that of the giving of the Apocalypse, or close of the first century,—if, I say, after this, a period of prolonged prosperity and peace, such as of the white horse, was appointed to the empire, and with it the most favorable opportunity for the calm consideration of the evidences and claims of the holy religion offered them,—what was there in this but what accorded with the usual acting of God's providence towards men individually; yea, and which they themselves had each one probably experienced? Or, again, what was there but in accord with his usual forbearance, if, when this period of the white horse had passed unimproved, it was ordered that those of the red, the black, and the pale that succeeded, should be periods of tempered suffering and punishment, just such as might best force the sufferers to consider the heavenly message;—of punishment, but not more;—not of destruction?—As to his own persecuted people, the Christians, who in that vast empire were as sheep in the midst of wolves, had He not so overruled the times of their bitterest persecutions, (the Decian, for example, and those of Valerian and Diocletian,) as that they should fall on the church when confessedly corrupted, and needing something to stay the increasing corruption? Had he not moreover in some measure blessed those persecutions, to their purification and recovery? If so, then, instead of there being any failure in all this of his faithfulness and truth, it was but the very acting out and expression of those attributes towards them. And so indeed some, like David of old, felt it. "I know, O Lord, that thy judgments are right, and that thou of very faithfulness hast afflicted me."

4. But mark the progress of the vision.—"And white robes were given unto every one of them: and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." Such was the voice heard by St. John, still of course in his representative character: defining the time of the judgment which those martyrs seemed to call for, as thus far approximate,—that there would only intervene before it the period of the rise and slaughter of another and distinct body of martyrs, similarly witnessing for the word of God and the testimony of Jesus. I say another and distinct body: for the very singular symbolization, coincidentally, of the presentation of white robes to all and each of those that had appeared in this vision under the altar, constituted a marked sign of separation between its martyrs, and those that were to come; of which sign more under the head following. For the present let us confine our inquiry to the chronological intimation here given as to the time of the desired consummation; and see how the giving of it was fulfilled in the case of those whom at this point in the drama John represented.

It is assuredly very striking and instructing to observe with what earnestness of interest the fathers of the early church, throughout the whole era of Pagan persecution referred to,—as Justin Martyr and Irenæus, for example, Tertullian and Hippolytus,—searched into the inspired predictions handed down to them. These were to them no unmeaning, no profitless writings. However they may have been in doubt with regard to some particulars of the future, there was a certain great outline that they found clear in divine prophecy; and both in this, and

in the views that it opened to them throughout, of God's care and kindness to his church, they found an admirable stay to their faith, together with counsel, encouragement, comfort. So that there was fulfilled to them, even thus early, what was written, "Blessed is he that readeth, and they that hear, the words of this prophecy."

—It was specially the prefigurative visions in Daniel and the Apocalypse, of the quadripartite symbolic image and four symbolic wild beasts, and the predictions in St. Paul and St. John respecting the Man of Sin and the Antichrist, that fixed their attention. And what their inferences, as to the things then present, and the things future? First, they judged with one consent that Daniel's fourth wild beast symbolized the Roman empire; as also that the little horn of this wild beast, or its equivalent the last head of the Apocalyptic beast, symbolized one and the same antichristian power as St. Paul's Man of Sin, and St. John's Antichrist. Further they judged that the Roman empire, in its then existing state, was the "let" or hindrance meant by St. Paul, standing in the way of Antichrist's manifestation; and that its removal would take place on the empire's dissolution into a new form of ten kingdoms: among which, or contemporarily with which, Antichrist the Man of the Apostacy, would forthwith arise, and reign over the Roman world and empire in this its latest form; Rome itself, and its empire, having been revived to supremacy under him. Moreover they were agreed that this Antichrist would persecute the Christian church with a fierceness altogether unparalleled: and thus that there would be a second series of Roman persecutions, and a second series of martyrs slain under Roman oppression;—persecutions that would only terminate in Christ's coming and taking vengeance, at the end of the world.—Once more, as to the time of the vengeance on Rome, and its empire,—that great vengeance so graphically described in Apoc. 16, 18, when the vials of God's wrath should be poured out thereon, and "in her should be found the blood of prophets and saints, of all that had been slain on the earth," and the saints should be told "to reward her as she had rewarded them, and in the cup which she had filled to fill to her double,"—this time they inferred to be very nigh at hand. For nothing, they reasoned, prevented Antichrist's development but the intervention of the Roman empire in its then existing state, which state they thought would pass away speedily; and that then Antichrist's predicted short-lived reign, and his persecution of but three and a half years would follow, and be succeeded instantly by Christ's second coming and the consummation.—Not to add that certain considerations too of the age of the world, as if not far from 6000 years, began now to enter into their reasonings; and confirmed them in the idea that the end was near.—Thus did the voice of divine prophecy, as their minds apprehended it in those times of fiery trial, correspond most exactly with the voice which fell on St. John's ears in the fifth seal's vision, as if addressed to the martyred souls under the altar. "It was said to them that they should rest (waiting their avenging and reward) yet for a little season, until their brethren, which should be killed as they were, should be fulfilled." Indeed this very passage of the Apocalypse was cited and commented on by them; as in part, and conjunctively with the other prophecies, an authority for this their expectation and hope.

It of course needs not to say that in regard to this last point, I mean the time to which they looked for their final avenging and reward, history, the great interpreter, has proved them wrong. In fact the phrase "yet a little season," just like the word "quickly" elsewhere used by our Lord respecting the time of his coming, was one of larger or less duration according to the standard by which it might be measured. And I may remark here, what I shall have occasion to remark perhaps more than once again, that the phrases used in prophetic scripture respecting the time of the consummation, were purposely so framed as to allow of a duration shorter or longer being attached to them; and so of the church in each age looking for its Lord's advent as not far distant. Admitting (what was generally understood to be the fact) that the great destroying vengeance on persecuting Rome was not to take place at the breaking up of its empire into ten kingdoms, but after their rise, and Antichrist's cotemporary rise and reign over them, there was needed, in order to decide the length of the time still to intervene before that catastrophe, (so as indeed I have already hinted,) the decision of the two preliminary points following: viz 1st, what the interval before the empire's breaking up into its last decemregal form, and Antichrist's cotemporary or immediately subsequent manifestation; 2dly, what the length of the three and a half predicted years of his persecuting reign, and whether to be understood literally, or of a much longer period.—But on these questions it is not my present business to enter. Suffice it to have shown that the Christian church and fathers passed through and out of the period of



the fifth seal, and of the persecutions referred to in it, with the distinct conviction impressed on their minds, even as by a voice from heaven, that there only needed to be completed another and different series of martyrs, viz., those to be slain under Antichrist; and that then, without further delay, their Redeemer would surely manifest himself, and execute final vengeance on their enemies.

5. In the meanwhile there was to be fulfilled, in regard to the souls of martyrs already under the altar, the fact symbolized by their investiture with white robes, just when the voice under this Seal ended speaking. A symbol certainly very remarkable! Explained forensically, or with reference to persons condemned or arraigned as criminals, it signified their justification. So elsewhere, "The white robes are the justification of the saints." In case of this investiture occurring in the inner sanctuary, or before God, so as in the passage just cited, or again in the case of the High Priest Joshua described in Zechariah, it would imply justification in the sight of God. But where the scene was the open altar-court,—just as their dejection there under the altar indicated the condemnation and execution of the Christian saints as criminals before the world,—so their investiture with white on the same public scene must be construed to imply their as public justification before the world, and in the view of their fellowmen. But how so? How could there be a public recognition of these martyrs' righteousness, begun even before the opening of the sixth seal, and that great revolution which it was to signify?—Yet the fact was even so. Before Lactantius had yet finished that famous treatise *De Divinis Institutionibus*, wherein he repeated, as its latest echo by the church under Rome Pagan, that same prophetic voice about Rome, and the Antichrist, and the consummation, that we lately noted in the writings of the fathers of the third century that preceded him, an edict of the persecutor Galerius was issued, (an edict agreed to by two of the other emperors,) confessing, by implication at least, to the wrong he had done the Christians, putting an end to the persecution, and even entreating the Christians "to pray to their God for him." An act of justification this that was applicable of course as well to the memory of the martyred Christian confessors, as to the character of those that still survived; and thus surely a true fulfilment of this clause of the Apocalyptic vision.—Nor was it less notable at the period itself as a sign of the times. For it was a confession of the moral triumph of Christianity over heathenism, while the latter was in all its imperial power and supremacy; and thus might almost seem to portend, sooner or later, even a political triumph following.—And hence indeed it appeared, with regard to the slaughter of Christian saints by the Roman emperors, that whereas the varied calamities depicted under the three preceding seals, were causes and symptoms of the decline of the Roman heathen empire, politically considered, this too, which was prefigured under the fifth seal, was in perfect consistency with the dramatic unity of the seals, a cause and symptom of its decline religiously considered, fully as influential as the others:—indeed that it was the immediate cause, as well as precursor, of its fall.

(To be continued.)

For the Herald.

### Time.

Time with its scythe hath swept the earth o'er,  
And mighty changes wrought:  
Empires and thrones in days of yore,  
To desolation brought.

He spoils the fairest things on earth,  
The proudest men can rear;  
He cuts them down as little worth,  
And soon they disappear.

He rushes madly on his way;  
There's none can stay his hand;  
None can entice him to delay,  
Nor yet before him stand.

The rich, the poor, the high, the low,  
The beggar and the King,  
Must bow beneath the victor's blow,  
While he is on the wing.

Six thousand years are nearly past,  
Since first he drew his breath;  
His millions having slain at last  
He ends his work in death.

His funeral dirge will soon be sung,  
For he has grown quite gray;  
Time once, like other things, was young,—  
Like them must pass away.

E. KENNEDY.

A REMARKABLE FRAUD.—A somewhat extraordinary instance of official peculation has recently come to light in Russia. It appears that in the returns of the Russian army there had always

figured, for equipment, pay, munitions and supplies, and for a force of 18,000 men, a so-called division of reserve, which ought to consist of one or two companies from each regiment serving in the Great Caucasus. This division was employed in keeping the outposts among the mountains. They made a great fuss about the little forts built or building for it, and which were garrisoned by small detachments from the main body, in conformity with the regulations. One day, General Woronzoff, the Emperor's viceroy in the Caucasus, set out with a princely suite for the purpose of inspecting these 18,000 men. He reached the village and commanded a superior officer to order the detachments of the division to assemble for the purpose of being reviewed. He was told that the posts were so scattered among the mountains that it would require at least three weeks to get the troops together, and being in danger of famine if he remained in the place with his numerous retinue, the General relinquished the object of his visit. When the campaign in Asia was ordered by the Emperor Nicholas, General Morauviev seeing this contingent of 18,000 men figure in the army list, took it also into his head to go and ascertain the state of these troops. He took the precaution to travel without a retinue, taking only a single aid-de-camp, and meeting with the same reception as his predecessor, announced his intention of waiting until the troops could be collected from the mountain fortresses. He did not wait in idleness, however, but from an active personal inspection came to the conclusion that the forts had never been built, and that the men existed only on paper! Consequently for the twenty or thirty years that the war has been waged in the Caucasus, the Russian government has been paying enormous sums for the maintenance of an imaginary division for the construction of chimerical forts, true castles in the air. If this is a fair specimen of Russian military management, what vast sums must be squandered for sham armies and warlike preparations.

SCRIPTURAL ILLUSTRATIONS.—The Arabs of the desert commonly clothe themselves also in manufactures of camel's hair; and the article most prized by them is the "haik," or cloak of that material. It is either black or white, with or without broad stripes; it consists of a square piece, with holes for the arms, and has no seam. The Druses of Lebanon, and the people of Mesopotamia, not only wear a coat which is "without seam," but "of many colors," having variegated stripes proceeding a point downwards from the shoulders, like a reversed pyramid. This is believed to be of the same description as that given by Jacob to his favorite child. We are informed that our Saviour also wore "a coat without seam, woven from the top throughout;" and that, in the wilderness, St. John "had his raiment of camel's hair, and a leathern girdle about his loins." The "sackcloth" of the Scriptures was a similar manufacture, but of the roughest kind, like that which is worn by dirvishes and reputed saints. It is still used for sacks and tent covers. We can easily understand the necessity of a girdle; no person with loose flowing robes can engage in active occupations without first "girding up the loins"—that is, taking up a portion of their dress out of their way. Some lay aside their outer garments for the time; others prepare to put forth their strength by fastening a belt or girdle round the waist, and by laying the arms to the shoulder bare. Thus Elijah "girded up his loins, and ran before Ahab to Jezreel;" and the sacred writings abound in passages which, like this, illustrate the habits of those who wear the Oriental costume.

INDEPENDENT JOURNALISM.—The journal that ignores the fetters of sectional or partizan bias, and maintains a liberal and independent tone in all its opinions and discussions, occupies a position alike respected by the public, and feared by demagogues and fanatics. We are somewhere told by the poet, that

"Those who live to please, must please to live," and the adage has a forcible application to the public journalist. How can he look with unbiased vision upon the important questions—moral, social and political, which agitate the public mind, and speak his honest convictions, without concealment or equivocation, "Nothing extenuate, nor ought set down in malice,"

if his thoughts are perpetually governed by the consideration, how his patronage may be increased? He must always be on the fence—in a strait between two or half a dozen opinions.

He essays in vain to accommodate his columns to every one of his readers, caring nothing for his own opinions, but only concerned how he shall please everybody. Such a journalist will, in the end, incur the distrust and contempt of the public. He will not be looked to for his honest utterance on questions which affect the welfare of society. His journal will

not be sought by the mass, or exert a guiding, predominant influence, in any respect whatever. But the independent journalist, who scorns the trammels of sect or party, and

"Follows Truth where'er she leads the way," may rest secure in his hold upon the public confidence. His journal will stand high, when partizan papers, whose conductors are quick to "Bend the pregnant hinges of the knee, Where thrift may follow fawning," go begging for subscribers.—*N. Y. Mirror.*

THE last of the Arctic expeditions has returned, and the book of Arctic discovery is closed and sealed. The frost king has grimly folded within his icy embrace many gallant men who have sought to penetrate his fastnesses. Three centuries and a half ago, Gaspar Cortereal began the war by crossing the threshold of the frozen-sea; the ice laid hold of him, and held him fast in its remorseless grasp. In the following year Miguel Cortereal pursued his missing brother's track, in the hope that he might discover the place of his captivity, but he, too, never returned. In 1553, Willoughby reached the shores of Nova Zembla; years afterwards the Russians found his ships frozen to the desolate coasts of Lapland, and freighted with the lifeless bodies of their crews. In 1596, Barrenz lost two vessels, and left his bones in the inhospitable regions, about Nova Zembla. In 1610, Hudson penetrated the bay which bears his name, but never returned, his crew setting him adrift in an open boat—"a sacrifice" as one writer has it, "to the offended spirit of the place." In 1610, Monk wintered upon the northern shore of Hudson's Bay, and two only out of a crew of fifty-two came back. In 1710, Knight and Barlow followed in the track of Monk, and never returned. Long after, some of the fragments of their vessels were found on the rocks of Marble Island. Many others have perished singly, while their companions have escaped, in battling with the wild elements in the Arctic circle. And now the bones of Franklin and his men are rivaling in whiteness the snows by which they are surrounded. Hecatombs of human victims—willing victims it is true—having thus been sacrificed in the attempt to solve the great enigma of the Polar region. It is time the sacrifice was stopped. The very last Arctic expedition has, we trust, returned, and the war with the ice king it is to be hoped has terminated forever.

THE EARTH'S RING.—The Boston correspondent of the *New York Tribune* says:

"In one of my letters, I gave some account of the earth's ring, discovered or rather identified by Lieut. Jones of the navy—so I called him. I have since learned that the fortunate finder of our planet's ornaments is not a Lieutenant but a chaplain. He is the Reverend George Jones, I believe—certainly he is the Reverend Jones. He was formerly a clergyman in Annapolis, Md., and was appointed a Chaplain in the expedition to Japan. By the advice of some scientific friends he devoted himself during the voyage to observations on the zodiacal light, a phenomenon of the natural history of the heavens which has puzzled astronomers for a long while, and of which the only theory previous to that of Mr. Jones' was the unsatisfactory one, the light was a ring around the sun, between the earth's orbit of Mars, by a series of observations carefully made, morning and evening, for two or three years, in the latitudes traversed on the voyage to and from Japan, Mr. Jones has come to the conclusion, supported by a chain of apparently irresistible reasoning, that the zodiacal light is a ring around the earth, inside of the moon's orbit, and probably in the same plane with that orbit. It is not so dense as the ring of Saturn, apparently, though on that point, as well as on its breadth, thickness, and exact distance from the earth, it is not possible at present to form a reliable opinion."

THE CABINET.—There are two diverse temptations that assail the soul from opposite quarters: one, perhaps, the most frequent that of self-indulgence; so sparing ourselves our strength, our time, our money, that we offer to the Lord that which will cost us little or nothing: the other, and that no unusual one, impetuous self-sacrifice; so not sparing ourselves, that we exhaust our talents prematurely, and appear as if we thought our work and labors indispensable. This too is a temptation from the evil one. There may be occasions, doubtless, when upon a clear call of duty, like the Macedonians, we must be willing to spend and be spent "to our power, yea, and beyond our power; when, like Epaphroditus, "for the work of Christ," we must not regard our life; when "we ought to lay down our lives for the brethren;" and like St. Paul, be "ready not to be bound only, but also to die for the name of the Lord Jesus." But there are also occasions when the Lord as

plainly says, "Come ye yourselves apart into a desert place, and rest awhile;" when he says, "Your strength is to sit still. . . . In returning and rest shall ye be saved;" when His providences charge us, "Be still and know that I am God."—*Rev. E. H. Bickersteth.*

BOHEMIA.—Poor Bohemia, which has been wet with the blood of noble Protestant martyrs, and at one time promised to become thoroughly Protestant, is now in a deplorable condition. The evangelical churches are nearly extinct, and are now losing ground steadily under the oppressive laws of the Austrian government. Their students cannot study at foreign universities; their pastors cannot cross the boundaries of the kingdom without permission from both the civil and ecclesiastical authorities, and all intercourse of a clergyman with his brethren in foreign countries is rigidly prohibited. The children of Protestants married to Catholics are brought up in the Romish church. In addition to these hardships the churches have for many years been withering under rationalistic influences which have spread gradually but extensively among both clergy and people. Bohemia needs new preachers and martyrs like Huss and Jerome, or the few relics of Protestantism will soon be utterly lost.

CHRISTIAN SYMPATHY.—To show the brotherly feeling which exists among the German Baptists or Dunkards, it is only necessary for us to relate an incident:—

One of their members, who was an old man, and in moderate circumstances, went security for Shrock, the Holmes county defaulter. Upon investigation, it was found out that the amount he would have to pay, would strip him of his farm, that his family would be turned out upon the world beggarless. The members thereupon held a consultation—each man agreed to pay an amount in proportion to his wealth, and the old man and his children will not be disturbed in their homestead. This is what we call true Christianity.

SHORT SESSIONS.—A FARMER'S SPEECH.—The Cleveland, Ohio, *Herald*, brings in a seasonal anecdote, founded on a resolution for adjournment in the Legislature of that State—a resolution which is invariably found to be a waste of time. The incident is related to show the excellent practical sense of Mr. Leverett Johnson, a member of the House: "The incident occurred in the session of 1837-39, Mr. Johnson then being a member. Some four weeks of the session had expired, when a member offered a resolution that the Legislature should adjourn sometime in the month of February ensuing. The resolution elicited a warm discussion, and had pretty much used up a whole forenoon, when Mr. Johnson rose for the first, and perhaps the only time. He said in substance, that he was a practical farmer; that it was not customary for farmers, when they went into their fields, to sit down upon their plough-tail and spend the day in deciding when they would go home; but they set about their work, and, when that was done, they went home. He added that he thought the House had better follow the example of the farmer, and do up their work and then go home, and not waste any more time in the present useless discussion. These views met with the entire concurrence of the body, and nothing more was said of going home until the business was done."

Choose that course of life which is most excellent, and custom will make it most delightful.

Nature to each allots his proper sphere;  
But, that forsaken, we like comets err:  
Toss'd through the void, by some rude shock  
We're broke,  
And all our boasted fire is lost in smoke.

Congreve.

It is a shameful thing to be weary of inquiry, when what we search is excellent. Cicero.

Knowledge or wealth to few are given,  
But mark how just the ways of heaven:  
True joy to all is free.

Nor wealth nor knowledge grant the boon;  
'Tis thine, O conscience, thine alone,—  
It all belongs to thee. Mickle.

He that cheats me once, shame to him: he that cheats me twice, shame to me.

Society, like shaded silk, must be viewed in all situations, or its colors will deceive us.

Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

Be wise, for in gaining wisdom ye also gain an eminence from which no shaft of envy or malice can hurl.

Defer no charities till death; he who does so, is liberal rather with another man's goods than his own.

The toothache may be cured by holding in



the right hand a certain root—the root of the tooth.



## The Advent Herald.

BOSTON, DECEMBER 1, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

In this number we have continued the Professor's argument respecting his fourth proposition, that the doctrine of the pre-millennial advent, "when tested by the universal belief of the church, is found to be another gospel." His last argument under this head is,

"5. The church universal has believed that the nations of the earth were to be converted before the second advent of the Saviour. Christ said, as he was about to leave the earth: 'Go ye therefore, and teach all nations,' that is, make disciples of them, 'and lo I am with you alway even unto the end of the world,' intimating that the Gospel should be successful among all nations before the end of the age. For this result, apostles, saints, martyrs and missionaries have labored; and in their trials, toils, and sufferings, they have been cheered with the hope that the Gospel would ultimately triumph."

Now the faith of the church on these points—in all the periods during which the orthodox were millenarians, as has been already proved,—was of course the same as millenarians believed; and therefore the declaration that the church universal has believed the contrary is unsustainable.

That the Gospel will ultimately triumph, millenarians all believe, but not in the manner anti-millenarians teach. Its triumph will consist in saving a vast multitude of the human race—the pious of all ages,—and restoring to them the earth renewed, when the enemies of the Gospel are made Christ's footstool.

If teaching all nations converts them, then the great majority of them were converted long ago. But that not all would believe, the Saviour implied when he said in connection with the command to go and teach them: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

As the Saviour was to be with his disciples alway, even unto the end, it follows that he would be with them during the whole period of their proclamation of the good news of the kingdom; and if there is any promise of the full conversion of the nations to whom they were to preach, the promise is equally good respecting the nations taught in the early part of the Gospel period, as it is respecting those later taught; and if its being preached to the nations without converting them, justifies Prof. S. in declaring it a failure, then he also reflects on it as a failure during all past ages; for thus far it has only gathered out of the nations to which it has been preached a believing portion, leaving another portion to reject it. If its triumph thus far is no failure, then the final result will be no failure,—when there shall have been gathered "a great multitude which no man could number of all nations, and kindreds, and peoples, and tongues," who will stand "before the throne, and before the Lamb, clothed with white robes and palms in their hands."

The Scriptures, however, do not teach the conversion of the nations. The Gospel was to be offered to all; and when all nations have had opportunity to accept or reject it, its mission will have been fulfilled. Thus the Saviour said (Matt. 24:14): "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"—not 1000 years after all have been converted, but when it has been preached to all as a witness. Paul teaches that in the last days, wicked men, instead of becoming better and better, "will wax worse and worse, deceiving and being deceived;" that the Man of Sin, instead of disappearing 1000 years before Christ's coming, as he must if the world was to be converted, will be "destroyed by the brightness of his coming;" who will be revealed, not only "to be glorified in his saints, and to be admired in all them that believe," but also to take

"vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"—which implies anything but the conversion of all men before that epoch. When the heathen are given to Christ for an inheritance and the uttermost parts of the earth for a possession, as in the 2d Psalm, they are to be broken and dashed in pieces. The Little Horn that Daniel saw in vision, symbolized a wicked power that was to "make war with the saints and prevail against them, until the Ancient of Days" should come to consign the "beast" to the burning flame, and to give the kingdom under the whole heaven to the saints of the Most High. In the 13th of Matthew the Saviour has most unequivocally declared that till the end of the world the children of the wicked one will mingle with the children of the kingdom; and that instead of their being then converted, the angels "shall gather out of the kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father." These and other scriptures expressly deny the conversion of all men before the end of the world; and against their teachings Prof. S. advances only an inference from a single text; which inference is not sustained by the language of the text, and is in conflict with the context.

Therefore if the church had universally believed in the conversion of all nations, they would only have believed the opposite of what the Scriptures teach. But, as shown by the prevalence of millenarianism in the purest and best ages, the church has not always thus believed. Nor have saints, martyrs and missionaries always looked for it, as he affirms. Calvin looked not for it when he said:

"There is no reason why any person should expect the conversion of the world: for at length (when it will be too late, and will yield them no advantage), they shall look on him whom they have pierced."

And again:

"The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period."

Luther looked for no such period when he said:

"May the Lord come at once! Let him cut the matter short with the day of judgment; for there is no amendment to be expected." "The judgment must needs be at hand, for what help is there for the world? The Papal church will not reform itself; that is out of the question; and the Turks and the Jews are as little inclined to amendment. Our empire makes no progress towards improvement. . . I see no other prayer that is fitting but only this, 'Thy kingdom come.'"

Said David Pareus, D.D.:

"It is a thing never to be looked for, that the whole world shall become Christian; since the enemies of the church, together with Antichrist, shall not cease, but at the last coming of Christ."

Said Jeremiah Burroughs:—

"There will attend affliction to the people of God, yea, and to others, too; yea, and there is a curse upon men's spirits which will not be taken off till this time come."

Said Thomas Hall of a millennium before the advent:

"6. That tenet which is contrary to the judgment of all the church of Christ ought to be suspected by us." \* \* \* \*

"11. It is a means to breed security in men when they shall hear that it is yet above a thousand years to the day of judgment; whereas the learned conceive the end of the world to be much nearer."

Said Matthew Henry:

"Even to the end of time there will be occasion for the same complaint; the world will grow no better; no, not when it is drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming."

Adam Clarke says of Lord Napier, who calculated the end of the world to be between A.D. 1688 and 1700:

"So very plausible were the reasonings and calculation of Lord Napier, that there was scarcely a Protestant in Europe, who read his works, who was not of the same opinion"—which is evidence that the Protestants of his day looked for no such result before the end, as Prof. S. in opposition to the history of the church, affirms to have been the universal expectation.

Said Cotton Mather:

"They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole Sacred Scripture and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom."

Said that staunch Calvinistic divine, Augustus M. Toplady:

"I am one of those old fashioned people who believe the doctrine of the millennium, and that there will be two distinct resurrections of the dead," &c.

And thus we might go on and give an almost endless series of quotations to the same effect—showing the perfect recklessness of those who deny the prevalence of these sentiments.

Prof. Sanborn says of the millenarians:

"They invent new 'laws' of interpretation, and thereby find confirmation of old errors. They use the Sacred Scriptures precisely as the Greeks and Romans did their Sibylline books. They quote by sound and interpret by feeling."

These declarations can be considered as nothing less than a *libel* on millenarians,—although written by a college professor! If they have invented any "laws" at variance with the usage and genius of our language, it is very easy to specify them; but Prof. S. is sufficiently cautious not to attempt anything of that kind! If their laws are incorrect, let him enter the lists and show wherein they are so; but he does not, nor dare he attempt this. What shall be thought of one who makes an assertion of this kind, without a fact to sustain it? He well knows, if he has at all examined their "laws," that they are not new, any more than were the laws of attraction, when first pointed out by philosophers; or the laws of grammar, unfolded by writers in that science. He well knows, that there is no quoting by sound, nor interpreting by feeling; and that such an accusation, in the face of opposite facts, is contrary to what might be expected of a Christian, or of a gentleman. He knows that they claim to interpret the language of inspiration by the laws that are applicable to like language in all books; and if Prof. S. had any confidence in his own ability to disprove the soundness of those laws, he would have attempted it; for a resort to slurs of this kind is never done except in the absence of all sound logic. He says:

"The system of Christian theology seems to have suffered from internal convulsions similar to those which mark the geological epochs in the physical earth. Its strata are dislocated, upheaved, and tilted over, so that the inferior are often found cropping out at the surface, or overlying the superior."

The above illustration is more truthful, than happy for his own theory. For the millenarian doctrine being that which was received from Christ and his apostles, and which was held by the early Christians during two centuries of "the purest and best age of the church," it follows that it was the upper and superior stratum, which has been tilted and over laid by the out-cropping inferior strata, first of the apostate Papal theories, and lastly of an apostate Protestant one, which was unknown to the early reformers, nor was held by the church before the time of Daniel Whitby.

Prof. S. says:

"The pre-millennial theory is based chiefly upon the symbolic and prophetic portions of Scripture, on which, in accordance with an old theological maxim, doctrines are not to be founded."

As the millennium and advent are events of the future, why should not the question of their order rest solely on the teachings of prophecy? Do the symbolic and other prophecies teach a pre, or a post-millennial advent? Did they teach the latter, then it would have had the basis which he ascribes to the pre-millennial theory; but teaching nothing of the kind, it is based on nothing; while the pre-millennial theory having such a basis, will rest there immovably, till it is shown that these scriptures teach another gospel.

He says:

"There exists great diversity of temperament, taste and opinion among millenarians," &c.

So also is there a great diversity of opinion &c., among anti-millenarians. They comprise Infidels, Turks, Papists, Pagans, Shakers, Quakers, Familial-Spiritualists, Necromancers, Unitarians, Mormons, Bæmonites, Whitbyans, &c. Some of them oppose our Lord's immediate appearing because they do not wish for it; they dislike it, and therefore will not watch for it. They are not overburdened with Christian charity, are on excellent terms with themselves and the world, are in no haste to leave it to be with Christ, nor do they wish for Christ to come lest He shall disarrange their favorite theories respecting a gradual improvement of the human race. Others battle it from their desire for controversy, and their love for show; they love the praise of men, more than of God. The Saviour said, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." Others are humble and godly men, but never having investigated the subject, they have supposed that the world's conversion has been always believed, and, without looking, have supposed the Scriptures actually taught it. Others have supposed that symbols and tropes are necessarily gloomy and obscure, and being naturally intellectually indolent, they shrink from the task of bestowing on the Sacred Oracles the time and study which is needful for a correct understanding of the word. They make the Bible full of mysteries; and tantalize those who love its study, with loving a blind faith. "The valley of vision" is to them full of darkness and monstrosities, where they suppose all wanderers grope without sun or stars to guide them. The "language of prophecy," is to them

"terrific." They start at its utterances, and denominate them "apocalyptic thunderings." In "the beasts and dragons of Revelation," they see only horned monsters, and a meaningless drama; and they make themselves merry over "biblical zoology"—fancying that the "heads" of those who seek to conform to the Saviour's injunction, "to read, hear, and keep the sayings of that prophecy" must be "full of four-footed beasts and creeping things." They feel assured their "Lord delayeth his coming," and so they attempt to amuse themselves by unnatural caricatures of those who believe it to be near; and while endeavoring thus to beat their fellow-servants with far-fetched attempts at wit and merriment, they pride themselves on their own superior wisdom.

Concluded in our next.

### BOOK NOTICES.

"TWELVE URGENT QUESTIONS: Personal, Practical and Pointed. By the Rev. John Cumming D.D. &c. Philadelphia: Lindsay and Blackiston, 1855.—Price, 75 cents. Postage 18 cents. For sale at this office."

These are important questions; and they are eloquently answered. The subjects are distinct and separate from each other, and yet they are intimately connected. The questions are as follows:

1. What think you of Christ?
2. What must I do to be saved?
3. How shall we escape?
4. Who is on the Lord's side?
5. Lovest thou me?
6. What shall it Profit?
7. What is your life?
8. Why art thou cast down?
9. What wilt thou have me to do?
10. Wilt thou be made whole?
11. Who can be against us?
12. O grave, where is thy victory?

"A NORTH-SIDE VIEW OF SLAVERY.—*The Refugee: or the Narratives of Fugitives Slaves in Canada, Related by themselves; with an account of the History and condition of the Colored Population of Canada.* By Benjamin Drew. Boston: Published by John P. Jewett &c. 1855."

This is a very interesting, readable volume, presents an unanswerable anti-slavery argument, and a valuable acquisition to American literature.

"WOMAN IN HER VARIOUS RELATIONS: containing Practical Hints for American females, the best method for preparing dinners and social parties, a chapter for young ladies, mothers and invalids, hints on the body, mind and character, with a glance at woman's rights and wrongs, professions, costume, &c., by Mrs L. G. Abel. New York: J. M. Fairchild & Co. 109 Nassau street. 1855."

This volume contains many valuable hints and suggestions, as may be gathered from its title.

"THE LIFE OF REV. GEO. WHITEFIELD, from the London Tract Society; with choice selections from the editions by Drs Gillie and Phillips. By Rev. D. Newell. New York: J. M. Fairchild & Co. 1855."

This is an interesting work, which we have before noticed. Biography is always interesting; and the subject of this was one of the most interesting of men.

"THE RURAL ANNUAL AND HORTICULTURAL DIRECTORY."—This is the title of a neat pamphlet of 118 pages, containing full directions for the cultivation of fruit trees. The object of the publishers was to furnish a hand book for the inexperienced planter—a guide to those about to commence the formation of orchards and gardens, a work at once reliable, and so cheap as to be within the reach of all. All fruit growers should have it. Price 25 cents. Published by James Vick, Rochester, N.Y.

"THE EXILE'S LAY: Valedictory to the land of his birth and Salutatory to his adoption: and other poems. By the Border Minstrel. Boston: Published by James French & Co., 78 Washington street. 1855."

This is a small volume of original poetry by an English emigrant, who has given us many lines that have the genuine poetical jingle. The author displays a very good knowledge of English and American history, and American authorship.

"YOU KNOW WHOM: or Our School at Pineville. By Caroline E. Hartshorn. Published as above."

This is a very pretty juvenile story, with illustrations, and will be read with interest by the "little folks."

CARRIE EMERSON, or a Life at Cliftonville. By Mrs U. A. Hayden.

KATE STANTON: A Page from Real Life.

These are the titles of two volumes just issued by James French & Co., and are both written with marked ability. The plot of the former is laid in New England, and delineates a noble hearted woman. The scenes of the later are laid in Boston



and vicinity, and the incidents are drawn with an able hand.

"THE STATE OF THE SOUL between Death and the Resurrection. By Rev. Phineas Blakeman, North Madison, Ct. New York: Published by M. W. Dodd, corner of Park Row and City Hall Square. 1855."

This is a small volume, which exhausts the Scriptural evidence respecting the intermediate state, and it is so far very good: but then its author proceeds to draw upon his imagination, and presents his suppositions and guesses respecting the soul's condition &c., of which he knows nothing. Why will not men limit their speculations to the things that are revealed, and stop where the Scriptures leave the subject? Is not the silence of the Scriptures, on any point, an indication that man should be equally silent respecting the "secret things" that "belong unto the Lord?"

"THE WORLD'S JUBILEE. By Anna Silliman. New York: Published by M. W. Dodd. 1855."

This work in the main, we should judge, takes a Biblical view of the future of man and the earth, but from many of its positions we should dissent. Its style, however, is not as concise and argumentative as is desirable, and there is considerable comment on abstract and speculative subjects which adds to the size of the work, but detracts from its interest.

"THE LADIES' ALMANAC for 1856. By Damrell & Moore and G. Coolidge. Boston: John P. Jewett & Co. Cleveland, Ohio: Jewett Proctor & Worthington."

This, as the ladies say, "is a dear little love of an Almanac," done up in gilt and embossed, and containing an amount of information appropriate to the sex. Price 25 cts. and for sale at this office. It will be forwarded by mail without postage to any one who will enclose that sum.

THE BASKET WILLOW.—Brother Erastus Parker, of Waterbury, Vt., offers to furnish those who are wishing to embark in the very profitable business of cultivating the basket willow, with cuttings, or sets of the very best variety, at the very low price of two dollars per 1000 cuttings, where 50,000 are sent to one address; and increasing the price, as the amount ordered may be less than 50,000, till the price will amount to \$5.00 per 1000 cuttings for less than 10,000—the cash always to accompany the order. He will also send Colby's Circular, (free of charge), giving all necessary information on the subject, to any one addressing him.

#### Important and Confidential.

Those who will immediately send in their contributions to the *Herald*, will do us a great service, and they will receive in return a great benefit. We are sending to you a copy of the *Herald*, which will be a great help to you in your work.

OUR DUES.—We wish to have all our agents and subscribers indebted, settle their accounts by the first of January. We have notes and bills to meet connected with the office of some seventeen hundred dollars, and our dependence is on the payment of the small sums due us, of from one to five or more dollars.

ELDER G. W. BURNHAM.—Brethren in Bristol, R. I., and elsewhere, will please notice his appointments in another column, and give him a good hearing.

#### NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, "our present position in the prophetic calendar," with his "apocalyptic seven-sealed scroll," by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittier theory of a millennium before the advent. By a Congregationalist. "Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased."—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856."

This long announced volume, is now published, and is for sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

This is undoubtedly the best illustration of the

history and expression of Millenarian Opinions that can be placed in the hands of intelligent inquirers after truth. It not only presents in a clear and concise manner the general evidences, on which are based the expectations of an impending crisis, but it shows how millenarian views were originally prevalent in the church, why the advent was regarded as near, the causes of the decline of that opinion, and the evidence of its providential revival in these last days, in accordance with the announcements of the prophecy. It also presents very fully, all the arguments of various writers for the termination of the prophetic times at different epochs; gives the substance of the views of Dr. Cumming by giving in full the best of his eloquent discourses; gives a summary of Mr. Elliott's exposition of the Apocalypse; presents in full the eloquent sermon of Dr. Chalmers on the new earth, with those of Wesley and Dr. Hitchcock; and closes with the testimony of more than one hundred witnesses—in copious extracts, from their own burning and soul-stirring writings, including almost every millenarian author of note—against the now prevalent Whittier theory. They present a succession of elegant and eloquent thoughts that breathe in words that burn, from men in every rank and station in life, which cannot fail to arrest and hold the attention of the reader. Those wishing to interest a friend in, or to convince him of the orthodoxy of pre-millennialism, and to show him that it has been held by those who were among the wisest and the best of their respective times, cannot find a better auxiliary than to place in his hands a copy of this volume.

#### NOTICES OF THE PRESS.

The *International Journal* says of it:—

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind. 'The growing disorganization of the body politic, the fears and expectations of men, the deep persuasion of an impending convulsion in every thinking mind, similar to the instincts of animal nature before the approach of the earthquake, the solemn and awakening declarations of Scripture, the clear and unequivocal voice of prophecy, every sign, every promise, every testimony, unite in announcing His approach.'"

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ, making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject. Some idea of its value as a compilation and of its multifarious contents may be sufficiently gleaned from a reprint of its lengthy title page.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Utica American Baptist*.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

#### EXPOSITORY.

##### THE PROPHECY OF ISAIAH.

###### CHAPTER LXVI.

And I will set a sign among them,  
And I will send those that escape of them unto the nations  
To Tarshish, Pul, and Lud, that draw the bow,  
To Tubal, and Javan, to the isles afar off,  
That have not heard my fame, neither have seen my glory;  
And they shall declare my glory among the Gentiles.—v. 19.

Continued from our last.

To "set a sign" among them was, by substitution, to give them evidence by which all should know that those sent to the nations were apostolically commissioned. The Saviour himself (Luke 2:34) "was set for the fall and rising again of many in Israel and for a sign which shall be spoken against." And when he said to his disciples, Mark 16:15—"Go ye into all the world and preach the gospel to every creature," he added vs. 17, 18—"And these signs shall follow them that believe: In my name shall they cast out devils; they speak with new tongues: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Those signs did follow: On the day of Pentecost the apostolic seal was given by the descent of the Holy Spirit, visibly symbolized by flames of fire. Acts 2:2-4—"Suddenly there came a sound from heaven, as of a rushing mighty wind, and filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and sat upon each of them. And they were all filled with the

Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

There were at this time (Acts 2:5, 6,) "dwelling at Jerusalem Jews, devout men out of every nation under heaven," the "multitude" of whom, when this occurrence "was noised abroad," "came together, and were confounded, because that every man heard them speak in his own language" wherein he was born: (vs. 9-11,) "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians;" who were all amazed at the sign which they saw. For tongues were given (1 Cor. 14:22,) "for a sign . . . to them that believe not," but they were "set" among those that believed.

The disciples also performed the other wonders which the Saviour promised as confirmation of their apostleship. They cast out demons; for besides those in Jerusalem, (Acts 5:16,) "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." 8:7—"Unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." And when a viper fastened on the hand of Paul, and the barbarians expected to see him swollen or suddenly fall dead, (Acts 18:5,) "he shook off the beast into the fire, and felt no harm," so that they "changed their minds and said he is a god."

These "signs and wonders" being "wrought by the hands of the apostles," the people so "magnified them" and such multitudes were "added to the Lord," that the unbelieving Jews, with the high priest at their head, (Acts 5:18,) "laid their hands on the apostles and put them in the common prison." They were soon liberated, but Stephen was shortly martyred, at which time, (8:1,) "there was great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." 11:19—"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch"—preaching at first to the Jews only; who rejecting the word, they turned to the Gentiles. Paul alone, (Rom. 16:19,) "fully preached the gospel of Christ" from Jerusalem, "round about" the coast of the Mediterranean Sea "unto Illyricum," and finally in Rome itself. In a few years Christian societies sprung up in all parts of the Roman empire, so that Paul refers to the gospel, (Col. 1:23,) as that "which was preached to every creature;" and in writing to the church of Rome, (1:8,) he thanks God that their "faith is spoken of throughout all the world." In the fourth century, Christianity had become the prevailing religion of all civilized countries—including those enumerated in the text. These were,

1. "Tarshish." This, as is now generally agreed, was Tartessus in Spain. It is generally supposed that Paul visited Tarshish or Spain; but it is certain that he purposed doing so; for in writing to the Romans, he said (15:24) "Whenever I take my journey into Spain, I will come to you;" and v. 28, "I will come by you into Spain." If he did not execute that purpose, there is no doubt that the gospel was preached there early in the first century—the most distant country known in the west at the date of this prophecy.

2. "Pul." This is rendered by the Seventy "Phud," or Phut; and by Jerome, Africa. Phut is supposed by Dr. Jencks to indicate the present countries of Morocco and Algiers on the north of Africa—opposite Spain and France in Europe. As the word however, is elsewhere only twice used in the Scriptures, and then as the name of the king of Assyria—the most eastern country then known to the Jews, it is not improbable that reference is made to it, in contrast with Tarshish in the West.

3. "Lud." This is probably the same as Ludim, who was a son of Mizraim, that settled Egypt. (Gen. 10:13.) The country indicated is doubtless in Africa, near the southern part of the Red Sea—one of the most southern countries known in that age—they being not unlikely distinguished for their expertness in the use of the bow in their wars.

"Tubal." This was the name of the fifth son of Japheth, who settled in Europe. The country to the north of the Caspian sea is supposed to be indicated—the most distant in that direction.

4. "Javan." This was the name of the fourth son of Japheth, and his descendants peopled Greece, Ionia, and parts of Asia Minor.

6. "The isles," denoting in the Scriptures, not

islands merely but countries, "afar off," embrace in general language, the distant places that are not specifically enumerated.

Previous to the Christian era all these were pagan countries, ignorant of the true God—their not having heard of his fame nor seen his glory, expressing their ignorance of his laws and of his doings, and of the exhibitions of his glory in Israel. But in a remarkably limited period, they were all professedly Christian countries,—so effectually did the early missionaries of the cross declare God's glory among the Gentiles.

#### THE EVANGELICAL CONFERENCE AT PARIS.

(Continued from our last.)

##### ITALY.

This evening (Thursday) the Conference assembled in Taitbout Chapel. M. Pressense presided, and the report on the condition of Italy was read by M. Meille. It was, in substance, as follows: A few years ago a religious report upon Italy would have been the echo of a cry of pain, and would have excited your deepest compassion for the depth of its fall. Thank God, things are different now; bright spots have appeared.

The first point on which the eye rests with some degree of complacency is Tuscany. Before 1848, Bibles had been circulated and captivated the attention of many; but this increased when the Grand Duke Leopold gave a more liberal Constitution to his States; little meetings were held, and three editions of the New Testament were exhausted in a few weeks. But the really remarkable movement began after the re-action; then the word "Vangelo" passed from mouth to mouth, and awakened souls cried: "What shall we do to be saved?" Three months' imprisonment was then threatened against any who attended the public ministry; this occasioned private meetings to be held, three every night, and innumerable tracts were circulated. Soon, however, these were also stopped; M. Malan was expelled, M. Geymonat taken to the frontier by gendarmes, Count Guicciardini exiled, and others, with the Madiati imprisoned, while a law against religious meetings was promulgated. These acts of rigor, instead of destroying the movement, have deepened and widened it.

Of all the Italian provinces, Piedmont seemed the least likely to catch a ray of gospel light. A preacher was sent to Turin by the Vaudois Table, and preached in Italian to Vaudois, Swiss, and sometimes to a stray Italian; but he was discouraged and greatly surprised when the expelled Geymonat was sent to help him, when he had so little to do. They prayed and cried to the Lord. Soon Count Guicciardini and the little band of exiles arrived in Turin. They met for the first time regularly in June, 1851. In four months, twelve meetings in the week had become indispensable in different parts of the city. Genoa soon required a second laborer, and found one in the barrister, M. Mazzarella, from Calabria, delivered from the darkest scepticism by the gospel he heard at Turin. At Casale, at St. Vincenzo del Savale, at St. Pier d'Arena, at Nice, at Pignerol, and elsewhere, the gospel standard is planted and unfurled; excellent books and tracts, and thousands of Bibles and Testaments are circulated more or less publicly all over the kingdom; free schools are being established, and the attention of the mass is turning increasingly toward the gospel, while prejudices are weakening.

Let us turn our eyes now to a general view of things bearing upon the religious interests of Italy. The same re-action against materialism and infidelity had taken place as in France, and the first-rate authors call for a spiritual and upright religion, while branding the brow of Rome.

A second hopeful symptom is found in the spirit of liberty, which leads the people naturally to look towards those nations who have preceded them in freedom; they contrast free Protestant lands with calamity-stricken Italy, and, admiring the fruits of the gospel, they wish to see the tree planted in their own fertile soil.

A third remarkable feature is the extreme discredit into which the Romish clergy have fallen. At Rome, priests' blood would flow were the French and Austrian troops withdrawn; and the Pope knows it, or he would never submit to so unpopular a measure as to be guarded against his own subjects by foreigners. Now, priests are innumerable in Italy; Piedmont has the smallest number, and that amounts to 22,000 for five millions of inhabitants. The people are extremely ignorant, and so are women of all classes in Italy. Over these the priests reign paramount; so that, after all, their influence is not so nearly destroyed as may at first be supposed. But the great obstacles encountered by the gospel in Italy, are—the gradual operations of the Papacy: first in withdrawing the Bible, and leading her to believe that



there is no Christianity in the world but what comes from Rome—the result of this is, disgust, leading to scepticism, and the obligation to make a public profession of Romanism (at Easter, for instance) leads to hypocrisy: secondly, the Papacy is responsible for the death of conscience in Italy, and the substitution of an artificial conscience—that of the church; thirdly, the spirit of suspicion is rife throughout the land, it is fatal in politics, and often in religion. Such is the true state of Italy.

#### TURKEY AND GREECE.

Friday, Aug. 31st.—The following report on Turkey and Greece by the Rev. Dr. Dwight, of Constantinople, was read before the Conference this morning, at the church of the Redemption: Turkey contains numerous sects and creeds, the principal of which are—Mohammedans, Greeks, Armenians, Roman Catholics, Nestorians, Jacobites, Copts, Jews, Protestants. The Mohammedans form two-thirds of the whole population, but while they outwardly profess their religion—for the penalty of death is still in force against apostates—many of them are freethinkers, and care not a whit for the Koran. Public prayers and fasts are extensively neglected, much to the grief of the rigid Mussulman. This has been produced by the contact of the Turks with European civilization, and the propagation of French infidel books. The Greeks in Turkey have remained stationary, their priests have unlimited power, and the people are wedded upwardly to their superstitions, although in the upper classes infidelity is thought to reign paramount, while it does not diminish their zeal for their church, or their enmity to all reform. The Armenians are in the most hopeful state, religious fervor seems natural to them, besides which, the Spirit of God appears to be influencing their minds. They are met with in all the principal towns, and travellers agree in stating that a spirit of inquiry prevails among them. Happily, by the blessing of God upon the efforts of Lord Stratford de Redcliffe, liberty of conscience is guaranteed to the native Protestants of Turkey. Many religious societies of England and America bring their agency to bear on these masses. Twenty-five years ago, the Bible depository in Constantinople was a little room of a dark khan [inn] in a retired quarter; no outward sign pointed it out to the passer by, and it was opened only once a week for the sale of books. Now it occupies three rooms in the centre and most public street of Constantinople, with a broad sign-board in six different languages. A second religious book shop has also been opened at Pera. Two religious papers are also published periodically, one in the modern Armenian, and the other in Hebrew and Spanish. These books prepare the way for the missionaries, and the activity of demands for Bibles and tracts from the interior is daily increasing. The Turks themselves begin to purchase the Scriptures.

To have a clear idea of the condition of the missionary cause, let us leave Constantinople and travel eastward. We come to Nicomedia, the scene of Diocletian's first act of persecution. We find there a Protestant Armenian church of forty or fifty communicants assembling under a native pastor. The formation of this church is owing to a missionary having left there one single tract, "The Dairyman's Daughter."

Twenty-seven miles further on, we find Adabazar, another station of the American Missionary Society, extending its influence to the adjacent villages. Seventy miles south-west of Adabazar, is Broussa, where, if we may use such language, is a model pastor conducting a model flock. They have been greatly tried by fire and earthquake, and the last terrible shock destroyed their edifice, and dispersed the church. Six miles further, and we come to the Greek village of Demirdesh, where a little congregation of Protestant Greeks are now suffering persecution from the Greek priests. At Tokat, where Henry Martyn died, 400 miles to the east, are two American missionaries, surrounded by a regularly constituted church; at Erzeroum and Trebizond the same is seen. At Anabkir, far to the south, the interesting Armenian population are anxiously inquiring after the way of truth. At Ceserea, two married missionaries reside in the midst of a Protestant church established last year. At Marash, after having been rejected eleven times by a fanatical and ignorant population, the missionaries have been heard, and now a native church is arising there. But the most numerous Protestant population is at Anitab, where lately from twelve to thirteen hundred persons came to witness the dedication of the place of worship. At Smyrna, and at Akhissar (Thyatira), there are churches and preachers of the gospel. Returning by sea toward Constantinople, we find a native and married pastor at Rodosto, on the north of the Sea of Marmora, surrounded with a

small but zealous flock tending to increase. At Constantinople, there are three native churches, four regular congregations of Protestant Armenians, and one Greek, assembling every Lord's day. At Bebeck is a school for preparing candidates for the ministry, and wherever there is a Protestant church there is also a school. The mission has altogether twenty-two churches, and about 500 communicants, all of whom have been very carefully examined; nearly three thousand persons are enrolled as Protestants, while many are so in heart, but have not yet mustered sufficient courage to face the scorn of the unbelieving. Diabekir and Mosul are evangelized by the Assyrian Mission of the American Board; about 200 meet to worship, Armenians and Jacobites at the former, and a smaller number at the latter place. At Thessalonica, the missionary is employed among the Jews. In Syria, the American Board has seven stations—Beyrout, Abeh, Tripoli, Aleppo, Sidon, Hasbaya, and Rhamdoun; the population is Arabian, and divided into Mohammedans, Druses, Maronites, and Greeks. Twenty-three schools, containing 600 pupils, are attached to this mission.

A few words respecting Greece. At Athens the American missionaries are in the field; the Episcopal have especially directed their efforts to the young people, forming schools, some of which containing 600 or 700 children of all classes; the others turn their attention more to preaching and distributing books. But as yet few souls seem spiritually inclined.

At the conclusion of the reading of the report, M. Schauflier alluded to the wonderful series of events by which God in his providence had been smoothing the way for the gospel in Turkey. In 1826, the formidable Janissaries were ready to take the life of any who attempted to preach the truth. In three days they had disappeared. Then the plague prevented people from congregating together, either in schools or places for worship. During 1837, in three or four months, 107,000 died of it. In 1838, a quarantine was established, and the plague ceased. When in 1839 Sultan Mahmoud began to persecute, his life was cut short. Then came the struggle between the English Ambassador and the Turkish Government respecting converts from Mohammedanism to Christianity; it was long, and the last word on the part of the Turks was, "It is our religious duty to put them to death." The Ambassador opened the Koran; his eye fell on the words, "If a man cease to be a believer, his body dies, and his soul is lost forever." "It is not your duty to slay him, but to let him die!" he exclaimed; and thus the scale was turned. Then, the rapidity of travelling is facilitating intercourse. M. Schauflier added that he had met a Turkish priest, and spoken to him of the beauties of nature and the power of God. "The fear of God is with you," was his reply, not with us! When the earthquake destroyed the Greek quarter at Broussa, the Turks gloried, for they had many dissensions, but a few days afterwards the second shock overturned the mosques, and all the tombs of the Sultans were dashed in pieces. When the war burst out, the Turks said, "It is the beginning of the end; our book is finished!"

To be continued.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

### CIRCULAR LETTER

OF THE CONFERENCE AT LAKE VILLAGE, N. H.  
The address of the Conference of Adventists convened at Lake Village, Oct. 18th, 1855.

The Second New Hampshire General Conference, unto all the 'holy brethren,' send Christian salutation—BELOVED BRETHREN:—No one can reasonably doubt but that we are living in an age of awful moment. 'The end of all things,' as connected with the present world, 'is at hand!' We are already convinced that the times in which we live are truly 'perilous,' hazardous, full of risk, and therefore every precaution should be taken to prevent our 'being led away with the error of the wicked,' and we thereby 'fall from' our 'own steadfastness.'

We have made a high profession! In some

things we have declared ourselves in advance of others, and the eye of heaven and earth is upon us! We believe the church must very soon pass her final inspection, at the judgment-seat of Christ; and how must she be found, in order to stand acquitted in her last trial! She must be found a 'glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish!'

Satan, the enemy of God and men, is doing all he can, in every possible way, to destroy souls. He seems to have come upon the human family, having great wrath, because he 'knoweth that he hath but a short time.' 'His devices' are many; but especially is he using every art to divide and distract the children of God; and we should 'be-ware,' and not be 'ignorant of his devices,' lest he 'should get an advantage of us,' and we finally fail of hearing it said to us: 'Come ye blessed of my Father, inherit the kingdom.'

Among the many devices he is employing, besides himself being 'transformed into an angel of light,' he is sending forth his ministers, who, are 'transformed as the ministers of righteousness, whose end shall be according to their works.'

Do we need any proof, any of us, that the foregoing is true? We think not. This being admitted then, it is important that we have some guide by which we may distinguish between the 'ministers of Christ,' and the 'ministers of Satan.'

Thanks be to God, that we are not left without a sure and safe guide. 'To the law and to the testimony.'

First, then, a few characteristics or marks of Satan's ministers.

They 'care not for the flock,' but 'scatter it!'

They speak 'perverse things, to draw away disciples after them!'

They 'cause divisions and offences contrary to the doctrine' of Christ, and therefore should be 'marked' and 'avoided.'

They are 'unruly and vain talkers and deceivers,' 'who subvert whole houses, teaching things which they ought not, for filthy lucre's sake,' 'whose mouths must be stopped.' 'Ye shall know them by their fruits.'

Second, A few marks or characteristics of the ministers of Christ.

They 'take heed' to themselves, and to 'all the flock over the which the Holy Ghost hath made' them 'overseers.'

They 'feed the church of God,' 'not by constraint, but willingly; not for filthy lucre, but of a ready mind;' 'being ensamples to the flock.'

They 'take care of the church of God,' and know how 'to behave' themselves in the house of God which is the church of the living God, the pillar and ground of the truth; and 'set in order the things that are wanting.'

They 'have a good report of them which are without,' and do not 'fall into reproach and the snare of the devil.'

They use 'sound speech that cannot be condemned,' 'holding fast the faithful word as' they have 'been taught,' that they 'may be able by sound doctrine both to exhort and convince gain-sayers.'

Is not the contrast between the two classes of ministers sufficiently plain to enable the 'flock' to distinguish the one from the other? If so, then each church is responsible for their conduct in this matter. Will they suffer themselves to be deceived, distracted, and divided? But the inquiry may be made, How can the churches prevent such imposition and injury from a false hearted, and a deceived ministry? We answer, They may not prevent, entirely, such men from imposing upon them, but if they will make themselves familiar with the characteristics of a true and false ministry, and have a well 'established' and 'orderly' church, then they can reject the 'deceiver,' and 'receive him not into their house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds.'

Do not be alarmed, beloved brethren, because we speak of established and orderly churches; for if they are not 'orderly' they are 'disorderly,' and thus 'carried about with every wind of doctrine by the sleight of men, whereby they lie in wait to deceive;' and there will be, as a consequence, many 'unruly and vain talkers.'

The apostles had much experience in this matter. One case we will mention, to illustrate.

'Certain men' came down from Judea, into the region of Galatia, and taught the brethren—having a test-question, and said: 'except ye be circumcised after the manner of Moses, ye cannot be saved!'

Paul and Barnabas being in that region at the time, they 'had no small dissension and disputation' with the 'test-question' men. This distracted and divided the churches, and some became 'foolish,' and 'bewitched;' but the more

'orderly' among them 'determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the apostles and elders about this question.'

When they arrived at Jerusalem, 'they were received of the church, and of the apostles and elders.' After Paul and Barnabas had reported their trials in consequence of the test-question-men, the 'apostles and elders' called a conference, and then they 'came together for to consider of this matter.'

The Conference commenced with 'much disputings;' but after particular speeches were made by Peter, Barnabas, Paul and James, quiet was restored, and the brethren were unanimously agreed; for it 'pleased the apostles and elders, with the whole church, to send chosen men of their own company,' with Paul and Barnabas, to their distressed and distracted brethren, with a letter written by the Conference, by which the churches were to regulate their conduct.

When Paul and Barnabas had returned, 'as they went through the cities, they delivered' to the churches 'the decrees,' or 'letters,' 'for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in numbers daily.'

Happy result; as soon as they became 'established,' and 'orderly,' then they 'increased in numbers daily.'

Many have been the test-questions which have afflicted the church from the days of the apostles to the present time, with results similar to those which afflicted the churches in Galatia; and as a result, those who undertake to follow test-questions, may frequently appear 'foolish' and 'bewitched.'

One thing is to be particularly noticed in regard to test-question-men; they go 'out from' their brethren, and while they are engaged in 'subverting' the 'souls' of the saints, they cry out against all church order and discipline; for while they can 'bewitch' their hearers, they can succeed the better in drawing 'away disciples after them;' but when the churches become 'established' and 'orderly,' then their influence is nearly at an end; for the churches will 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;' and the Lord will add unto them such as shall be saved.

As things have been going on among us, as a people, of late, the faithful minister of Christ, in his efforts to 'take care of the church of God,' has encountered a most serious difficulty. It is this. When the churches permit men to come among them as teachers, with their various test-questions, one teaching this, and another teaching that, the brethren become so divided and distracted, that some have been for 'Paul,' and some for 'Apollus,' and some for 'Cephas;' and they have become so 'carnal,' many of them, that when it has been proposed by the true shepherd to 'feed the flock' at the 'table of the Lord,' or 'Lord's supper,' some have cried out, 'I will not receive bread at the hands of' Paul; others, 'I will not receive bread at the hands of' Apollus; while others refuse to receive it at the hands of Cephas; and thus the churches have gone for months together, without attending to the Lord's supper; and for this cause many are weak and sickly among' us.

How can these evils be remedied? By following the example of the apostles, and among other things, 'ordain elders in every church,' as Paul said to Timothy, 'ordain elders in every city,' as 'I have appointed thee.' But, says the objector, 'This is church organization!' True, it is; but it is such organization as the apostles practised 'in every church!'

We therefore say to you, beloved brethren, that the time has come for decided and immediate action to be taken, for the purpose of bringing about gospel order and discipline in the churches and societies of Adventists in New Hampshire;—such order as is plainly taught by Christ and his apostles, according to the literal reading of the New Testament.

We say, the time has come for such action, not because it would be wrong to follow apostolic practice at any time, but because we are now suffering such evils as we cannot endure, without a scriptural effort for their removal, and meet the approbation of the 'Chief Shepherd.'

There was a time in the days of the apostles, when they did not need 'deacons;' neither did they need a conference at Jerusalem, to decide on what 'decrees' were necessary for the peace and prosperity of the churches in Galatia.

But when the 'widows were neglected in the ministry,' &c.; then 'seven men of honest report, full of the Holy Ghost, and wisdom,' were ap-



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## ADVENT HERALD.

BOSTON, DEC. 1, 1855.

## To Correspondents.

"In the *Herald* of the 17 inst you gave the different political parties in Massachusetts and their comparative strength, principles, names, and the result, brief and yet comprehensive, which is useful to your readers and should you do so hereafter in other states I know it would be most satisfactory to your patrons, as many of them take no other paper. I wish you would give the same information respecting New York election. Yours &c,  
HIRAM BRADLEY."

We should be happy to do so had we the information necessary to enable us to do it. But we are not sufficiently familiar with all the issues out of Massachusetts to dare venture upon it.

The brother who three weeks since sent us a dollar and a quarter bill, in connection with a one dollar bill, is informed that the former is not a good bill, and it is at his disposal.

**MARVELLOUS CURES.**—We have always been slow to believe the wonderful cures which one medicine after another pretends to have made,—but slow as we are we will own up when we are convinced. Those of our readers who are acquainted with the cases of Mrs. Beach and Mr. Farwell, will not think us lightly turned, when we confess our belief that Ayer's Cathartic Pills have virtues for purifying the blood which excel anything within the range of our acquaintance hitherto. For those who are not cognizant of the facts, we will say: she had been afflicted for over eight years with scrofula which only grew worse, in spite of all the remedies she could employ, until she took Ayer's Pills. Under their influence one after another of her sores have healed, until she is apparently as free from the complaint as ourselves. He has had liver complaint with pain in his side that disabled him from work for a long time: all other medicines had failed to afford him any permanent relief, but a few doses of Ayer's Pills cured him, and he is now steadily at his old post of conductor on the cars.—*Middletown Daily Courier*.

**THE OSCILLATING ENGINE.**—A Paris correspondent writing under date of Sept. 27, speaking of the awards to be received by American exhibitors at the great Paris Exhibition, says:—

"Tousley & Reed of New-York, exhibitors of an oscillating engine, have made the great hit in the American department. This engine, which is the invention of Mr. Reed, and I believe only a year old, is considered one of the most remarkable advances in the science of machinery which is to be found in the exhibition, and receives in consequence a silver medal. M. Periere, the great railroad king of France, pronounces it one half better for railroad purposes than any engine in existence. This gentleman has taken it under his powerful protection and is going to adopt it immediately on four of the leading railroads of France in which he is the largest stockholder and most influential director. Mr. Reed's fortune is thus made sure, for with M. Periere's influence this engine will not be long in becoming European."

Mr. Reed, here referred to, is an Adventist, and deacon of the Advent church in Forsyth street, N. Y.—an illustration of the fact, that a belief in the Scriptural doctrine of the second advent of Christ, does not preclude one's success in the lawful business of life.

"THE END, or the Proximate Signs of the Close of this Dispensation. By Rev. John Cumming, D.D., of London. Jewett & Co., Boston."

The believers in the speedy coming of the Son of man, or the immediate Adventist, will find in this volume, material for their most delightful contemplation and study. In the great events of the last two or three years, the ravages of disease, the earthquakes and shipwrecks, more especially in the wars that have been shaking the foundations of kingdoms, the author finds the fulfilment of those scenes recorded in the book of Revelation, which foretell the approach of the end of this dispensation. The ingenuity with which he associates these events with prophecy, is remarkable, and oftentimes will excite a smile on the face of the unbelieving.—*N. Y. Observer*.

"THE END," BY CUMMING.—ALL should have it. Price, 75 cts. Postage, 18 cts.

## ITEMS.

At Medina, N. Y., a young man 22 years of age, who had been deaf and dumb since his ninth year, was taken with violent spasms of the chest about a week ago, and, after throwing up a small quantity of blood, found that his hearing and power of speech were entirely restored.

The population of Hartford, as ascertained by a recent census, is 24,017; and, including that of West Hartford, a town which has been set off from Hartford since 1850, the whole number of inhabitants is 26,317, a five years' gain of 8,466. The Times says that Hartford is gaining fairly and steadily, and has never been in a more prosperous condition than at the present time.

A weekly Italian paper is published in San Francisco.

The operation of removing an eye was performed upon a young lady at the Geneva Medical College, recently. The eye had been sightless for several years, and protruded so as to be annoying. She sustained the operation firmly.

The triumph of great souls is to be placed in difficult situations; it is there that all their genius is displayed; but it is the greatest of all misfortunes to ordinary minds.

**INTERMARRIAGES.**—Block Island is so isolated from the rest of the world, that the intermarriages of those more or less nearly related by blood are more common than elsewhere. The consequences have been very unfavorable to the physical condition of the inhabitants. The Providence Journal mentions the death, at that place, of Mrs. Nancy Dodge, wife of John F. Dodge, leaving three deaf and dumb sons. A great proportion of the inmates of the asylums for the deaf and dumb, the blind and the idiotic, are found to be the product of the intermarriage of cousins.

The Reading (Pa.) railroad, which for many years was a non-dividend paying stock, has at last settled on a basis of extraordinary prosperity. It is now earning nineteen per cent. per annum on its capital stock, though it is the most costly road in America. Its ninety miles have cost \$20,000,000, but the coal business is so enormous that it justifies the immense outlay.

It is estimated that about three thousand barrels of flour are manufactured daily by the mills of San Francisco and its neighborhood.

San Francisco is burdened with a debt she cannot pay, and her treasury is empty; New Orleans has disposed of the use of her public wharves for three years, so as to raise money sufficient to pay the salaries of her school teachers; Philadelphia has not a dollar in her treasury; Chicago is in a sorry financial condition—her treasury is entirely empty, and those in the employ of the city go begging for the wages due them.

The following would be applicable to more than one of our acquaintance:

At rest beneath the churchyard stone  
Lies stung Jimmy Wyatt;  
He died one morning, just at ten,  
And saved a dinner by it.

The Advent Society in this city have decided to build a church, on the lot of land on Charter street, sometime since purchased for that purpose. However people may differ about the first or second advent of the Saviour, nobody acquainted with this little Spartan band of Christians, who have maintained separate worship for a dozen years, will doubt their truthfulness, sincerity, devotion and piety. They have been a small, but a constant and bright light, and have been particularly fortunate in securing a zealous, learned and eloquent preacher. When they shall be better accommodated by the new church, they will probably increase in numbers and influence.—*Newburyport Herald*.

ADVENT BROTHERS hold regular meetings every Sabbath in the Chapel on Spring street; also on Tuesday and Friday evenings. In giving out appointments, brethren will please to name the place, as there are two meetings held in this city. For the brethren,  
Thomas N. Palmer.  
Concord, N. H., Nov. 19th, 1855.

A VALUABLE MEDICINE for fever-sores, felons, and all similar affections may be obtained of Miss E. B. Emerson, South Reading, Mass. It is highly recommended by those who have tested its virtues.

## The New Hymn Book.

We have the pleasure to say to all interested in the new hymn book, that we shall get it out by New Year's if nothing unforeseen prevents. It will contain all the hymns of value now in the "Harp," with the addition of several hundred good new ones. It will be a standard work—one that will be approved and used by Adventists generally.

ADVENT MEETINGS have been established in the city of Chicago, Illinois, and are held regularly at Sawyer's Seminary, No. 168 and 180 Clark street. Bro. A. Veeder has procured this place, and will make every effort to sustain the meeting. He will act as agent for the *Herald*, and our publications generally.

**LIGHT.**—Now is the time to get the right kind of lamps for winter. Wolstenholme's lamps are the best, and the cheapest we know of in the world.

Specimens may be seen at this office.

## Conference Notice.

Notice is hereby given that the semi-annual conference of Adventists of Northern Illinois will be held (Providence permitting) in the Advent chapel at Payne's Point, Ogle Co., commencing Friday, the 28th day of December next, and hold over the following Sabbath.

Elders J. V. Himes, P. B. Morgan, J. C. Cummings, H. H. Janes, and others, are expected to preach the word. Come to this meeting, brethren and sisters, with your hearts richly laden with love to our coming King, praying that it may be the best that we have ever enjoyed.

N. W. SPENCER, sec.

Shabbona, Nov. 20th, 1855.

I will attend, if practicable.

J. V. H.

## Notices of Meetings in N. H.

**NEW HAMPSHIRE MINISTERS' CONFERENCE.**—We, the undersigned, believing a ministers' conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our brethren in the ministry to meet us at the Advent chapel in Concord, N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer: that we may be guided by heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days. John Couch, Otis G. Smith, John Morse, Benj. Locke, T. M. Preble.  
Nov. 17, 1855.

P.S. If agreeable to the views of other brethren in the ministry, we should be pleased to have them send in their names to be appended to the above notice. For the brethren,  
T. M. Preble.

**CONFERENCE IN MEREDITH NECK, N. H.**—Providence permitting, there will be a conference at Meredith Neck, in the Advent chapel, to commence Saturday, Dec. 22, at 10 o'clock a.m., to continue over the Sabbath, and longer, if thought best. Bro. John Couch and the writer are expected to attend. Nov. 17, 1855. For the brethren,  
T. M. Preble.

**CONFERENCE AT LOUDON RIDGE, N. H.**—Providence permitting, there will be a conference at Loudon Ridge, to commence Thursday, Dec. 27, at 10 o'clock, a.m., and continue over the Sabbath. Bro. John Couch and the writer are expected to attend. For the brethren, T. M. Preble.  
Nov. 17, 1855.

**MESSIAH'S THRONE, and Millennial Glory,** is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution. Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

## The Millennial History;

OR, THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST, BY D. T. TAYLOR.

This is a new and important work, embracing a complete history of the doctrine of the millennium for two thousand years, with extracts from five hundred authors. No prophetic student or clergyman should be without it.

The press thus speaks of it:—

This book, as a collection of judgments, is a lit-

erary curiosity. Philadelphia Pres. Banner. The present volume gives a full history of the doctrine from the earliest ages of the church.

Boston Daily Advertiser.

The author cites passages from the writings of the Jews, heathens and Christians; and taxes a host of productions, ancient and modern.

Rochester Genesee Evangelist.

He summons a great cloud of witnesses from various ages to render their testimony.

Boston Puritan Recorder.

It contains the result of extensive reading on the subject, and we commend the great industry of the compiler.

Philad. Chris. Observer.

It exhibits considerable research and much care in the compilation of its materials.

R. I. Narragansett Times.

A thorough examination of the doctrine, requiring extensive and laborious research.

Worcester National Aegis.

This book will no doubt attract attention, and excite enquiry and discussion among religious people.

Rochester Daily Union.

It meets practical needs in many hearts, and is worthy of being read beyond that peculiar circle of readers known technically as the "religious public."

Worcester Daily Transcript.

To those who have no desire to investigate the subject, it will prove a valuable manual of reference.

Rochester Democrat.

Persons interested in millenarian discussions will peruse it with interest.

Boston Zion's Herald.

The work is full of the choicest knowledge upon this peculiar topic, and is worthy of a place upon every Christian's table.

Worcester Journal.

We commend the book to all who are interested in the momentous topic of which it treats.

Rockland Co. Messenger, N. Y.

A work of remarkable research and patient collection. To those who desire to see the doctrines of the Adventists clearly and ably defined, we recommend this book.

Worcester Spy.

Containing the best arrangement and classification of testimony on this subject ever laid before the public. We really wish the light here beaming forth to the world might be blazoned in large capitals in the sky.

Camptown Christian Messenger, N. J.

This valuable work is a light shining in a dark place. If we should be asked, What book in connection with the Bible is most needed at the present day? we should answer, without hesitation, "The Voice of the Church on the reign of Christ."

Star of Destiny, Chestertown, N. Y.

David N. Lord of New York, after presenting a complete synopsis of this work, says, "We recommend this volume to the perusal of both Millenarians and Anti-millenarians."

Theological and Literary Journal for July.

The moral we would draw is this,—so let us live that, come when it may, we be prepared, under God's good providence, for the important issue.

New York Times.

Dr. John Cumming, upon the receipt of a copy sent in September last, returns the following answer:—

My dear sir:—I thank you for sending me 'The Voice of the Church.' I think it eminently calculated to disarm prejudice and show there is no novelty in doctrines some think very new. I hope many excellent Christians who do not yet see their way to "that blessed hope" may read it. Yours truly,  
John Cumming.  
London, Oct. 8th, 1855.

Published by H. L. Hastings, Peacedale, R. I. For sale at this office, wholesale and retail, and by booksellers generally. Price, \$1.

## Appointments, &amp;c.

Providence permitting, I will preach in Waterbury, Sab, 25th; Burlington, 26th; Addison, 28th; Bristol, 30th; will Elder Bosworth arrange? Mount Holly, Sabbath, Dec. 24; Low Hampton, N. Y., 4th; will Elder Farrar arrange? Greenfield, 5th; will friends come from Middle Grove and elsewhere? Waterford, 6th; Albany, Sabbath, 9th; Springfield, M. ss., 10th; Worcester, 11th; West-boro', 12th. N. BILLINGS.

Providence permitting, I will meet with the brethren at Meredith Center, Sunday, Nov. 25th; West Alton, Thursday eve., Nov. 29th and continue over the Sabbath; Monticomb, Dec. 7th, eve., and continue over the Sabbath, as Bro. Houghton may appoint; Monday, eve., Dec. 10th, at the Page S. House; Tuesday, eve., Dec. 11th, at Meredith Neck; Sunday, Dec. 10th, Manchester Chapel; Sunday, 23d, at Meredith Neck. OTIS G. SMITH.

G. W. Burnham proposes to preach in Bristol, R. I., Sabbath, Dec. 2d, Fiskville, evening, 3d; North Scituate, Tuesday eve. 4th, Apponing, Wednesday, eve., 5th, South Reading, Thursday eve., 6th; Haverhill, Friday eve., 7th; Salisbury point, Saturday eve., 8th.

I have appointments to preach as follows:—In Concord, N. H., at the Advent chapel, 1st Sabbath in Dec. At Loudon Ridge, 2d Sabbath; and at the Pond meeting house in Bradford the 3d Sabbath. T. M. PREBLE.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

John C. Pelton, San Francisco.—Letters received and attended to. R. W. Beck, Lockport.—I will take them when I come out. Wm. Ingmire.—Thank you, shall be glad to call when I come. C. Whipple.—The money was credited on our books to O. Whipple, the credit in the receipts was a mistake. O. P. Dow.—Sent you box of books on the 24th ult. O. F. Cain, \$4.50.—Sent the 27th ult.

## DELINQUENT.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time. John Burnett, of Nashville, Ill., stops his paper, owing \$1.50.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854. No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

H. Bradley, 763; N. Gorton, 768; P. Pauline, 781; D. H. Cole, 808; L. Nichols, 794; D. Nichols, 763; E. Weaver, 773; J. L. Clapp, sent books; T. Sheldon, 794; L. Richardson, 767; E. Dudley, 763; E. G. Dudley, 770—each \$1.

H. Asseltine, 809; Mrs. B. C. Post, 788; C. R. Smith, 737; L. Clark, 763; L. Morton, 768; John S. Rhodes, 704 and \$1 for book—each \$2.

C. Higgins, 841—to July 1st, 1857—\$3.

Thos. Brown, 768 and books—\$6.





Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 760.

BOSTON, SATURDAY, DECEMBER 8, 1855.

VOLUME XVI. NO. 23.

## WHEN IS THE TIME TO DIE!

I asked a glad and happy child,  
Whose hands were filled with flowers,  
Whose silvery laugh rang free and wild,  
Among the ivy-wreathed bowers;  
I crossed her sunny path, and cried,  
"When is the time to die?"  
"Not yet! not yet!" the child replied,  
And swiftly bounded by.

I asked a maiden; back she drew  
The tresses of her hair;  
Grief's tresses o'er her cheeks I knew,  
Like pearls that glistened there;  
A flush passed o'er her lily brow,  
I heard her spirit sigh;  
"Not now," she said, "O no! not now,  
Youth is no time to die!"

I asked a mother, as she pressed  
Her first-born in her arms,  
As gently on her tender breast  
She laid those infant charms;  
In quivering tones her accents came—  
Her eyes were dim with tears;  
"My boy his mother's life must claim,  
For many, many years."

I questioned one in manhood's prime,  
Of proud and fearless air;  
His brow was furrowed not by time,  
Or dimmed by awe or care.  
In angry accents he replied,  
And flushed with scorn his eye;  
"Talk not to me of death," he cried,  
"For only age should die."

I questioned age; for him the tomb  
Had long been all prepared;  
But death, who withers youth and bloom,  
This man of years had spared.  
Once more his nature's dying fire  
Flashed high, and thus he cried;  
"Life! only life, is my desire!"  
Then gasped, and groaned, and died.

I asked a Christian,—"Answer thou  
When is the hour of death?"  
A holy calm was on his brow  
And peaceful was his breath;  
And sweetly o'er his features stole  
A smile, a light divine;  
He spake the language of the soul,—  
"My Master's time is mine."

Friend of Virtue.

## Millenarianism.

BY E. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

V. The moral influence of this doctrine is decidedly pernicious.

The best authorities assure us that it was attended, in the early ages of the church, with disorder and fanaticism. On this point testimony has been already adduced. Whenever it has been agitated, in later times, it has always borne the same bitter fruit. It has never been productive of any good. It was a prevailing belief, in the Middle Ages, that the thousandth year from the nativity would usher in the end of the world. As the hour approached, signs and wonders were multiplied. Miracles abounded. On the heavens above were witnessed tokens of coming wrath. The sun shone with a sickly hue. The moon refused to give her light. Strange voices were heard proclaiming "woe" to the nations. Apparitions and visions disturb all classes. The monk at his vigils, the prisoner in his dungeon, the serf at his task, all saw omens of approaching ruin. The devil walked in open day. Wizards and witches, prophets and magicians were multiplied. Terrible calamities fell on men and nations. Wars and rumors of wars disturbed all classes. Misfortunes thickened. The very elements seemed to sympathize with the fevered state of the public mind. The fruits of the earth were blasted. Pestilence and famine stalked through the lands. Terror drove the multitudes to fasts, vigils, and prayers. The roads were thronged with pilgrims. The churches were crowded to suffocation. The victims of disease and hunger died in the attitude of worship. The common feeling was, it is better to fall into the hands of God

than to await his judgments. The rich bequeathed their wealth to the church, introducing their bequests with the solemn declaration: "The end of the world draweth nigh." Every class of society was smitten with terror, and trembled in agonizing apprehension of coming woes. But the fatal day came and passed, and the earth still rolled on as before. "The seed of the doctrine of gross Chiliasm has always remained in the christian church. It has shown itself in various forms, and been taught in a more or less visionary manner. At the time of the Reformation, this belief was revived and widely spread by the enthusiastic Anabaptist, Thomas Munzer and his associates. They wished to establish this kingdom of Christ with fire and sword, and put an end to all earthly power. Hence Luther and Melancthon set themselves against the doctrine with great earnestness." Calvin, too, speaking of millenarians, says: "Their fiction is too puerile to require or deserve refutation." The fifth-monarchy men in Cromwell's time held the same notions. They believed in no king, but Jesus, and proclaimed his immediate coming to judge the world. They set at defiance all law, and the sword devoured them. The followers of Edward Irving gave great celebrity to their pre-millennial views in England about thirty years ago. They owed their success to the genius and eloquence of their leader. All the miracles of the apostolic age were revived; and they succeeded so well in speaking with tongues that they almost deceived the very elect. Good men looked on in wonder, and doubted whereto the thing would grow. But the light was a mere *ignis fatuus*, and when left to itself it expired. More recently an illiterate farmer of Vermont studied the "sacred arithmetic" and announced the end of the world in 1843. Multitudes were alarmed by the apparent accuracy of his computations. Churches were divided, families were broken up, and our insane asylums were filled with lunatics. This moral epidemic did not cease when the predicted day had passed. The deluded followers of Miller still renew the date, and disturb the peace of the community with their pestilent heresy. They are denounced as fanatics and impostors by men who commend the works of Dr. Cumming as containing valuable religious instruction. Dr. Cumming uses the same data, and bases and his calculations on the same symbols and numbers employed by Miller. The only difference between them is, that Dr. Cumming places the date of the coming of Christ a little later than his predecessor did. They are both of the same school; they preach the same doctrines and are obnoxious to the same charge of trifling with the dearest interests of men. Dr. Cumming not only predicts terrible judgments upon the nations, but affirms that present commotions are "the beginning of the end." "The stone cut out without hands" is now rolling. Many European nations have already felt the shock, and have reeled under it as from the rocking of an earthquake. These contributions to a general panic were presented in 1848. Had the prophet followed the advice of Horace,

"nonumque prematur in annum,"

he would not have incurred, at once, the censure which falls upon the false prophet and the alarmist. But some birds can see best in the dark; others fly only in a storm: the former makes night hideous with their hootings; the latter add to the terrors of the tempest by their unearthly screams. The modern prophet combines the characteristics of both. When the political heavens gather blackness, he is on the wing. When the night of misfortune broods over a nation, his voice is heard presaging ill. Big with conceit he comes as the herald of an angry God, to proclaim to a guilty world its approaching doom. His mission is to increase the excitement which ever attends national calamities; to give intensity to despair, and pronounce the bow of hope forever dissolved. The clouds are big with wrath; no mercy shines behind them. The sun has hid his face in impenetrable gloom and no bright future remains for the

age. The dark forebodings of a gloomy imagination color the dreadful picture. The awful language of inspiration is chosen to portray coming desolations. The majority of the ancient prophets lived in a declining and corrupt age; they addressed an apostate people; they were the heralds of coming woes to their nation; their messages were grand, gloomy, and peculiar. The Jews were the "chosen" depositories of God's revealed will. The prophets were his "inspired ambassadors." Such relations can never exist again. The condition of no nation can be precisely analogous to that of the Israelites. Modern prophets have nothing of the inspiration of ancient seers but their language; and the more dark and enigmatical this is, the better will it answer their purpose of immediate effect. They have taken their position, and they must maintain it. They have predicted that "the end of the world is at hand," and they must prove it. Where the signs of the times cannot be enlisted, as witnesses, they have recourse to exaggeration and bold and startling assertions. In this new Pandora's box which they have opened, no hope for the doomed millions now living lingers at the bottom. The elect are already gathered in; the last seal has been broken; the last trumpet has sounded, and the last vial has been poured out, and the accumulated woes portended by these symbols are now rolling, like billows, over the earth. The end must come, do what we may; it cannot be delayed. The chariot wheels of the "King of kings" are now moving on the highway to fearful judgments. The wrath of God will burn to the lowest hell. The Gospel has been preached as a witness and failed to convince the world of sin; now, it must prove a savor of death unto death to all that live; still, the ministers of Christ must preach though they know that their labor in the Lord will be in vain, and that their efforts to enlighten their flocks will only enhance their condemnation and misery throughout eternity. Such busy speculators live in a continual fever. Their eyes, like telescopes, bring distant objects near, and magnify those that are at hand. Their ears, like hearing trumpets, catch the secret whispers of coming events and gather them to a focus, so as to render them audible to the unpracticed multitude. At every dawning day, they are ready to cry out with Lenox in Macbeth:

"The night has been unruly: Where we lay,  
Our chimneys were blown down: and, as they  
say,  
Lamentings heard i' the air; strange screams of  
death;  
And prophesying, with accents terrible,  
Of dire combustion, and confus'd events,  
New hatch'd to the woful time. The obscure bird  
Clamored the livelong night: some say the earth  
Was feverous, and did shake."

"I see," says Dr. Cumming, "the shadows of a dark night already forecast upon the world; I see dark and ominous shadows creeping, like birds of night, from every point of the horizon, all giving tokens of an approaching storm, that will rend and split Europe into fragments. We may, very speedily, have to witness men's souls looking with fear for the things that are coming upon the earth." The evidences adduced in proof of this bold assertion are the revolutions then taken place in Europe, the eruption of Vesuvius in 1850; and then accompanying earthquakes, the potato blight, the cholera, the increase of popery, and the increase of knowledge. Strange to say, a theorist can extract poison from the sweetest flower of life. "Another sign of the advent of Christ," says the Reverend seer, "will be the spread of knowledge. Daniel gives the indication when he says: 'Many shall run to and fro and knowledge shall be increased.' Do we not see the signs of this around us?" Then he proceeds to enumerate the evidences of Satanic agency, to wit, the discoveries in science and in art, the use of steam and electricity, in social intercourse, the exploring of the depths of ocean and the caves of mountains, together with the godless speculations of philosophers. But such things have occurred before.

The world has always been slowly progressing in knowledge, and has always been subjected to physical and social evils. The reading of any child's history might have convinced the critic that calamities are not peculiar to his age. Every year since the birth of Christ the alarmist might exclaim with the utmost truth:

"War, Famine, Pest, Volcano, Storm and Fire,  
Intestine broils, Oppression, with her heart  
Wrapt up in triple brass, besiege mankind."

Such testimony in favor of any theory is utterly worthless. Some men seem to think that discoursing about the kingdom indicates a nearness to it: hence they substitute speculations about the future age, for efficient effort during the present age. Commentaries on the Apocalypse always abound in periods of religious declension. They affect the spiritual system as artificial stimulants do the physical. Revivals of religion have for the last thirty years been so few, that even good men begin to despair of the efficacy of the gospel, and are looking for a miraculous interposition of the Saviour. They have become weary of waiting for sinners to repent, and they imagine that heaven must sympathize with their impatience. They comfort themselves with the hope of a restored earth and a new dispensation. But unbelievers may well say, in the language of tragedy:

"Of comfort no man speak,  
Let's talk of graves and worms and epitaphs,  
Make dust our paper and with rainy eyes  
Write sorrow on the bosom of the earth."

The influence of such a belief is highly prejudicial to the spiritual welfare both of pastors and people. It leads them to under-value the ordinary means of grace, and to withdraw from the benevolent operations of the day. It destroys hope. No man can labor who knows that he must labor in vain. Those who believe that the day of the Lord is "at the very doors," cannot engage in missionary enterprises with hearty earnestness, because that would imply the expectation of a remote future for the world. They feel much as the elder Adams did, when near the close of life. To a friend, inquiring for his health, he said in substance: "This mortal tenement is very much shattered and disordered; and, as near as I can learn, the Landlord does not intend to repair." Such is the view which the pre-millennialists entertain of this disordered earth and its effete nations. It is soon to be burnt up and its inhabitants are to be destroyed (except a remnant) by the brightness of Christ's coming. For this they daily pray, whenever they repeat the petition, "thy kingdom come;" and they believe that "the effectual fervent prayer of the righteous man availeth much." If all believers in Christ should adopt the same views, and labor for the same results, within fifty years the church would become extinct.

From the Green Mountain Freeman.

## The Basket Willow.

D. P. Thompson—Dear Sir—Being often addressed on the subject of the Osier, or Basket Willow, and knowing that a very general interest is felt in the community to obtain information on the subject, I have thought proper (with your indulgence) to lay before the public, through your valuable paper, in a condensed form, such information as I have in my possession, together with such as I may think will have a tendency to give a correct view of the subject agreeable to my own experience and observation the three years I have been engaged in the business.

The variety to be cultivated has become very well established. *Salix Viminalis* takes the lead, and is the most profitable of the varieties cultivated in this country. The same variety is called by Mr Downing *Salix Perparea*.

### ITS PRODUCTIVENESS

Mr C. N. Bement, in a communication in the *Country Gentleman*, says, "The species most esteemed by basket makers is the *Salix Viminalis*."



is, or European Willow. It is of quick growth, and the shoots grow amazing long and strong in one year from the shoots, which characteristic makes it very useful for basket making. The leaves are long and narrow, of a blueish green on the upper, and hoary, in the under surface. This is the variety I cultivated, and, of all others, is the best calculated for making baskets, and covering bottles. An acre of this, properly planted upon suitable soil will yield at the best calculation, from one and a half to two tons weight to the acre."

W. C. Haynes, in *Hunt's Merchant's Magazine*, says, "From two acres the net proceeds, after paying all expenses, was \$333.75." In an article from Chas. Downing, Esq. of Newburgh, N. Y., copied into the *New England Farmer*, he says—"Willow will grow in any soil, and thrive in a great variety of soils, but gives its best returns only in such as are well suited to its habits. It is a lover of moisture, but does not tolerate standing water or soil sodden with water, nearer than one foot of the surface, during the growing season. Overflowing in winter is not objectionable, nor is overflowing in summer, that soon passes off. A very deep, rich, sandy loam, diluvial and alluvial, such as constitutes many bottoms, not so much elevated above the stream that winds through them, that by diving down in the previous soil, two or three feet, in mid summer, the roots cannot find moisture, if kept clear of rampant weeds, will give an astonishing vigorous growth, yielding three or four tons per acre. A low level bottom, from which a crop has just been removed, if in the spring properly prepared and planted, would, on and after the second year, give a net percentage, and an investment that nothing else can approximate, and with a certainty that pertains to no other crop." A correspondent of the *New England Farmer*, who subscribes himself W., in commenting on the statement of a Hingham correspondent, who stated that he raised nearly nine tons to the acre, says, "The Osiers must have been weighed in a green state, and with the bark on them, as the growth of an acre which produces three tons of Osiers, in a fit state for market, (that is, peeled, dried, and tied in small bundles,) is considered very satisfactory, and is more than an average crop. With no more labor in the cultivation than running a cultivator between the rows, two tons to two and a half tons can be raised and it is then very profitable."

As the amount which may reasonably be expected to the acre, determines very much the profitability of the cultivation of the willow, I have quoted the above gentlemen, and think we may make a safe calculation from their statements.—In relation to Mr Bement, who thought that from one and a half to two tons might be raised to the acre, he, probably made his experiment on very poor land, his shoots, according to his own statement, growing only from three to five feet the second year; whereas, my willows, of the same variety, have grown from five to nine feet the second year, the two seasons which I have tried it. And other plantations in the vicinity give equal indications of adaptiveness of soil, and climate for the successful cultivation of the basket Willow.

Mr. John Fleming, Jr. of Sherburn, Mass., an experienced cultivator and manufacturer of the Osier Willow, prefers good upland to any other soil, for a profitable plantation. I am confident that the moist rich soil of Vermont, so well adapted to raising large crops of grass, will, if well cultivated, produce large crops of the basket willow, whether bottom or upland. And if any one will visit my plantation of four acres, I think they will be satisfied that my prospects of success are equal to an average of what I have set forth in the foregoing, to say the least; and would say that I agree with Mr. Bement where he says, "From my own experience I am fully convinced that the Willows may be grown profitably in this country, for less than fifty dollars, per ton weight."

As the cultivation of the Willow is a new enterprise in this country, men are, naturally, a little jealous and fearful.—Just so it was with the manufacture of potato Starch, some eighteen or twenty years ago, at the time the writer commenced in the business. In the course of a few years, the business increased so that the production amounted to five hundred tons, and the demand was fully supplied, and prices declined. But mills continued to multiply, the consumption increased, and, finally, overreached the production. Prices rose, and have ranged high for several years past, with a demand that requires sixty-five hundred tons to supply it. Thus it seems to me, it will naturally be with the Basket Willow. If the prices should decline a little the consumption would increase, and, consequently, an increase of production will be necessary to meet it.

I have compared the cost of willows with starch, and find that the cost of a ton of starch is certainly twice as much as the whole cost of a ton of willows; and the price of willows in market is rather better than that of starch.—

And still starch has been manufactured at a good profit, although the business requires a large outlay of capital, and is very much exposed to fire, and goes to decay in a short time. Not so with the willow. Every man may have a patch, or large plantation, on his own farm, with very little to do to it after the second year, except to harvest and prepare for market; and the harvesting comes off after he has finished all his fall work. I am confident no one need hesitate to plant good moist and wet upland.

I have also compared the willow with hops, and find that, at present prices, it is as profitable as hops at twenty cents per pound, and then two or three acres of willows can be taken care of as well as one acre of hops.

Mr. Downing, in the article above referred to, says, "The cultivation of willows, or osiers, when its principles are well understood, is not difficult, and the profits, under good management, are very great. The fear that the supply may overreach the demand, is not only groundless, but, on the contrary, it is susceptible of proof, that for a long time to come, the demand must increase far beyond the proportional increase of production in the country."

"It is but about fifty years since England received almost her entire supply from the continent. The long continued wars cut off this supply, and the deprivation was so severely felt, that it became a matter of national concernment, and premiums were awarded for the formation of willow plantations. Men of every degree of means, of all ranks, from the peasant to the lord, engaged in it, and its cultivation extended very rapidly; the Duke of Bedford having a plantation of one thousand acres, yet, to the present time, prices have not at all declined, but rather advanced. Sang, in his *Osier Plantation*, in the year 1812, stating from his own knowledge, says, 'Some good plantations have yielded annually, for several years, a profit of £25 to £30 sterling; some as high as £40 to £45, but these favorably situated, and tended with great care.'

"In 1852, from reliable information from different quarters, the good plantations yielded from £30 to £40, net, and some as high as £50. American fields are equally productive, and prices in New York, Philadelphia, and Boston, about twenty per cent higher."

Mr. Fleming, in his address before the Norfolk County Society, for 1852, says, "The prices of willow range from \$5 to \$7 per hundred weight, for English, French, Dutch and German; and native grown willows, raised from sets imported from England, sell at \$2 more per hundred weight."

"From the best information I can obtain," says W. C. Haynes, in *Hunt's Merchants' Magazine*, "there are from four to five millions of dollars worth of willows annually imported into this country from France and Germany. The price ranges from \$100 to \$130 per ton weight. The quantity may appear large, and yet it is not sufficient for the consumption."

In the above article I have not intended to give the mode of culture. For information on that subject I would refer the reader to Mr. G. J. Colby's Circular, which I will forward, free of charge, to any one addressing me.

ERASTUS PARKER.

Waterbury, Vt., Oct. 25th, 1855.

## DR. ELLIOTT'S GREAT WORK.

### HOPE APOCALYPTICÆ;

OR,

#### A COMMENTARY ON THE APOCALYPSE, CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

#### CHAPTER VI.—THE SIXTH SEAL'S PRIMARY VISION.

"And I beheld when he had opened the sixth seal, and lo! there was a great earthquake. And the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth forth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;—

and said to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"—Apoc. 6:12-17.

Thus, as on the fifth seal's opening, the Evangelist's eye had been directed from the terrene landscape to the nearer altar-court, so now it was directed back from the altar-court to the terrene landscape; with which landscape the temple and holy city adjoining were, as before observed, associated; and which seems to have appeared with both seas and land outspread in view, and with its heaven (or sky) and heavenly luminaries above them. It imaged evidently the Roman world: that in which the Christian church had already planted itself; and with which its future fortunes were, in God's providence, to be closely connected, even to the end. And as the Jewish-like Apocalyptic temple did fitly symbolize the faith and worship of Christ's people through an atoning and mediating Redeemer, (the same that the ancient Jewish temple, altar, sacrifices, and priesthood had ever while standing prefigured,) and moreover the holy city symbolized their polity, as the aspirant and constituent members of the kingdom of heaven,—so was the earth, outspread in vision, as fitly emblematic of its heathen inhabitants: even as of a people in taste, principle, and feeling belonging only to this world. "of the earth," as St. Paul expresses it, "and earthy." The heaven above this Apocalyptic earth, was, we must remember, its own firmamental heaven, or sky;—being altogether distinct from that spiritual unchanging heaven constituted by the Divine Presence in the inner temple. According to the usual scripture use of such terms, it was to be considered as representing the ruling department in the dominant polity; and its luminaries as the actual rulers, and governing powers, therein.

Now ere the sixth seal was opened, these luminaries appeared fixed in the sky, and the earth at rest and still. But behold, on its opening, the whole scene in agitation! A great and sudden earthquake shakes the earth. The mountains and the island-rocks sink beneath the shock. The sun becomes black; the full moon blood-red, as in total eclipse. The stars fall from the heaven in which they were shining, even as figs from a fig-tree in a windy tempest. Kings and generals, freemen and slaves, (dress probably in a measure distinguishing them,) appear in flight; as men panic-struck, and seeking to caves or holes in the rocks wherein to hide themselves. And this was chiefly observable,—that in the cry which St. John heard uttered by them, no earthly foe was named as their object of terror. They spoke as men conscious that Jesus that was crucified was their conqueror and their foe. They called on the rocks to hide them from Him who sat upon the throne, and from the wrath of the Lamb.

The general intent of this vision does not seem to me to have been difficult to understand. It surely betokened some sudden and extraordinary revolution in the Roman empire, which would follow chronologically after the era of martyrdoms depicted under the seal preceding; a revolution arising from the triumph of the Christian cause over its enemies, and in degree complete and universal. No partial change would answer to the strength of the symbolic phraseology; nor, again, any mere overthrow of the persecuting emperors by other milder and more tolerant, but still heathen emperors. Nothing less would answer it than a destruction of heathenism itself throughout the empire, before the progress and power of Christianity; or, at least, a sweeping from their high places in it of heathen powers and authorities:—and this, not through the gentle progress of opinion, but with circumstances of force accompanying, such as to strike those heathen opposers with consternation and dismay.—Let us look then to history to see whether, so interpreted, the vision received its accomplishment.

Doubtless, according to mere human probabilities, it must have appeared most unlikely that such a consummation should be brought about, and at such a time:—a time when Christians constituted but a small minority of the population; and when, by the long previous persecution, they had been reduced apparently to the lowest point of depression. But unto Him who ruleth all things after his will, both in heaven and on earth, what are difficulties, what are improbabilities, to frustrate the accomplishment of His declared purpose? Rather, as has been often and most truly observed, man's extremity is God's opportunity. That precisely at the time depicted in the vision,—the time following on the era of the Diocletian martyrdoms—a revolution of the character described took place in the Roman empire, is one of the most memorable and most astonishing facts of history. The cotemporary writers seem lost in admiration when they speak of it; and, in the calm estimate of modern philosophy, it has lost nothing of its character of the marvellous.

And whose then the agency employed?—

When God is about to act, the fittest instruments appear ever ready for his service. Behold, as in the olden times He raised up Cyrus, in order to be the restorer, agreeably with foregoing prophecies, of his captives from Babylon,—so now from the far west, for the deliverance of his church in the Roman empire, as here promised, He raised up Constantine. Already that prince was known as a favorer of the Christians, ere he bore down from the Alps against Maxentius, the son and successor of the persecuting emperor Maximian. Then in a manner most extraordinary, and most illustrative of the prophecy under consideration, he avowed his espousal of the Christian cause, and of that of Him whom the Christians worshipped, the crucified One of Nazareth, the Lamb of God. From as early a date as that of the great battle with Maxentius, according to the testimony of both Lactantius and Eusebius, he adopted the cross as his distinctive military ensign. That object of abomination to the heathen Romans was seen 'glittering on the helmets, engraved on the shields, and interwoven into the banners' of his soldiers. The Emperor's own person was adorned by it, wrought of richest materials, and with finest workmanship. Above all in his principal banner, the labarum, [long before used as the name of a chief standard in the Roman armies] he displayed at its summit the same once accursed emblem; with a crown of gold and gems above it, and the monogram of the name of Him who, after bearing the one, now wore the other.

We may be sure that the question was in every mouth, Why so strange an ensign? And let it not be forgotten, that besides other reasons to impress him,—as the excellence of the doctrine, the virtues of its professors, and other internal and external evidence of the truth of Christianity,—there might have been mention made of a mysterious vision of a cross of flame, just before seen on the sky, in the night-watches, by the western emperor; and how he had been warned in the vision, by a voice from heaven, to adopt that ensign of the cross, with the promise added that through it he should conquer. Scepticism, as we know, has been frequent in expressing its disbelief of this asserted fact. For my own part I am unable to resist the force of Constantine's solemn declaration to Eusebius of its truth. The time, as well as solemnity of his statement,—a time when nothing was to be gained by the fiction, for it was made when life was drawing to a close,—and, moreover, the whole character of Constantine, so little prone either to credulity or to deception,—seem to me alike to forbid its rejection. If true, it satisfactorily explains to us the fact of his adoption of the cross as his ensign, otherwise all but inexplicable; and as to its miraculousness, surely the case, if ever, was one that from its importance might seem to call for the supernatural intervention of the Deity.—Thus Constantine was the first crusader; and, with better reason than the princes of the eleventh century at Clermont, might feel, as he prosecuted the war, that it was "the will of God."

"By this ensign thou shalt conquer." Such was the tenor of the promise. And well, we know, was the promise fulfilled to Constantine. Army after army, emperor after emperor, (for since Diocletian's division of it there were, according to the prophetic intimation, several cotemporary emperors, or "kings of the earth,") were routed, and fled, and perished, in battle after battle, before the cross and its warriors;—Maxentius' general, Maxentius himself, Maximian, and, after his apostasy to the pagan cause, Licinius. A bas-relief still remaining on Constantine's triumphal arch at Rome, represents to us the terror of Maxentius and of his army, in their flight across the Tiber after defeat in the battle of the Milvian bridge. A similar consternation attended the others also.—And this was chiefly remarkable,—that it was not the terror of their earthly victor's wrath that alone oppressed them. There was a consciousness of the powers of heaven acting against them; above all, the crucified One, the Christians' God. For the war, in each case, was felt to be a religious war. In the persecution just preceding, the emperors Diocletian and Maximian had struck medals of themselves in the characters, and under the names, of Jove and Hercules, destroying the serpent-like hydra-headed monster Christianity; and these titles of Pagan mythology had been adopted in the same spirit by their successors. When Maxentius went forth to battle, he went fortified by heathen oracles;—the champion of heathenism against the champion of the cross. When Maximian was about to engage with Licinius, he made his vow to Jupiter, that, if successful, he would extirpate Christianity. When Licinius, again, marched against Constantine and his crusaders, he was urged to the enterprise by the response of heathen gods that he had consulted: and then, in public harangue before the soldiers, he ridiculed the cross, and staked the falsehood of Christianity on his success.—Thus, in all these cases, the terrors of defeat must have been aggravated by



a sense of their gods having failed them; and of the power of heaven being with Christ, the Christians' God, against them. It was observed that wherever the labarum, the banner of the cross, was raised, there victory attended. In the war against Constantine, after Licinius' apostacy, "Licinius," says Gibbon, "felt and dreaded the power of that consecrated banner; the sight of which in the distress of battle animated the soldiers of Constantine with invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions." All this must needs have deepened the impression. — Besides which there are to be remembered the recorded dying terrors of one and another of the persecuting emperors. A dark cloud seems to have brooded over the death-bed of Maximian, if not over Diocletian's also. The report was, that oppressed by remorse for his crimes, he strangled himself. Again, Galerius had from an agonizing and awful death-bed evinced his remorse of conscience, by entreating the Christians in a public proclamation, to pray to their God (i. e. Christ) for him. And Maximian soon after, in similar anguish of mind and body, confessed his guilt, and called on Christ to compassionate his misery. Thus did a sense of the wrath of the crucified One, the Lamb of God, whom they now knew to be seated on the throne of power, lie heavy, intolerably heavy on them. — And when we combine these terrors of the death-bed with those of the lost battle-field, — which latter terrors must have been experienced alike by officers and soldiers, each active partizan in the persecution and the war, including low as well as high, the slaves as well as the freemen, all in short that are particularized in the sacred vision, — when, I say, we consider the terrors of these Christ-blaspheming kings of the Roman earth, thus routed with their partizans before the christian host, and miserably flying and perishing, there was surely that in the event which, according to the usual construction of such scripture figures, may well be deemed to have answered to the symbols of the prefigurative vision before us: in which vision kings and generals, freemen and slaves, appeared flying and seeking to the caves of the rocks to hide them; to hide them from the face of Him that sat on the throne of power, even from the wrath of the Lamb.

Thus, under the first shocks of this great earthquake, had the Roman earth been agitated, and the enemies of the Christians destroyed, or driven into flight and consternation. Thus, in the political heavens, had the sun of pagan supremacy been darkened, the moon become eclipsed and blood-red, and of the stars not a few been shaken violently to the ground. But the prophecy had not as yet received its entire fulfilment. The stars of the pagan heaven had not all fallen, nor had the heaven itself been altogether rolled up like a scroll, and vanished away. On Constantine's first triumph, and after the first terrors of the opposing emperors and their hosts, though the imperial edict gave to Christianity its full rights and freedom, yet it allowed to the heathen worship a free toleration also. But very soon there followed measures of marked preference in the imperial appointments to the Christians and their faith. And, at length, after Constantine's final defeat of Licinius, and establishment as sole emperor over the Roman world, in spite of the indignation and resentment of the Pagans, he issued edicts for the suppression of their sacrifices, the destruction of their temples, and the toleration of no other form of public worship but the Christian. His successors on the throne followed up the same object by attaching penalties of the severest character to the public profession of Paganism. — And the result was that, under Theodosius' reign, before the century had ended, its stars had all fallen to the ground: its very heaven, or political and religious system, vanished: and, on the earth, the old pagan institutions, laws, rites, and worship been all but annihilated; and its votaries constrained to seek to caves and rocks (erst the christians' refuges,) wherein to hide their devotions, prohibited on penalty of death.

The interpretation that I have given to the various symbols of this seal has been illustrated and confirmed, by one and another interpreter, from the similar use of similar figures in other passages of prophetic scripture. Thus, to show how, from earliest times, the symbols of the sun, moon, and stars were used of rulers, so as I have explained them, a reference has been made to Joseph's dream, (Gen. 37:9,) in which the sun and moon are expressly interpreted of the chief heads of a nascent nation, — the stars of its inferior heads. — To illustrate the meaning of an earthquake, and the consequent convulsions and changes in the firmamental heavens and their luminaries, there have been quoted passages from Isaiah, Jeremiah, Ezekiel, and others, in which the symbol is used of political revolution in a state or kingdom, of the subversion of its institutions, and fall of its governing powers. So in Jeremiah's vision, (4:23, &c.) of the destruction and desolation of the Jewish

kingdom by the Babylonians: "I beheld the land, and lo! it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo! they trembled, and all the hills moved lightly. I beheld, and all the cities thereof were broken down, at the presence of the Lord, and by his fierce anger. For this shall the earth mourn, and the heavens be black. The whole city shall flee from the noise of the horsemen and bowmen: they shall go into thickets, and climb up on [or into] the rocks." So in Ezekiel, (32:7, &c.) of the overthrow of Pharaoh and his kingdom by the king of Babylon: "When I shall put thee out, I will cover the heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and I will set darkness upon thy land, saith the Lord." And so again in Isaiah, (13: 9, 10, 17,) of the overthrow of Babylon by the Medes: it being said that "the day of the Lord should come against it, with his wrath and fierce anger; and that the stars of heaven and the constellations thereof should not give their light, and the sun should be darkened in his going forth, and the moon should not cause her light to shine." In which passages besides the more prominent parallelisms with the Apocalyptic imagery in the symbolic changes noted of the heavenly luminaries, it will be well, I think, to observe also what is said of the presence of the Lord as manifested, though acting by human agency: and again, of the day of the Lord and his fierce anger being shown in the subversion of the former political government, and the dethronement and destruction of its political governors, even in cases where, after the first shock of the catastrophe, it does not appear that the conquered generally were treated with any particular oppression, or the yoke made very grievous. — Finally, to illustrate what is said of the pagan hosts "hiding themselves in the dens and rocks of the mountains, and saying to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne," &c., a reference has been made to Hosea's prediction of the Israelites thus calling on the mountains to cover them, and the hills to fall on them, under the terror and calamities of Shalmanezzer's invasion. — 10:8. To which we may add what is told us, historically, of the Israelites hiding in such rocky caverns, whensoever, as in the times of Saul or of the Maccabees, the enemy might have gained possession of the country. — All which being put together, there will not, I believe, remain a single symbolic phrase in this prophecy of the sixth seal unillustrated, or with the interpretation referring it to a political revolution (such as has been here given) unconfirmed, by similar figures in other prophecies, to which the scriptural context has itself already furnished a similar interpretation.

Since, however, in regard to not a little of the phraseology of the prophecy, there is in so far a resemblance to what is said elsewhere of the catastrophe of the last great day of judgment, as to have induced with many a suspicion, with some a full conviction, that such must be the reference and meaning also here, — it may be useful, with a view to the reader's clearer and fuller persuasion, to look a little more closely into the subject: and to add yet a further observation or two, on the internal evidence derivable, first from the language of the prophetic description, as compared with that of other prophecies confessedly predictive of the last convulsions; secondly, from its relative position in the series of the Apocalyptic visions; — in support of the meaning that I have attached to it.

And, first, it should be distinctly understood that the expressions here used respecting the earthquake, and the phenomena in the sun, moon, and stars, cannot be interpreted literally, or as referring to those physical changes in the material earth and firmament of heaven, which other prophecies lead us undoubtedly to expect at the consummation of the great day. The clearest literal description of these physical changes is perhaps that given in 2 Peter 3:10 — "The day of the Lord shall come as a thief in the night, in the which the heavens, (or the firmament, Gen. 1:7, 8) shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Now of a conflagration, like this, no hint is given in the vision of the sixth seal. Moreover in such a conflagration neither would the sun become black as sackcloth, nor the moon appear blood-red; still less the stars fall to the ground. The expressions must be taken metaphorically, and as referring to political changes, like those in the other parallel prophecies just before referred to. There seems to me a physical necessity for this, from what is said; as well as almost a necessity from what is not said: besides the necessity arising from the requirements of symbolic language, in a confessedly symbolic prophecy.

Still the suspicion may remain that, though

referring to political revolutions and changes, it may be the political changes attendant on the last great consummation. For that there are to be then, and in connection with the great final catastrophe of the earth's drama, extraordinary political commotions and revolutions, is a truth revealed both in the Apocalypse itself, and in many other of the sacred prophecies. This I fully allow. But I think internal evidence is here, too, not wanting, to show that it is not these that are intended in the sixth seal. For, let but the description of the earthquake of the sixth seal be compared with that of the 16th chapter of the Apocalyptic book, — which latter is allowed on all hands to be the description of the great final political revolution, — and how is it possible but that an unprejudiced mind will be struck with the marked differences? The earthquake of the 16th chapter is so great, that "there never was any like it since the time that men were on the earth;" — this, simply, "a great earthquake." And whereas the most prominent points of accompaniment and result in the former case are the tripartite division of the great city, Babylon receiving the wine-cup of God's anger, and a tremendous hail-storm falling on the inhabitants of the Roman earth, — to neither one nor another of these is there the least allusion, in the description of the earthquake of the sixth seal before us. — Were the one indeed but a notice in brief, as it were, the other the description in detail, the omission and the difference would not be so remarkable. And thus it seems to me very possible, and even probable, that the earthquake noticed on the sounding of the seventh trumpet, at the close of chap. 11, may be the same in brief, as that of chap. 16 in detail, on the effusion of the seventh vial. But in the vision of the sixth seal the description is as detailed and full, indeed more so, than that of chap. 16.

Thus my conclusion from simply comparing the descriptive language in the two passages is this, — that they portray different and distinct earthquakes; that of the sixth seal the less, that of the seventh vial much the greater: although it is allowed that the former may be possibly in a certain sense typical of the latter; in the same way that a less event, of the same character, is often in scripture typical of a greater following: — a conclusion confirmed by the figuring of the earth, sea, and sky, in this same seal's next vision, as all restored; so as after the last earthquake they certainly will not be. — Then, consider the vision further in respect of its relative position in the Apocalyptic series, and connection with, and sequence on, those of the previous five seals. And when we think how exactly every successive great epoch of change in the Roman pagan empire, with its characteristic causes and symptoms, from the time of Domitian's death, at the close of the first century, to the persecution by Diocletian and Galerius at the beginning of the fourth, has been depicted, all in order, in the consecutive visions of the successive seals preceding, and find ourselves thus brought by them to the very eve of the great politico-religious revolution of the time of Constantine, — I say, when, with the evidence of this its position and context, we consider the vision of the symbolic earthquake represented on the opening of the sixth seal, — it seems to me that all reasonable doubt as to its intended application is precluded; and that it cannot but be the prefiguration of that wonderful revolution. — Nor let me omit to observe, in further confirmation of this explanation, that the infidel illustrator of the Apocalyptic prefigurations fails not here, as usual, to add his remarkable corroborative testimony. "The ruin of the pagan religion," says Gibbon, "is described by the sophists as a dreadful and amazing prodigy: which covered the earth with darkness, and restored the ancient dominion of chaos and of night."

(To be continued.)

### The Doom of Islamism.

A correspondent of the New York Journal of Commerce, at Beirut, in Syria, brings to light a most singular prediction, with a tragical occurrence growing out of it, which from present events, he thinks almost referable to inspiration. He discovered the narrative in a history of Turkey written two hundred and fifty-four years ago. Its substance is as follows: —

"In the year 1620, in the reign of Osman the Tenth, Emperor of the Turks, news was brought to Constantinople of a strange appearance seen at Medina, in Arabia, where Mahomet, their great prophet, was buried. The strange sight continued for three weeks together, terrifying the whole country, since, though all saw it, no one was able to give an explanation. — About the 20th of September, at the hour of midnight, such a tempest raged that the whole heavens were darkened, and the peals of thunder were so appalling, that those who were awake were almost driven to distraction. At length, however, the clouds rolled away, and the sky became clear, when the people read the

following words in Arabic written on the firmament:

"O why will ye believe in lies?"

"Between two and three in the morning, a woman was seen clothed in white, with the effulgence of the sun thrown around her, having a cheerful countenance and holding a book in her hand. Armies of Turks, Persians, Arabians, and other Mahometans were seen coming from the northwest, opposite to her, drawn up in battle array, and ready to charge upon her. She however kept her position, and only opened the book, at the sight of which the armies took to flight, and soon all the lamps round the tomb of Mahomet went out, for as soon as the sight disappeared, which generally was an hour before sunrise, a murmuring noise of the wind was heard, to which the people attributed the extinguishing of the lamps. The old pilgrims, who, when they have visited this place, are not accustomed to cut their hair, were utterly amazed, being wholly unable to understand the meaning of the strange sight.

"In this dilemma, one of the dervishes, a Mahometan order of religionists, who live in habits of self-mortification and contemplation, came forward with an air of boldness and confidence, and made a speech which cost him his life. He said that the world had never had but three true religions, only one of which had its prophets. First, God chose the Jews for his people, and did wonders for them in Egypt, from which he brought them out by their prophet, Moses, who prescribed for them a law which would have preserved their independence and happiness, had they not proved obstinate and rebellious, and fallen into idolatry, for which God abandoned them, and scattered them over the face of the whole earth. Soon after he raised up a new prophet, who taught the true religion. But this good man the Jews condemned and crucified, as an impostor and seducer of the people, moved neither by the piety of his life, nor by his astonishing miracles, nor by his pure doctrine. Yet after his death, the preaching of a few fishermen had such an effect upon the minds of men, that the greatest monarchs of the world bowed to his authority. But soon they became as corrupt as the Jews, setting up images, and committing idolatry again, besides many idle and silly ceremonies, and the corruptions of their morals and lives.

"God became weary of them also, and not only sent divisions among them, but utterly forsook them, and left their enemies to drive them from their chief cities, Jerusalem and Constantinople, of which they took possession themselves. Yet God is still governor of the world, and raises up another prophet and people, even our great Mahomet and nation; and, beyond a doubt, we shall be happy forever, if we serve this God aright, and take warning from the example of others. But, alas! I tremble to speak of it: we have erred in every point, and wilfully violated our first institutions, in consequence of which God has manifested his wrath by many striking signs and events, keeping our prophet from us, who foretold the time when he would return in all glory to his people, while we are now forty years past the time, according to our reckoning. Wherefore this strange and awful sight is a prediction of some great calamities and changes which are to come upon us. For either this book in the woman's hands intimates our falling away from the first intent of our law, at which these armed men departed, as if confounded with the guilt of their own consciences, or else it signifies some other book, which we have not yet had, and against which no power shall be able to prevail. I therefore fear that our religion will prove to be corrupt, and our prophet an impostor; and then this Christ of whom they talk, will shine like the sun, and set up his name forever."

At this unfavorable interpretation of the apparition the people were enraged, and the dervish was put to death under circumstances of extraordinary cruelty. The unfortunate priest, however, died crying to the last gasp, "O thou woman with the book, save me!"

The correspondent remarks:

"I am no believer in legends and lying wonders; I only give the story as I find it in a work two hundred and fifty-four years old, and written only twenty years after the alleged occurrences, by an enlightened historian, at the greatest remove from Catholic superstition. It is a curiosity at any rate, and interpreted by passing events seems hardly to come short of inspiration. Islamism is doomed; the armies in heaven and earth are marching in battle array against it: and not only the woman standing in the sun proclaims it a lie, but common sense, civilization, science, conscience, and the entire history of the grand imposture."

The writer also alludes to the fact that the followers of Mahomet have always had the gloomy apprehension that their religion would sooner or later come to an end, and quotes a prediction to that effect made farther back than the one above related. He is strongly impressed with the belief that the Turkish empire



is tottering on its base, and that these predictions will ere long be literally fulfilled.



## The Advent Herald.

BOSTON, DECEMBER 8, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROF. SANBORN, ON MILLENARIANISM.

(Concluded from our last.)

In this number of the *Herald* we have the last of Prof. Sanborn's five propositions, which is that "The moral influence of this [the pre-millennial] doctrine is decidedly pernicious."

"On this point," he says, "testimony has been already adduced."

Yes, and testimony has been adduced that it was the faith of the church, as Newton has observed, during "its earliest and purest ages;" or, as Whitby, an opposer admits, that it "passed among the best of Christians for two hundred and fifty years for a tradition apostolical." We showed by his own witness, Neander, testimony that Prof. S. omitted when quoting from him—supplying its place with dots, that "in the manner in which this notion was conceived by many," it "corresponded well with the real nature of Christianity." We quoted from other opposers of it that, "the belief of it was calculated to produce results of a most auspicious character, which, under the circumstances, a different and even a more correct construction of the Sacred Oracles would have failed to effect," (*Bush*); that "it seemed so well adapted to the desire and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith;" and "as long as for wise purposes this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians," (*Gibbon*)—thus demonstrating, as one of its friends has said, that "this belief as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers in the first resurrection."—(*Bishop Newton*.) All that we ask, is for impartial readers to compare such testimony with the garbled extracts quoted by Prof. S.!

Such were its fruits in the earliest and purest ages of the church. And Prof. S. says:

"Whenever it has been agitated, in later times, it has always borne the same bitter fruit. It was never known to be productive of any good."

Such fruits, as even its enemies admit to have been produced by it in the post-apostolic age, are a blessing to any age. At the present time, Rev. T. R. Birks, of Eng., reported at the late meeting of the Evangelical alliance in Paris, (see *Herald* of Oct. 13), "the second advent of the Lord," "is now an active principle among the majority of religious men," i. e. in Great Britain where the spirit of missions is cultivated with the greatest ardor.

To illustrate that the belief in the pre-millennial advent has been productive only of evil, Prof. S. refers to "a prevailing belief, in the Middle Ages, that the thousandth year from the nativity would usher in the end of the world." And then he proceeds to depict in sombre hues its dire results.

We can hardly conceive the Professor to be honest in referring to the effects of the belief that prevailed in the 11th century, as the effect of the pre-millennial doctrine! What has that to do with pre-millennialism, unless those who so believed were pre-millennarians! Prof. S. leaves the impression that they were; but he well knows that they were not. Instead of being *pre*, they were, like Prof. S. *post* millennarians; while, unlike him, they put the millennium in the past. The doctrine which they believed, and which produced such results, was the Papal post-millennial theory taught by Augustine, Jerome and others, that Satan was bound at the first advent, and that at the end of a thousand years from that epoch he would be loosed, when Anti-christ would come, reign 3 1/2 years, and be destroyed in the general judgment. It was a theory put forth in opposition to pre-millennialism, and yet Prof. S. attempts to saddle the results of it on to that doctrine. The coming of Satan,

they looked for first, and the reason why the judgment thus affected them, was because they believed, not the apostolic millennial theory, but the Papal anti, and post-millennial one. They looked for no millennium in the future. More terrible than they expected, will be the coming of Christ to all who love not his appearing.

Prof. S. says:

"At the time of the Reformation, this belief was revived by the enthusiastic Anabaptists, Thomas Munser and his associates. They wished to establish this kingdom of Christ with fire and sword, and to put an end to all earthly power."

Again, as is usual with the Professor, his illustration is a falsification of history: for the Anabaptists, instead of looking for the kingdom of heaven to be set up by the resurrection of the just, like Prof. S., looked for a *spiritual* kingdom before the resurrection and end of the world. Mosheim calls them:

"A handful of madmen, who had gotten into their heads the visionary notion of a new and *spiritual* kingdom, soon to be established in an extraordinary manner. . . . Munser was to be the seat of this new and heavenly Jerusalem, whose *spiritual* dominion was thence to be propagated to all parts of the earth."—*Ch. H.*, v. 2, p. 131.

Prof. S. next refers to the "fifth monarchy men" of Cromwell's time, who he says, "held the same notions." We have seen what these notions were, and if they held the same, they were nearer of Prof. S.'s faith, than of millennarians. They held to Christ's near advent, but they looked for the establishment of a kingdom, by the sword, before the resurrection of the just. Therefore their errors are not to be classed as those of millennarians.

The errors of Edward Irving are next referred to; but his errors are no necessary part of the pre-millennial doctrine which he held. They might have been held in connection with any post-millennial theory; and such have been held by various sects of perfectionists and others who deny the pre-millennial advent.

It was not to be expected that the Professor would pass by the late Wm. Miller, of Low Hampton, Vermont, without giving him a hit; and so he denominates him "an illiterate farmer." Mr. Miller made no pretensions to classical attainments, but he was an humble and devoted student of the word; and though he erred in his termination of the prophetic periods, his pious admonitions and scriptural expositions were sanctified to the conversion of hundreds of souls, whose blessings will be on him for endless ages. In practical common sense, a knowledge of history and an acquaintance with the sacred oracles, Mr. Miller would not suffer in comparison with such Professors, who like certain animals, noted for their grave and profound appearance, may safely venture to kick the dead lion.

Dr. Cumming, also, comes in for a share of the Professor's notice. He buzzes about him like a fly about a wagon wheel, and with about the same effect. When the Doctor gives his reasons for believing the end to be near, the Professor replies:

"But such things have occurred before. The world has been slowly progressing in knowledge, and has always been subjected to physical and social evils. The reading of any child's history might have convinced the critic that calamities are not peculiar to this age."

Were there no such arguments as this advanced against the nearness of the advent, there would be one evidence wanting that these are the last days; for Peter truly said, (2 Ep. 3:3, 4), "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Finally, the Professor says:

"The influence of such a belief is highly prejudicial to the spiritual welfare, both of pastors and people. It leads them to undervalue the ordinary means of grace, and to withdraw from the benevolent operations of the day. It destroys hope. No man can labor who knows that he must labor in vain. Those who believe that the day of the Lord is at the very doors cannot engage in missionary enterprises with heart earnestness, because that would imply the expectation of a remote future for this world. . . . If all believers in Christ should adopt the same views, and labor for the same results, within fifty years the church would become extinct."

As all orthodox believers did hold to those views during the first two centuries of the church, as that was its purest and best age, as the church then continued to increase, and, under the influence of those doctrines was extended through all civilized countries, it follows that the result which Prof. S. conditionally predicts, is a phantom of his own imagination.

How unlike is the motive which Prof. S. holds out as an incentive for Christian effort, to that presented by Christ and his apostles! No where in the New Testament do we find the world's conversion presented as the hope of the church, or an

incentive to energetic action. The great commission was: "As ye go preach, saying, the kingdom of heaven is at hand." "Go ye into all the world and preach the gospel [the glad tidings of the kingdom] to every creature." In the fulfillment of this commission, the constant theme was, "The coming of the Lord draweth nigh." Were the hearts of the disciples made sad by the departure of the Lord when he ascended from Mount Olivet!—they were immediately comforted by the angelic declaration, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Would the apostle exhort to repentance!—the motive presented was, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

Would the apostle to the Gentiles exhort to an increase of knowledge in sacred things!—it was "so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Would he exhort the brethren to press forward toward the mark for the prize of the high calling of God in Christ Jesus!—it was because "our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Would he present a motive to seek those things which are above!—it was because "when Christ, who is our life shall appear, then shall ye also appear with him in glory." Would he encourage the hearts of the waiting Christians to greater patience!—the consolation was, "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels;" and he admonished them that they had "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven;" he prayed, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." Would he administer to their "hope, or joy, or crown of rejoicing!"—it was by reminding them that they were to be "in the presence of our Lord Jesus Christ at his coming." Would he increase their "love one toward another, and toward all men!"—it was "to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Would he present them with words of encouragement with which they might comfort one another!—he reminds them that "the Lord himself shall descend from heaven," "the dead in Christ rise first," and "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air;" and unto that coming, he prayed God their "whole spirit, soul and body," might "be preserved blameless." Would he charge a fellow-disciple to faithfulness in his ministry!—he commands him to "keep this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ;" again, he says, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;" and "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing." Another fellow-laborer he exhorts to speak "the things which become sound doctrine" "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

The apostle James is no less inspired with the contemplation of the same sublime theme. The coming of the Lord is the great incentive to patience in the Divine life. "Be patient, therefore, brethren," says he, "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."

Peter has his eye continually fixed on the same event. He bid the brethren rejoice in tribulation, "that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." "Wherefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "For we have not fol-

lowed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ."

The beloved disciple is also animated with the thoughts of the coming of him, on whose breast he leaned at the last supper. It is the motive he presents in all his exhortations for abiding in Christ, "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And he closes up the volume of inspiration with the importunate prayer, "Even so come, Lord Jesus."

If, then, the commission was to preach the glad tidings of the kingdom to every creature, and if, in the carrying out of that commission, the coming and kingdom of the Lord Jesus Christ was the great motive which the apostles held up prominently before their hearers, as an inducement to all the Christian graces, how can those—who make no allusion, or who do not hold up prominently that coming and kingdom as an inducement to holiness—be said to preach the preaching that has been enjoined on them! How can it be said that they hold fast the form of sound words which were communicated by the apostles? or that they herald the same gospel which the apostles heralded? Do they not preach another gospel? and in preaching another gospel, do they not peril the truths which have been committed to the messengers of the gospel?

This we charge Prof. Sanborn with doing, in the discourse we have just reviewed; and this charge we have fully demonstrated in this review. We deprecate this effort of his, because its teachings are contrary to truth. The doctrine that the coming of the Lord is in the distant future as held by him and others, has taken away from the church the blessed hope of the glorious appearing of the great God, and Saviour Jesus Christ immediately. The church has taken it for granted that the world is to be converted—sooner or later—and therefore the cause of missions has not been driven with that zeal and success it would have been, had they fully realized that the time was short, and that what they did must be done quickly, working while the day lasts. It has caused the church to become worldly-minded; Christians have sought to lay up treasures here on earth, and have placed their hearts where they have heaped their treasures. They have looked upon this world more as their home, and have not realized, as they ought, that they were strangers and pilgrims here below. They have sought to erect enduring monuments, and costly edifices, when they should have been engaged in their master's service—in the conversion of souls. It has caused them to substitute figurative and forced interpretations, for the plain and literal reading of God's word; and has thus been an example upon which errorists have greatly improved, till some have made that holy book a dead letter. It has said to the wicked, you will all be converted, and to the carnal Jews, you will be restored to your ancient privileges. It has engendered strifes and contentions among those evil servants, who have said in their hearts, 'My Lord delayeth his coming;' so that they have eaten and drunk with the drunken. It has flattered the church and the world with a long period of peace and safety. It has caused the sinner to put far from him the evil day, and to cry peace when there is no peace, saith my God to the wicked. It has caused the church to be proud of the notice of the world, and to lower its standard of Christian attainments. It has made the Bible to some a sealed book, and caused them to believe that the prophecies could not be understood. It has closed their eyes to the signs of the times, so that they are not aware that their Saviour is near, even at the doors. It has caused their fear towards God to be taught by the precepts of men, and to be unmoved by all the judgments that God is sending upon a doomed and guilty world. It has substituted the wisdom of men for the word of God; and it has filled the church with cold and worldly-minded professors, who have a name to live, and are dead. It has caused the church to feel that she is rich, and increased in goods, and in need of nothing; when she is wretched, and miserable, and poor, and blind, and naked. And it will doubtless make multitudes unprepared for the coming of their Saviour, who, when it is too late, will cry, Lord, Lord, open unto us, and who must sink into eternal perdition.

If we have written aught in this review that is at variance with Christian gentleness, we ask pardon of the reader. We have felt that Prof. S., whom we have never seen, and never before heard of, needed to be thoroughly reviewed; and we have done it according to the measure of ability which God has given us. Should he feel that any injus-



tice has been done him, our columns are open to him; and on its being pointed out, we shall promptly correct it.

#### REMARKS ON THE 2300 DAYS.

THE Michigan *Christian Herald*, of Nov. 29th, 1855, has an article under this head and copied from the *Hartford Christian Secretary*, of July 6th. The article is from the pen of Rev. J. T. Smith, a Baptist minister in Bristol, Conn. We copied the article, in full, into the *Herald* of July 21st and reviewed it in the same paper,—pointing out numerous errors and misstatements which we asked the *Secretary* to correct. Its editor, however declined so doing, on the ground that he wished for no discussion in his paper! We also forwarded a copy of the reply to the author of the article; but he also disliked discussion and has not corrected his statements. We have now forwarded a copy of our reply to the editor of the Michigan *Christian Herald*. We would call the attention of its editor to our reply with the hope that he is not so afraid of discussion as to be unwilling for his readers to see the Protestant side of the argument on this point—that of Mr. Smith being the view which the Jews and Papists hold of the 2300 days, in opposition to the long established opinions of the entire Protestant church.

The particular errors of Mr. Smith to which we would call the attention of the *Christian Herald*, are

1st. His misapprehension of the meaning which Millenarians attach to the phrase "literal interpretation"—his remarks showing that he supposed they ignored all symbols and tropes; whereas it is only used in opposition to a mystical interpretation which attributes a hidden or occult meaning to plain and simple language.

2d. In affirming that Mr. Miller's successors claim he was right in his chronological calculation on all points except in the epoch of his commencement of the 490 years, or seventy weeks of Dan. 9th; whereas they claim that he was right in that date, and that his error consisted in commencing the 2300 days with that of the seventy weeks.

3d. In affirming that Mr. Miller commenced the 490 and 2300 years with the decree of Cyrus B. C. 536: whereas he commenced them with the decree issued in the 7th of Artaxerxes B. C. 457—79 years later.

4th. While claiming that "the 490 years undoubtedly began in the twentieth year of Artaxerxes Longimanus, B. C. 455," he makes Mr. Miller to have commenced them "81 years too soon; whereas Mr. Miller commenced them only 2 years B. C. or 13 years in the reign of Longimanus, earlier than Mr. Smith does. And

5th. While claiming that Mr. Miller "began the 2300 years, 81 years too soon, Mr. Smith affirms "it is as plain as arithmetic can make it that the 2300 years cannot end earlier than (1843 X 81) A. D. 1924;" whereas should he simply add 2300 years to B. C. 455 they would extend only to A. D. 1846—two years subsequent to Mr. Miller's ending of them.

All of the above are positive misstatements, which no author or editor, who values his reputation for candor, would let go unacknowledged and uncorrected. The persistence in them of Mr. Smith and the *Secretary*, when the errors have been pointed out, is not creditable to them. We may refer to this again.

#### California Correspondence.

Dear Brother:—The Indian war in Oregon is exciting great interest here. The flames of war are kindling on the whole western coast, east of the Rocky Mountains, and through Mexico and Central America. Hostile ships are ploughing every ocean, and the conflicts of Europe and Asia, and the commotions of the world, all indicate the over turning that is to precede the reign of earth's true King.

Rev. Dr. Anderson preached his first sermon today in the Presbyterian church on Stockton street.

The great distillery recently erected here was burned Friday last. The loss of property is estimated at \$250,000. But several lives were lost by the explosions and fall of the walls, and many seriously injured both among the hands at work and the firemen. But more would have been destroyed by the immense quantities of liquor consumed in the flames, had it been poured down the throats of human beings. We are horrified as we should be at the loss of human life in the efforts to quench the fire that destroys so rapidly; but think very little of the wide spread conflagration that by a slow process is consuming as certainly its thousands daily throughout the land. A fiery stream issues from these safety valves of Sopher, that is burning and crisping and ruining soul and body,

and spreading lamentation, woe and death over the world. Would that they all—the distilleries,—were consumed by their own fires. It would be a blessing to the world. Yours &c. PACIFIC.  
San Francisco.

#### Important and Confidential.

Those who will immediately send in their contributions to the *Herald*, will do us a great service. We will send them a bill, when we send out bills. We will send them a bill, when we send out bills. We will send them a bill, when we send out bills.

### EXPOSITORY.

#### THE PROPHECY OF ISAIAH.

##### CHAPTER XLVI.

Concluded.

And they shall bring all your brethren for an offering unto the Lord.  
Out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts,  
To my holy mountain Jerusalem, saith the Lord,  
As the children of Israel bring an offering in a clean vessel into the house of the Lord.—v. 20.

The former text describes the preachers of the gospel going forth into all lands; and this illustrates their return, and the success of their mission. It expresses the idea of vast caravans, such as were common in the east, and by means of which the commerce and travel of the world was then principally conducted,—going up from all lands to Jerusalem, in the vehicles and on the beasts in use in those days. Their being thus brought "for an offering"—such as was made by flour and oil—is a metaphor to illustrate the consecration of the Gentile converts to Christ, as a result of apostolic preaching. Thus Paul, (Rom. 15:16) was a "minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

In the early periods of the church, before the False Prophet took possession of Jerusalem, that holy mountain was an object of intense attraction to the Christian world, and pilgrimages, by all the means of conveyance known or here described, were common to that city. Says Gibbon: "The passionate desire of contemplating the original monuments of the redemption, attracted to Jerusalem a successive crowd of pilgrims, from the shores of the Atlantic ocean, and the most distant countries of the East"—from Britain to India. (v. 2, p. 34): and even after the Mohammedan conquest, he says: "A crowd of pilgrims from the East and West continued to visit the holy sepulchre, and the adjacent sanctuaries, more especially at the festival of Easter." These crowds of pilgrims were unquestionably among the more pious of the Gentile converts: and their flocking to Jerusalem was actuated by religious motives—they verily believing that the act was pleasing to the Most High.

There is a simile in the comparison of their coming to Jerusalem to worship, to the manner in which the Israelites went up there from year to year, carrying their offerings in a clean vessel.

And I will also take of them for priests and for Levites, saith the Lord.—v. 21.

God said to the children of Israel (Ex. 19:6), "Ye shall be unto me a kingdom of priests, and an holy nation;" and the tribe of Levi was selected for the ministry of the Mosaic law. The Lord said, (Num. 17:6), "Behold I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord to do the service of the tabernacle of the congregation." By a metaphor there were to be selected from the Gentile brethren of the pious Israelites, as well as from Jews, suitable persons to fill the sacred offices. For to believing Gentiles also, Peter says, (1 Pet. 2:9, 10), "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." The Saviour (Rev. 1:6), "hath made us kings and priests unto God and his Father." As the apostles journeyed among the Gentiles and companies of believers were formed, (Acts 14:23,) they "ordained them elders in every church"—a position which none but Levites could fill under the Jewish economy,—and thus fulfilled this scripture respecting those called to the sacred office.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.—v. 22.

This illustrates the permanence of the church, by a simile drawn from that of the new creation. The race of the pious, is denominated by a metaphor, their "seed;" and their "name" is put

by a metonymy for themselves. Though heaven and earth shall pass away, the redeemed of the Lord will remain forever: they will survive the destruction of the wicked, when, (v. 16,) "the slain of the Lord shall be many," and, as in v. 24, will even go out to gaze on their dead carcasses.

And it shall come to pass,  
That from one new moon to another, and from one sabbath to another,  
Shall all flesh come to worship before me, saith the Lord.—v. 23.

In the margin the reading is: "from new moon to his new moon, and from sabbath to his sabbath." "All flesh," is put by metonymy for all the persons of the saved, who will from time to time assemble at the new Jerusalem—the restored earth's metropolis. Zech. 14:16—"It shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Isa. 2:2—"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

And they shall go forth, and look upon the carcasses of the men that have transgressed against me:  
For their worm shall not die, neither shall their fire be quenched;  
And they shall be an abhorring unto all flesh.—v. 24.

Those to be gazed upon, are the slain described in v. 16. The Saviour uses similar language in reference to the final punishment of the wicked. Mark 9:43-48—"If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire: where their worm dieth not, and the fire is not quenched."

Their worm and fire, are put by substitution for the agencies of their punishment; and the one not dying, and the other being unquenched, illustrate their ever continuing. Said the Saviour, (Matt. 25:46), "These shall go away into everlasting punishment: but the righteous into life eternal." The wicked, (Rev. 14:10, 11), "Shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire in the presence of his holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." They will be an abhorring unto all flesh because they will be raised, (Dan. 12:2), "to shame and everlasting contempt."

#### THE EVANGELICAL CONFERENCE AT PARIS.

(Concluded from our last.)

##### OBSERVANCE OF THE LORD'S DAY.

The evening sitting was held in the church of the Redemptions.

Two very voluminous reports were read. One of these, upon Sabbath observance in the Three Kingdoms, was to the following effect: What is the state of England, Scotland, and Ireland? Has there been decline or progress? Scotland has the palm—she loves and observes the Sabbath, and has struggled against all attempts to break it. The delivery of letters and the running of Sunday trains in Scotland, have been imposed upon her by English speculators. Scotland looks upon the Sabbath with a jealous eye, as the most precious of her treasures. Although not equal to Scotland in this respect, England is a Sabbath keeping nation: Ireland is not so—keeping faithfully the Sabbath day is incompatible with Popery. A contrast is seen in the different populations. Protestant Ulster keeps the Sabbath; Romanist provinces do not. Mass is attended in the morning, and worldly recreation occupies the rest of the day. But nowhere are public places of amusement opened, as on the continent, and shops &c., are closed. Much progress has been made both in feeling and principle in England with regard to Sabbath observance during the last four years. It was not broken during the Great Exhibition, nor is it at the Sydenham Crystal Palace, although efforts are being made to obtain its opening on Sunday. In

Scotland, pleasure-boats have been put down by public opinion, but the principal fact of the four last years is the closing of all beer-shops, on Sunday; cases of intoxication have diminished by one half. In Ireland, the observance of the Lord's-day has progressed rather than declined.

Pastor Descombaz read a report on the observance of the Sabbath in the French-speaking portion of the continent. The information we have been able to obtain (said M. Descombaz) relates especially to Switzerland, France, Belgium, and Holland. Everywhere we see that serious and consistent Christians cordially devote the day to the service of the Lord, but the Protestant masses in general are imbued with the loose maxims of the day. If, the Protestant countries, markets and fairs, and public works are not carried on by order of the authorities on the Sunday, private Sabbath-breaking is nevertheless perpetrated to an immense extent. In Switzerland, the observance of the Lord's-day is diminishing; harvest and vintage work is unscrupulously done, patriotic festivals, municipal councils, and patriotic gatherings take place: in the Protestant part of the Canton of Fribourg it is less so, perhaps, than elsewhere. Were the sanctification of the day to consist merely in closing shops and attending church, Geneva would be the continental city in which it is the best observed. Still, we rejoice in these outward fruits of the Reformation. Agricultural districts present a better state of things than the manufacturing. In Roman Catholic Switzerland the Sabbath, as usual in countries under the sway of Rome, is absorbed by the festivals of the church. Add to all this, political elections and the marching of troops, generally fixed for Sunday, and it gives but a poor idea of the profanation of the Lord's-day. Throughout France, Sunday is violated; in some places men who will not spend it at the public-house are called "Protestants." Would that all Protestants deserved the intended reproach! It is the especial day for public sales, for fairs, for Roish festivals, and workmen are employed by the priests all day preparing for the illuminations or fireworks at night. Such was especially the case in many places to do honor to the new invention of the Immaculate Conception of the Virgin. The rich make no difference between the Lord's-day and others; the poor declare that as they eat seven days they must work seven days; masters and even Government agents, press on their works. It is least broken, perhaps among the middle ranks.

##### RELIGIOUS LIBERTY.

The English resolution in favor of religious liberty (given below in the proceedings of the "English-speaking brethren") was brought forward, but not discussed. Under present circumstances it was considered inexpedient to permit a discussion on such a subject; and moreover it is said that an understanding was required by, and given to, the trustees of the two places of worship in which the meetings were held, to the effect that no such discussion should form part of the proceedings. Many persons regard the requirement of this condition as indicative of an excessive timidity, little favorable to the cause of Protestantism, while others deem it in the existing state of things, a justifiable precaution. As it was, the resolution was simply read by Mr. Fisch, as being the result of English and other friends, and the meeting expressed, by acclamation, its approval of the sentiments it contained. In like manner was passed another resolution, expressing sympathy with the persecuted Protestants of Europe, and calling upon the governments of the Continent to grant liberty of worship to all classes of their subjects, including Catholics and Jews. An address prepared by Dr. Baird, in illustration and defence of the principles and sentiments embodied in the resolutions, was not brought before the assembly, but is to be sent with them to the Hombourg Conference, accompanied by a strong recommendation to that body to print it, or to prepare another document of a similar nature, for the purpose of forwarding copies to all those Continental governments which prove by their persecuting edicts that they need to be instructed in the first principles of religious liberty.

Dr. Muller of Hermanstadt, then addressed the meeting, giving some details respecting Protestantism in Transylvania. He said that full toleration is enjoyed in that province, but there is only a beginning of life in the churches. Three different races form the population, about 12,000 Wallachians, 500,000 Hungarians, and 250,000 Germans. Part of these belonged to the Greek and part to the Roman churches, until 1522, when Transylvania embraced the Reformed faith. After a time three national churches divided the people among them, the Catholic, Lutheran, and Helvetian; but never has a drop of blood been shed for religion. There are now in Transylva-



nia 215,000 Lutherans, 380 members of the Reformed church, and 46,000 Unitarians.

Mr. Legrand recommended the Hungarians to our love and prayers; they deserve it for their persecuted fathers' sakes. Their deplorable state is owing to the invasion of rationalism at the time the churches were worn out and at the lowest ebb.

Dr. Duff related the short and eventful story of the Scotch Mission to the Jews at Pesth. They labored quietly, with the full sanction of the authorities, for some years: so long as no vital work is carried on, the devil will sleep, but the moment souls are wrenched from his grasp, he stirs up his emissaries. As long as our brethren sowed the seed, not only among the Jews, but among the dead protestants, all was still; but when life sprung up, and real conversions occurred, alarm was taken, and difficulties thrown in their way. The highest authority decreed that they must instantly leave the country. They used every means to stay, but no, although it was winter—and a Hungarian winter is no joke—out they must go. "Why?" they asked: for no crime; none was laid to their charge. The church of Rome used the government as executor of its desperate purposes. Show me a country where the gospel is in the minority and not persecuted; you may be sure it is a dead gospel. In these days many people are very willing that souls should go to heaven, but gently, gently, making no noise as they go. Now God looks not so much to quantity as to quality. Luther was one man, but he was a host. Oh! the contact of one soul with the omnipotence of God will shake a country! Now all your trimmings, and science, &c., are cushions on which souls sleep in respectabilities. We must be boiling hot, not zero. Get together all the emperors in the world; I need not their authorization to obey my God. Suppose they imprison me, or tear my body to pieces, washed by the blood of Jesus I shall only be the sooner with my God, and my very body will one day rise to confront them! God can prevent persecution; but supposing we die, the blood of the martyrs is the seed of the church. Let us have no base cringing supplications to the sovereigns to whom we are about to appeal in the name of this assembly, but utter a noble, firm, respectful protest. The sovereigns may refuse it; but it may awaken some sleeping pastor or student into a living Luther!

Sir Culling Eardley said: Governments have no intention to persecute the truth. Priests press them to do it. Had they not done so in Judea, the Governor Pilate would never have put our Lord to death. With the exception of one—the one who sits at the Vatican—no European king wishes to persecute his subjects for religion. They do persecute, however, on false reports, and in order to please the priests. The beloved Archduchess already mentioned was herself persecuted. Without further alluding to Popery, Sir Culling proceeded to say that in Germany many desire the formation of a Protestant Society. In one single province fifty priests are longing to come out from the Romish church; now such a society might form some establishment to receive and instruct these men; it might establish some Protestant universal journal, giving publicity to cases of persecution as they arise; and it might instil such active courage into the Germans, that they would depute their first-rate men—such as Dr. Krummacher himself—to visit Protestants disseminated in Roman Catholic countries, to strengthen their hands, and arouse them into life and vigor, by assuring them of the love and sympathy of brethren.

A committee was then appointed, to carry out the resolutions of the Conference; and the nucleus of a deputation was formed, for visiting Sweden and Germany. The most practical results of the sittings of the Conference having thus been arrived at, the proceedings closed with the English doxology, and prayer by M. Fisch.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

### "CASTING ALL YOUR CARE ON GOD FOR HE CARETH FOR YOU."

WHILE sojourning in this world where native beauty and moral purity are defaced by the fall,

and defiled by sin; where care succeeds to care, and sorrow and suffering are mingled in each successive draught; where conflicting interests produce alienations, and conflicting views originate animosities and perpetuate strifes; where detraction lays its withering hand on reputation, and envy and ingratitude sting the heart; where toil unceasing, and cares unending, fatigue the body, and oppress the mind; and where kindness withheld, and sympathy denied, form not the least ingredient in the cup of mental suffering, how welcome is a remedy adapted to the alleviation of every case. But where shall such a remedy be found? Where shall we look for redress under all our grievances, and for support and consolation under all our trials? Redress we may not have till the time when God shall "avenge his own elect who cry unto him day and night;" but support we may have at the present moment, at every moment when needed, and just the amount which is needed. He who has all power in heaven and in earth has said, Cast thy burden on the Lord and he will sustain thee. If we fulfil the condition, we may be assured that the promise will be fulfilled also. Shall we then dishonor him by distrusting his power or his faithfulness, and struggle on, determined to manage our own cases, and to bear our own burdens, or to seek consolation from human sympathy? True, it sometimes affords a degree of relief to find a sympathizing friend in whom we may confide, but this is at best a doubtful good. But trials are safest in our own trust, and our troubles in our own keeping. But to our heavenly Father we may safely confide all. And how sweet the consciousness that he knows all about them, and how comforting the assurance that he careth for us. Little is gained by poring over our griefs except the aggravating of them, or by murmurings and complaints except the accumulation of our difficulties. But O, what relief, what joy, even in tribulation, is experienced, when in humble submission, the tried and burdened soul casts all its cares and burdens on the Lord, resigning all to his disposal, and acquiescing in his will. What peace and composure does this simple act of humble submission, self-renunciation and trust in God bring to the troubled soul. Or rather what heavenly consolation God vouchsafes in fulfilment of his promise. And here a caution is to be regarded, lest misapprehending the promise we become discouraged, and after having cast our burdens on the Lord, we take them back again on ourselves. The promise is not that we shall be delivered from grievous trials, for "in the world we are to have tribulation." But the promise is, "he will sustain thee." If we cannot submit to the will of God as well as seek relief from him, the promise is not ours. It is natural to seek deliverance from trials, rather than to be divinely supported and directed under them. But while we may desire, and ask their removal if it be his will, we should at the same time feel to say from the heart, "Thy will be done, thy holy will, however it crosses mine."

Paul besought the Lord thrice that his trial might be removed. But the answer he received was, "my grace is sufficient for thee." And many have since received the same answer. Unwelcome it may have seemed at the time, but afterwards it has yielded the peaceable fruits of righteousness. While in this world, we are in a state of discipline, from which none is exempted; for "what son is he whom the father chasteneth not?" If therefore we endure chastening, it is evidence of our heirship. We are ready perhaps, to acknowledge that we deserve all we suffer and much more at the hand of God, yet often feel unconsoled to the instrument which he employs for our correction. But what though the instrument be unjust? We ought not to deserve ill from any human instrument; nor is it any glory to take it patiently when so deserved. It is only the taking patiently what is suffered from well doing, that is acceptable to God. And it is even hereunto that we are called. And he who chastises for our profit knows best what instrument is adapted to the purpose. Yet he doth not afflict willingly the children of men. He who was a man of sorrows and acquainted with grief, who suffered being tempted that he might be able to succor them who are tempted, who bore our griefs and carried our sorrows, who hid not his face from shame and open insult, pities as a father doth his children all those who fear him, and tenderly invites them to cast on him their burdens, with the promise that he will sustain them. Blessed privilege, enjoyed only by those who are reconciled to God. Yet, though the Christian has consolation in affliction which the world has not, he is not the less susceptible of feeling. Indeed he is more so, in proportion as his heart is more tender, and his feel-

ings more benevolent and disinterested. But peace of conscience, acquiescence in the will of God, and a casting of all our cares on him, quiets the soul and enables him to endure as seeing him who is invisible, assured that all things work for good to them that love God. If chosen in the furnace of affliction, it is that he may be purified. If reproached for the name of Christ, it is that the Spirit of glory and of God may rest upon him. If partaker of Christ's suffering, it is, that when his glory shall be revealed he may be glad also with exceeding joy. Thus he has consolation in possession, and glory in prospect. Raise thy head then, sorrowing one. Look to the Captain of thy salvation who was made perfect through suffering. He is looking on thee with an eye of compassion; look on him with an eye of faith, "Casting all your care upon him, for he careth for you."

C. STOWE.

East Washington, N. H., Nov. 11th, 1855.

## DISCOURAGEMENTS.

NO. III.

In times of despondency and sore trial, we do not expect the heart to be in a joyous buoyant state. But it should not be suffered to lose its balance on the arm of the Almighty. The eye of faith should constantly behold the hand of God, and the mental ear listening to the voice, "Be still, and know that I am God."

When we feel that our trials are too much for us to bear, our afflictions more than we can survive, then turn the eye back, and as it runs down "the narrow way—the path of the just," let it rest on the noted ones who "through faith chose rather to suffer affliction with the children of God, than to enjoy the pleasures of sin for a season, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. And others had trial of cruel mockings, and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth." Let the mind contemplate a little, and contrast such difficulties with their own, and their murmurings will be hushed to silence, while gratitude to God for an overruling providence which has given us an easier lot, will take its place. But if still tempted to be discouraged and fall by the way, return to a short account of the experience of Paul. (2 Cor. 11th.) "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Dost thou not begin to blush in shame for complaining of thy little troubles? Hast thou been in such distress and "endured as seeing him who is invisible?" Oh, but we are not prophets nor apostles, you will say, perhaps. True, but He who could keep them in such perils, can just as easily keep thee. Only "be not faithless, but believing all things are possible to him that believeth." There are other examples to consider. See the faithful ones in later days, just after the light of the gospel had shone in upon the benighted heathen, and achieved such mighty victories over their superstitions, while the fires of unholy ambition turned multitudes from the true faith, to a corrupt amalgamation of Christianity with paganism, constituting "the man of sin." Then "they that knew their God were strong, and did exploits, yet they fell by the sword, and by flame, by captivity, and by spoil many days." Remember the fiery trials of a Chrysostom, a Wickliffe, Huss, Luther, Melancthon, Latimer, Ridley, Bradford, Cranmer, and millions of others whose sufferings and martyrdom fill volumes of history with accounts too terrible to be even read by the more feebly constituted minds. If these are cases too far in the distance to rest with weight on your minds, and you still think your path too rugged to travel, then think again, come nearer your own day, to a Wesley, a Nelson, Whitefield, Rogers, Williams, Judson, and a host of others whose history should be familiar to you. Reflect upon the toils, trials, buffetings, imprisonments and scoffings they patiently endured, while running for an incorruptible crown, and remember they endured

all through the Lord Jesus Christ who strengthened them. For without Christ they could do nothing. "Therefore seeing we have so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye have not resisted unto blood, striving against sin." Christ has become a merciful and faithful high priest for us. He is able to succor those who are tempted, God has suffered us to be tried to prove the purity of our natures and the genuineness of our faith, "that it may be found unto praise, and honor, and glory at the appearing of Jesus Christ." Oh then remember "the exhortation that speaketh unto you as unto children. My son despise not the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . for our profit, that we might be partakers of his holiness." And though "no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to them which are exercised thereby." Let us then hold fast, whereunto we have attained. The night is far spent, the morning cometh with all its glories, and the thorny road shall be exchanged for "the high way cast up for the ransomed of the Lord to return and come unto Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away."

I. C. WELLCOME.

## Extracts from Letters.

BRO. JOHN PEARCE writes from Pickering, C. W., Oct. 5th, 1855:—"Bro. Himes:—Though the outward man is on the decline, I feel that the inward man, longs and prays to be more and more like Him who is meek and lowly, and to walk before him with a perfect heart and a willing mind; so that the words of my mouth and the meditation of heart may be pleasing and acceptable to him, whom I shall have to give an account unto—Him who shall judge the quick and the dead at his appearing and his kingdom. That event must be near. Are not the words sounding, 'Be ye also ready; for in such an hour as ye think not, the Son of man cometh.' May we all be clad with righteousness as with a cloak, and be numbered with the wise virgins, and take our stand on the right hand of the Judge, who will say, 'Come, ye blessed of my Father, inherit the kingdom,' and 'to those who overcome will I grant to sit down with me on my throne.' O blessed promise. Shall we not sit down on that throne.—O yes, and join those who have been redeemed to God by his blood out of every kingdom, tongue, and people, and nation, and say, 'Thou hast made us unto our God kings and priests, and we shall reign on the earth.' Amen."

BRO. W. BENNETT writes from Adams' Basin, N. Y., Oct. 22d, 1855:—"Bro. Himes:—My health has been so poor the past year that I have sometimes thought I should be obliged to have you discontinue the Herald. But how to do without I did not know. I have heard no preaching on the subject I most love since I heard yourself in Rochester. There have been so many wolves among the flock here, that the sheep have all been scattered, and now they are trying to devour each other. But I do think some good servant of our Lord, that loves the cause of Christ more than 'these,' would find many that would be glad to hear and give him a good support. I want one that will tell sinners to repent, for the kingdom of heaven is at hand, and tell Christians of all orders that Jesus is soon coming—him whom their souls love, to change their vile bodies, and give them a blessed inheritance where the curse will be removed, the inhabitants will never say they are sick, and there will be no more pain, no sorrow, and the lame will leap as an hart. Bless the Lord, O my soul."

"PS. My father has given me a small place in Adams' Basin, a few rods from the railroad depot and Canal, and twelve miles west of Rochester, where his children will find a home that are trying to save souls and preaching the glad tidings of the kingdom at hand."

BRO. A. S. CALKINS writes from Vermillionville, Nov. 5th, 1855:—"After having taken for a considerable length of time several different papers that are being published, I have come to the conclusion that the Herald should be sustained in



WATERLOO, Shefford, C. E. . . . . R. Hutchinson, M. D.  
WORCESTER, Mass. . . . . J. J. Bigelow.



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## ADVENT HERALD.

BOSTON, DEC. 8, 1855.

## NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, 'our present position in the prophetic calendar,' with his 'apocalyptic seven-sealed scroll,' by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittyan theory of a millennium before the advent. By a Congregationalist. 'Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased.'—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856."

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

This is undoubtedly the best illustration of the history and expression of Millenarian Opinions that can be placed in the hands of intelligent inquirers after truth. It not only presents in a clear and concise manner the general evidences, on which are based the expectations of an impending crisis, but it shows how millenarian views were originally prevalent in the church, why the advent was regarded as near, the causes of the decline of that opinion, and the evidence of its providential revival in these last days, in accordance with the announcements of the prophecy. It also presents a succession of elegant and eloquent thoughts that breathe in words that burn, from men in every rank and station in life, which cannot fail to arrest and hold the attention of the reader. Those wishing to interest a friend in, or to convince him of the orthodoxy of pre-millennialism, and to show him that it has been held by those who were among the wisest and the best of their respective times, cannot find a better auxiliary than to place in his hands a copy of this volume.

## NOTICES OF THE PRESS.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—*International Journal*.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject. Some idea of its value as a compilation and of its multifarious contents may be sufficiently gleaned from a reprint of its lengthy title page.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Utica American Baptist*.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book. . . . The cohort ONE HUNDRED strong of distinguished divines and learned fathers of the church, arrayed against the modern millennial theory, deserves the attention of all who cherish the idea that the opposite particles, which now compose the world, will be reconciled into one harmonious whole, destined to endure a thousand years until the advent of the Son of man.—*New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of

it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Whatever diversity of opinion there is in the church in regard to the figures, there will be none in respect to one fact in this volume, pressed on the consideration of all, that it is time to lay aside our ecclesiastical quarrels—the very ground on which we stand will soon be calcined by the last fire, and the miserable shibboleths which distract Christendom disappear in smoke. Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—*Portland Christian Mirror*.

THE statistical tables of mortality shows a reduction in this country of the proportion of deaths from pulmonary diseases. Dr. Ayer attributes this result to the effect of his Cherry Pectoral. He also asserts that the cures from his Cathartic Pills give reason to believe they will, as they come into more general use, materially reduce the mortality from those particular diseases for which they are designed. From what we know of his preparations, we think he has grounds for his claims, and if he has, it is an attainment of which an Emperor might be proud. Rarely is it permitted any one man to know that his skill is bestowing health and life to the masses of his fellow men.

Such a reflection is worth working for, even though he had only the reflection for his reward.—*Springfield Daily Courier*.

LYON'S KATHAIRON.—There is no surer test of the unrivalled merits of an article, than the springing up of countless imitations and counterfeits. This test conclusively proves Lyon's Kathairon, for preserving, restoring and beautifying the hair, to be the finest toilet article ever prepared. Combining as it does the fragrance of the most delicate extracts with the most valuable restorative qualities, it stands entirely without a rival. The ladies have decided that no toilet table is complete without it, and their fine discrimination rules the world. To guard against valueless imitations and counterfeits always ask for Lyon's Kathairon.

Heath, Wynkoop & Co, proprietors,  
63 Liberty st., New York.

BASKET WILLOW.—The attention of the agriculturists is called to an article in another column from the *Green Mountain Freeman*, on the growth of the Basket Willow, which may be very easily and profitably cultivated in this country. See also an offer of brother E. Parker to supply cuttings to those who wish to go into the business. Those who can commence only on a small scale, would the second year have a much increased number of cuttings for future crops.

## REPORT OF SUBS. FOR THE MONTH OF NOVEMBER.

New subscribers,	20
Stoppages,	16
Net gain,	4

THE YOUTH'S GUIDE.—The December number of this little sheet is unavoidably delayed, but will be issued by the middle of the month.

An appointment for a meeting in C. E. escaped insertion last week on account of being overlooked,—and we may remark that it was overlooked because joined closely and on the same page with an obituary notice, instead of being written upon a separate slip, as usual,—and it has since been withdrawn by Elder Shipman.

CONCLUSION OF THE PROPHECY OF ISAIAH.—This week concludes the series of articles on Isaiah, the publication of which was commenced in the first number of the *Herald* for 1853. They have been continued, with few exceptions, in every number since issued, covering a period of nearly three years. With the commencement of the next year, we hope to begin a series of similar expositions on the book of Zechariah, which, of course, will be consummated in a shorter period.

With this paper, also, we conclude the article of Prof. Sanborn, and our review of the same.

A CONGREGATIONAL clergyman writes from Connecticut on the 28th ult.:

"I see you are reviewing Sanborn. It is hardly worth the while. His article is even below the usual standard of anti-millenarian pamphlets; and that is saying a great deal."

LIGHT.—Now is the time to get the right kind of lamps for winter. Wolstenholme's lamps are the best, and the cheapest we know of in the world.

Specimens may be seen at this office.

DIVIDEND ON THE CHAPEL STOCK.—The Trustees of the Boston Advent Association have ordered a dividend of one dollar and a half per share, which is at the rate of six per cent per annum, from the net earnings of the building for the six months ending Jan. 1st, 1856, and payable to the share holders on and after that date.

Those who may wish for a part, or the whole of what may be due them, in books, or to be credited for any part of it on the *Herald*, can so order at any time without waiting till the end of the year.

My visit to the West, so far as I now see, will have to be deferred till next spring. Nothing would give me greater pleasure than to meet the brethren in conference as desired, at Payne's Pt., as I intimated last week. But duties at home are such, that I fear I cannot arrange to do so. I shall be able next week, however, to make a final decision, and will publish it in next paper.

## Conference Notice.

Notice is hereby given that the semi-annual conference of Adventists of Northern Illinois will be held (Providence permitting) in the Advent chapel at Payne's Point, Ogle Co., commencing Friday, the 28th day of December next, and hold over the following Sabbath.

Elders J. V. Himes, P. B. Morgan, J. C. Cummings, H. H. Janes, and others, are expected to preach the word. Come to this meeting, brethren and sisters, with your hearts richly laden with love to our coming King, praying that it may be the best that we have ever enjoyed.

N. W. SPENCER, sec.

Shabbona, Nov. 20th, 1855.

## Notices of Meetings in N. H.

NEW HAMPSHIRE MINISTERS' CONFERENCE.—We, the undersigned, believing a ministers' conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our brethren in the ministry to meet us at the Advent chapel in Concord, N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer: that we may be guided by heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days. John Couch, Otis G. Smith, John Morse, Benj. Locke, T. M. Preble.

Nov. 17, 1855.

P.S. If agreeable to the views of other brethren in the ministry, we should be pleased to have them send in their names to be appended to the above notice. For the brethren, T. M. Preble.

CONFERENCE IN MEREDITH NECK, N. H.—Providence permitting, there will be a conference at Meredith Neck, in the Advent chapel, to commence Saturday, Dec. 22, at 10 o'clock a.m., to continue over the Sabbath, and longer, if thought best. Br. John Couch and the writer are expected to attend. Nov. 17, 1855. For the brethren, T. M. Preble.

## ITEMS.

EMPLOYMENT, which Galen calls "nature's physician," is so essential to human happiness, that indolence is justly considered the mother of misery. Burton.

Reaping machines are getting into very general use in the United States, owing to the scarcity of laborers in harvest time. One establishment for their manufacture employs 700 hands, and calculates to turn out next year 4000 machines.

An instance of the cheapness of labor in Tabiti is given in the fact, that when the steamer Golden Age touched there to coal, fifteen hundred tons were put on board at an expense of only 4s. 2d.; less than a dollar.

A decree has been issued by the government of Peru, opening the port of Pisco, in Peru, to all the vessels employed in the guano trade.

A little neglect may breed great mischief: for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost; being overtaken and slain by an enemy, all for want of care about a horse-shoe nail. Franklin.

It is stated in the *Friends' Intelligencer*, that from statistics recently published in England, while the average duration of human life is estimated at thirty-three years, that among the Quakers is an average of fifty-one years. Eighteen years thus added to the average of human life is a fact too remarkable not to challenge medical attention, and lead us to a close investigation of the laws of life.

Mr. Knight, who has been Treasurer of the Howard Society of Portsmouth for twenty years,

has resigned the place, and is very properly succeeded by Mr. Day.

Mere bashfulness without merit is awkward; and merit without modesty insolent. But modest merit has a double claim to acceptance, and generally meets with as many patrons as beholders. Hughes.

The salaries of the Archbishops and Bishops of England, given by the returns of Parliament as follows, show the profuse extravagance of Church and State, and the reason why Dissenters, or those who differ from the Church of England, complain of the grievance of a church tax, when they do not participate in the religious services of that church.

	Per year.
Archbishop of Canterbury,	£27,000 or \$135,000
Archbishop of York,	10,000 or 50,000
Bishop of Durham,	16,000 or 85,000
Bishop of London,	14,000 or 70,000
Bishop of Winchester,	do. do.
Bishop of Ely,	12,000 or 60,000
Nine others on an average,	5,000 or 25,000
The rest on an average,	8,000 or 15,000

Nay, dally not with time, the wise man's treasure,

Though fools are lavish on't,—the fatal fisher Hooks souls, while we waste moments.

Praying to NOAH.—The Archbishop of Florence has issued a collection of eighty-five prayers for the removal of the disease that partially destroys the grape crop. The prayers are chiefly addressed to Noah, as being the first saint who was specially interested in the grape culture.

Three days of uninterrupted company in a vehicle, will make you better acquainted with another, than one hour's conversation with him every day for three years. Lavater.

A traveller in Canada West estimates the surplus of wheat in that province at fifteen millions of bushels.

Elder Knapp, formerly a famous revival preacher, is a farmer in the neighborhood of Rockford, Ill., with a farm of 1200 acres, stocked with cattle, hogs, horses, &c.

A New Bedford paper says the underground railroad was doing a good business in that city, sixteen passengers, all in good condition, having recently arrived. It also says that this railroad is doing a large and safe business—annually carrying large numbers from oppression to liberty.

That friendship's raised on sand,  
Which every sudden gust of discontent,  
Or flowing of our passions, can change,  
As if it ne'er had been. Massinger.

During the past season 82,199,190 pounds of tea were exported from Canton to England; 5,895,490 pounds to Australia, and 31,007,115 pounds to the United States. Only 51,678 bales of silks were exported to England, and 1494 to the United States.

## Appointments, &amp;c.

Providence permitting, I will preach in Waterbury, Sab. 25th; Burlington, 21st; Addison, 28th; Bristol, 30th; will Elder Bosworth arrange? Mount Holly, Sabbath, Dec. 2d; Low Hampton, N. Y., 4th; will Elder Farrar arrange? Greenfield, 5th; will friends come from Middle Grove and elsewhere? Waterford, 6th; Albany, Sabbath, 9th; Springfield, M. ss., 10th; Worcester, 11th; Westboro', 12th. N. BILLINGS.

Providence permitting, I will meet with the brethren at Meredith Center, Sunday, Nov. 25th; West Alton, Thursday eve, Nov. 29th and continue over the Sabbath; Moultonborough, Dec. 7th eve, and continue over the Sabbath, as Bro. Hodgden may appoint; Monday eve, Dec. 10th, at the Page S. House; Tuesday eve, Dec. 11th, at Meredith Neck; Sunday, Dec. 16th, Manchester Chapel; Sunday, 23d, at Meredith Neck. OTIS G. SMITH.

G. W. Burnham proposes to preach in Bristol, R. I., Sabbath, Dec. 2d, Fiskville, evening, 3d; North Scituate, Tuesday eve, 4th, Apoonag, Wednesday eve, 5th, South Reading, Thursday eve, 6th; Haverhill, Friday eve, 7th; Salisbury point, Saturday eve, 8th.

I have appointments to preach as follows:—In Concord, N. H., at the Advent chapel, 1st Sabbath in Dec. At Loudon Ridge, 2d Sabbath; and at the Pond meeting house in Bradford, the 3d Sabbath. T. M. PREBLE.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Mrs. S. Williams—Sent book and chart by express, Nov. 30th. L. L. Penn—By sending two back Nos., you have paid up to No. 763—the end of the year.

## DELINQUENT.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Wm. Campbell, of Cummingsville, C. W., stops his paper, owing \$1.50.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 111 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

H. Chase, 784; Elder A. Rollins, 789; L. C. Bailey, 776; C. Hodges, 763; D. Shaffer, 768; J. Porter, for postage; J. Prerrey, 783; W. A. Ashley, 763; J. Gage, 766; E. Shepherd, 794; T. Dudley, 768, and \$1.21 for book; R. Allen, 763; Levi Allen, 763; A. G. Thomas, 716—\$1.80 due—each \$1.

N. True, 716—\$1.80 due; F. P. Cox, \$15. E. Holmes, 789; G. C. Arms, \$15, and \$1 for donation; M. Thayer, 820; C. Snow, 794—each \$2.

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# ADVENT



# HERALD

Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 761.

BOSTON, SATURDAY, DECEMBER 15, 1855.

VOLUME XVI. NO. 24.

## HEAR AND HELP ME.

Hear and help me, O my Father!  
Dark'ning shadows o'er me fall;  
Ills of life, as tempests gather,  
And my sorrowing heart appal.  
Throw thine arms of love around me,  
Draw me closer to thy breast;  
While malicious foes surround me,  
Let me on thy bosom rest.

Hear and help me, O my Saviour!  
Thou who didst for sinners die;  
Look in pity—show me favor  
While before the throne I lie.  
Is not thine heart always yearning  
O'er the purchase of thy blood?  
Let me then be ever learning  
Calmly to rely on God.

Hear and help me, Holy Spirit!  
Thou alone canst make me clean;  
Nothing good from thee I merit—  
Let free grace in me be seen;  
Then if God the Father own me,  
God the Son my Saviour prove,  
God the Spirit shall enthrone me  
In the realms of light above.

J. M. ORRICK.

## The Fathers and Reformers on the Sabbath.

"Is the Fourth Commandment binding upon Christians?"

To understand the testimony of the Fathers or the Reformers we must carry ourselves back to their time. The first converts of Christianity were, of course, from the Jews, to whom the Gospel was first sent. Their seventh day Sabbath, was not to be sternly interdicted, because the commandment itself called for one day in seven and not for any one day rather than another day of the week. The seventh day, therefore, was good enough so far as the time was concerned. But it was to be superseded by another day, through the very force of the Christian dispensation, and for sufficient reasons. The Jews had Sabbatized. They had regarded the day so superstitiously as to worship rather the day than the Lord of it. It was to many among them, more strictly an object to keep the day than to keep it holy, in view of its spiritual objects and gracious ends; just as some among us keep a national anniversary, quite apart from its histories and appropriate memories. Hence it occurred that the early Jewish converts continued, at first to keep their Sabbath; and in addition to this they kept the first day of the week as a festival in honor of Christ's resurrection. The latter was the Christian Sabbath, designated by our Lord's most significant acts, and by the apostle's express directions for the observance. (Cor. 1:14:22.) It was destined to supplant the Jewish institution. When the converts entered into the spirit of Christianity as the substance shadowed forth by Judaism, they would naturally quit the shadow for the substance, though at first, naturally enough, striving to grasp both. And when, presently, the one system came in open conflict with the other the last day of the week would be given up for the first day of the week, as every way more appropriate, and for reasons not to be mistaken. In this light we may understand Ignatius, the companion of the apostles, when he says "Let us no more Sabbatize, (or keep the seventh day Jewishly;) but let us keep the Lord's day, on which our life arose." And again when he says, in his epistle to the Magnesians, "Let each of us Sabbatize spiritually, and after Sabbatizing spiritually, let each lover of Christ keep, as a festival, the Lord's day; the rising-day; the queen, the chief of all the days." So far from regarding the Christian Sabbath as a burden, or as a bare negation, keeping it negatively, as a day for not plucking the corn for hunger, and for not gathering sticks, and for not healing the sick, it was evidently hailed as a day for rejoicing; a day for positive worship and well doing with delight; not mainly for a rest of body from work. The change of day was not arbitrary. It was

calculated to take them out from that kind of calendar religion which made them regard the day to themselves rather than to the Lord. It carried also with it this change of idea, that whereas the seventh day Sabbath was a resting after work, this Christian first day Sabbath was a resting before work. So says Justin Martyr, A. D. 140. "On Sunday we all assemble in common, since this is the First day, on which God, having changed darkness and chaos, made the world; and on the same day our Saviour Jesus Christ rose from the dead. And the epistle of Barnabas, cotemporary with the apostles, says: 'We keep the eighth day with joy, on which also Jesus rose from the dead.' Under the Gospel our first business is to take rest in Christ, who brings peace. His finished work is that whose believing reception fits us for our work."

So also the eighth day of life, as the beginning of a new week, was the day appointed for circumcision, and indicated the entrance upon a new cycle and order of things, as implied in the ordinance. So says Tertullian: "Every eighth day is the christian's festival;" as beginning a new life; crowning the week, and our week's work with the hope and joy we have in Christ. He also speaks of the Christian Sabbath as "the Dominical day of the Resurrection, and the holy day of the christian church assemblies and holy worship." In the controversy of the second century, about Easter, Irenæus decided that it was "right to perform the celebration of the Lord's resurrection on the Lord's Day only." So he says: "On the Lord's Day every one of us Christians keeps the Sabbath, meditating on the law and rejoicing in the works of God." These testimonies may throw some light upon the proper observance of the day.

It is plain that the christian sabbath may be kept in the Jewish spirit; Sabbatizing; keeping the day holy as the sacred vessels and vestments were kept holy; in a rigid, austere separation from mere ceremonial defilement. And this spirit may even hasten to crucify Christ, out of a formal, superstitious reverence for the day; may even hasten to break the bones of the Jesus it has crucified, rather than have his hanging on the cross profane the day. How few, probably, keep the Sabbath so intelligently and so spiritually as to make it a day of gladness and holy rest in the finished work of Christ. Many, doubtless, keep it as a day, and not as a sacred memorial; in its positive rather than in its moral and spiritual aspect; seldom recalling the precious memories of Christ's work, but merely going through the outward observances and ordinances. No holy freedom; no spiritual joy; no true rest; no real christian sabbath. To such it is Jewish, because a burden; a bondage, and not a blessed boon, fragrant with memories of Christ, and a pledge and earnest of Heaven.

The testimonies of the Apostolic Fathers and others are clear to the effect that the First day of the week was observed by the early Christian churches, both of Jews and Gentiles. Our Lord waited for the return of this sacred day to make his second appearing to the disciples (John 20:26.) and Paul waited at Troas during the whole week, and passed the seventh day, for this day of their public Christian worship, (Acts 20:6,7.)

As the Jews were jealous of innovation, especially from Gentile quarters, how can we suppose them to have yielded their Jewish Sabbath to such an ordinance, if it was of Gentile origin, and without divine appointment or obligation? And how would the Gentiles have originated it, as they had no training in the Sabbath institution. Besides, the church of Jerusalem was taken as the model of other Christian churches. Dionysius, Bishop of Corinth, in the time of Irenæus, says in his second letter to the church at Rome, "To-day we celebrate the Lord's Day, when we read your letter to us." Already, as early as the time of Pliny, who was cotemporary with the Apostles, we have the celebrated letter to Trajan, stating that the Christians worshipped "on a stated day." Besides, this practice was so notorious among the heathen that it

was one of the questions put to the martyrs, "Dominicum Servatis?" "Do you keep the Dominical day, or Lord's Day?" And the answer was, "I am a Christian; I cannot omit it." So Justin Martyr says, "On the day which is called Sunday there is a meeting of all (Christians) who live either in cities or in country places, and the memoirs of the apostles, and writings of the Prophets are read." Eusebius says of his own time, "We assemble after an interval of six days, and celebrate holy and spiritual Sabbath."

Some held the obligation of the Christian Sabbath as growing out of the authority of the church, since it is an institution of the Christian church from the earliest times. But if it is to be traced to the days of the Apostles, as we have seen, does their practice carry with it the Divine sanction? This day of christian worship was among the things delivered by Paul to the Corinthians, and here its observance is sanctioned by him, and some of its duties are appointed. Cor. 16:2. He distinctly states, moreover, that he has given orders to the same effect to the churches of Galatia; and this epistle was intended to be extensively circulated at the time, for it was addressed to all that in every place call upon the name of Jesus Christ our Lord. Cor. 1:1. It thus appears that this was recognized as the day of public worship by the early Christian churches, and that in this they followed the precept and example of the Apostles.

As to the mode of its observance, the direction which Paul gives here about systematic beneficence shows plainly that works of Christian charity are most appropriate to the Lord's Day. This was also the tenor of our Lord's teachings on the subject.

The Reformers of the sixteenth century have been cited against the Divine authority of the christian Sabbath. But their language has been greatly abused. Let us go back for a moment to their time. They were opposing the whole system of superstitious observances, as maintained by the Papacy, after the very spirit of carnal Judaism. These men, therefore like the apostles, used language at times which of itself, and apart from their special object, might be construed into an ignoring of the christian sabbath. But it was the superstitious observance of day, so common with Judaism and the Papacy, that they opposed so much. And as regards the Sabbath, it was this Calendar religion that they denounced; a keeping of the day in a ritual manner; in the spirit of bondage; because it was this or that day; the first day of the week; and not because it was a sacred memorial of Christ's finished work. Hence it was a Papal Sabbatizing that they repudiated, just as it was the Jewish Sabbatizing which the Apostolic Fathers discarded.

Calvin says, Instit. III, pp. 562, "The design of the fourth commandment is, that being dead to our own affections and works, we may meditate on the kingdom of God. Now, there are the three things here to be considered. 1. A spiritual rest, when believers abstain from their own works that God may work in them. 2. That there may be a stated day for calling on the name of God, for hearing His word, and for performing religious rites. 3. That servants may have some remission from labor."

This language plainly recognizes the binding obligation of the Fourth Commandment, and takes a view of its duties every way consistent with the received doctrine of the christian church. Again, Calvin says, "Since the reason for which the Lord appointed a Sabbath to the Jews, is equally applicable to us, no man can assert that it is a matter with which we have nothing to do. Our most provident and indulgent Parent has been pleased to provide for our wants not less than for the wants of the Jews. Why then should we not adopt the rule which the will of God has obviously imposed upon us?" Some restless spirits are now making an outcry about the observance of the Lord's Day. They complain that Christian people are trained in Judaism because some observance of the days is restrained. My reply is that those days are ob-

served by us without Judaism; because, in this matter, we differ widely from the Jews." Observe; it is against "retaining the days as types of spiritual things, so as to obscure the glory of Christ, and the light of the Gospel," that Calvin discourses. It is against "desisting from manual labor, not on the ground of its interfering with sacred study and meditation, but as a kind of religious observance, and because they dreamed that by such cessation from labor they were cultivating the mysteries which had of old been committed to them," that he protests against such mystic superstitious observance as belongs to the genius of Judaism or the Papacy, he protested because he battled with that formalistic, ceremonial system in its gigantic absurdities. If in such position, he was led to use any language that might savor of the opposite extreme, he has left enough on record to show his meaning; and his full belief in the christian obligation of the Lord's Day. But if Calvin ever taught otherwise, we would say that Calvin is not Christ, nor an infallible teacher, and we would answer as he himself answered when Jerome was quoted as authority for an erroneous tenet, "What Jerome thought, I care not; let us inquire what is the truth." — Pres. Banner and Advocate.

## Drunkenness in the English Camp.

"Is the British army in the Crimea, to become, or rather to continue, a model of drunkenness for all nations?" asks the Times correspondent, assuring us that he is not giving too much importance to the question by insisting upon it very strongly.

Yesterday was Sunday. I rode into Balaklava at one P.M., through Kadikoi Major, and returned, towards dusk, through Kadikoi Minor. The sights I saw, both going and returning, were enough to make an Englishman despair of his countrymen. All along the road were men—not only privates, but non-commissioned officers—in every stage of drunkenness. Sobriety was really the exception, intoxication the rule. Noisy groups, flushed, and unsteady with drink, were interspersed with staggering sots who could not keep on their legs. Two Highlanders, one of them on the ground, and the other making violent and fruitless efforts to get his comrade to stand up, were affording, at two in the afternoon, great amusement to a number of French roadmakers. Sunday is not a day of rest for the French working parties. Three hours later I passed a group of three non-commissioned officers of some line regiment. The centre man was kept from falling only by the support of the two others, themselves far from sober, and the trio made the most of the road after the most approved fashion. Numbers of officers must have met this group, and the natural and proper course would have been to take their names and send them at once to their quarters under arrest, but drunkenness here has reached such a pitch that it would be an endless task to do this. The tavern booths of the Old Kadikoi were crowded with drinkers, and rang with oaths, obscenity, and brawls. Notwithstanding the closing of many of the establishments there, the place is still a scene of life and bustle, while Little Kadikoi, hard by the Guards' Camp, has not, upon week days, the appearance of doing much business. But in the evening, when the working parties come off duty, and on Sundays, when they have none to do, it is as much thronged as the booths on a race-course or at a fair, or as the back slums of a seaport town when half a dozen men-of-war have just been paid off. Drink, of course, is nearly the sole object of its frequenters; and drink, not in moderation, but to the most beastly excess. Yesterday, towards nightfall, it was more than several officers, non-commissioned officers, and patrols, could do to maintain something like order, and master the insubordinate and refractory drunkards. Do not suppose that I am coloring the picture too highly; it is out of my power to do so. There are plenty of wit-



nesses here to testify to the correctness of the statement. The drunkenness and insubordination of this army is here matter of common conversation and lament. The oldest officers declare that in all their experience they never saw anything to equal it. It will be asked, why, then, do not the officers, having a keen sense of the evil, take measures to put a stop to it? Simply because it is not in their power. I believe they do what they can, in the ordinary routine; there are plenty of flogging parades, plenty of men set to pick up and carry stones, and you cannot ride through the camp without seeing plenty of men drilling in heavy marching order for punishment. But cat, and stone-gathering, and drill are alike ineffectual to check the horrible vice which is degrading our army, and which must, if means be not found to stop it, ultimately impair its efficiency and fill the hospitals.

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

*Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the REV. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.*

Continued from our last.

#### SIXTH SEAL'S SEALING AND PALM-BEARING VISIONS.

"And after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, so that the wind should not blow on the earth, nor on the sea, nor on any tree.—And I saw another angel ascending from the east, having the seal of the living God.—And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.—And I heard the number of them which were sealed; and there were sealed 144,000 out of all the tribes of the children of Israel. Out of the tribe of Judah were sealed twelve thousand. Out of the tribe of Reuben were sealed twelve thousand." &c.

"After these things I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And they cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen! And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which are to come out of the great tribulation; and they washed their robes, and made them white, in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Apoc. 7.

#### § I. THE FOUR TEMPEST-ANGELS.

Thus the first two of the two connected visions with which the sixth seal closed, opened with a representation of four destroying tempest-angels, just now under temporary restraint, but destined ere while to desolate the Roman earth: which earth appeared tranquil again after the earthquake, and with its luminaries shining in the new firmamental heaven. The intent of the figure is at once explained by Gibbon's notice of "the threatening tempests of barbarians, which so soon subverted the foundations of Roman greatness." But wherefore now commissioned against the empire, after a revolution so blessed as had been foreshown in it, and the overthrow of the enemies of Christianity?—Might not a very different result have been anticipated?

It will be interesting, I think, and may serve

as a fit introduction to what follows, to suspend for a few moments our investigation of the prophecy: and to consider the feelings and anticipations of Christians, as exhibited in the Roman empire at the period just alluded to, of its first Christianization under Constantine.

When heathenism had been cast down from its supremacy, and Christianity established in the Roman world, the changes consequent were immense and universal. Now, throughout its vast extent, the cross once so despised was every where in honor; and the persevering and conquering virtue made the theme of exultation, which everywhere attend it. Now the righteousness of the slaughtered martyrs that had been gathered under the altar, was acknowledged in public edicts; and the living confessors restored to their homes in triumph, from the mines and dungeons where they were suffering. Instead of vaults and catacombs for the sacred assemblies of christians, and other hiding-places shut out from the light of heaven, to which, like their earlier christian brethren, they had been reduced during the late persecution, there arose in the cities and towns churches of magnificence; and the ritual was celebrated with a pomp corresponding. Instead of desertions and apostacies from the christian body, such as had been the case with not a few under the fiery trial, the daily accessions to it were innumerable. Candidates in throngs now applied for baptism; and at the Easter and Pentecostal festivals the newly-baptized neophytes, in their white vestments, grouped conspicuous around each christian sanctuary. Once more, under imperial auspices, the christian professing church catholic was gathered for the first time in oecumenical council. Representatives attended from every province, nation, and tongue, in the vast empire. The palace-gates were thrown open to the holy delegates. The emperor stood, till requested to sit down, in respectful deference before them. If in the use of his power he was to the church as a nursing father, his behavior was respectful as that of a son.

Can we wonder then at the exultation that was felt at this time by many, perhaps by most, that bore the christian name: or at their high-raised expectations as to the future happy destiny of the Roman, now that it had been changed into the christian, nation? It seemed to them as if it had become God's covenanted people, like Israel of old: and the expectation was not unnatural,—an expectation strengthened by the remarkable tranquillity which, throughout the extent of the now re-united empire, followed almost immediately on Constantine's establishment of christianity,—that not only the temporal blessings of the ancient Jewish covenant would thenceforth in no small measure attach to them, but even those prophesied of as appertaining to the latter day.—Hence on the medals of that era the emblem of the phoenix, all radiant with the rising sunbeams, to represent the empire as now risen into new life and hope; and its legend which spoke of the happy restoration of the times. Hence, in forgetfulness of former prognostications of Antichrist and fearful coming evils, the reference by some of the most eminent of their bishops to the latter-day blessedness, as even then about fulfilling. The state of things was such, Eusebius tells us, that it looked like "the image of the kingdom of christ. The event surpassed all words. Soldiers with naked swords kept watch around the palace-gate. But the men of God passed through the midst of them without fear, and entered the heart of the palace. And they sat down, some at the emperor's table, the rest at tables on either side of his. It was altogether more like a dream than a reality." The city built by the emperor at Jerusalem, beside the new and magnificent church of the Holy Sepulchre,—the sacred capital, as it were, to the new empire,—might be perhaps, he suggested, the new Jerusalem, the theme of so many prophecies.—Yet again, on occasion of the opening of the new church at Tyre, he expressed in the following glowing language, not his own feelings only, but those, we may be sure, of not a few of the congregated christian ministers and people that heard him. "What so many of the Lord's saints and confessor's before our time desired to see and saw not, and to hear, and heard not, that behold now before our eyes! It was of us the prophet spake when he told how the wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily.—Whereas the church was widowed and desolate, her children have now to exclaim to her, Make room, enlarge thy borders: the place is too strait for us. The promise is fulfilling to her, In righteousness shalt thou be established: all thy children shall be taught of God: and great shall be the peace of thy children."—And so, too, with reference to other similar prophecies, in a direct commentary on Isaiah.

Could there well be a greater contrast to all such anticipations of the future, than in the true prospective of the future, as here set before St. John in vision, and afterwards realized in fact:—the vision one, we saw, of the four tempest-angels, the well-known Scripture emblem of

desolating invaders, prepared, like the evil angels once let loose on Egypt, to burst in fury on this self-same christianized Roman earth, so soon as a temporary restraint laid on them might be withdrawn:—the fact, to use Gibbon's words, that "the threatening tempest of barbarians," which in Constantine's and Constantius' time "had been suspended or repelled on the frontiers," had, on Valens' defeat and death in 378, established itself within the frontier; prepared, until momentarily arrested by Theodosius, at once "to subvert the foundations of the Roman empire?" It surely needed nothing more to show how erroneous the Eusebian idea, not only as to the future destiny, but also as to the general character, of the now professing church and Israel in Roman christendom. Could it be that in righteousness it had been established, or that all her children were taught of God, when such judgments were seen lowering over the land?—In the sealing vision, however, which next followed, distinct intimation was given as to the different state of the professing church: together with hints, if I mistake not, as to the precise incipient form, and first principle, which (in connexion with that earthly Eusebian idea about the church) would characterize the then already germinating antichristian apostasy. At the same time that God's own counterview of what was his true church, his true Israel, was, I will not say hinted, but most strikingly and prominently set forth before the evangelist:—that counterview which was destined to be the chief antagonistic idea and antidote, as received for ages after by the faithful, to the apostatic principle.—Proceed we to develop these three several points, agreeably with their importance, in three separate and distinct sections.

#### § 2. INTIMATIONS OF GENERAL UNFAITHFULNESS IN THE NEWLY-PROSELYTIZED ROMAN ISRAEL.

As to the above-specified intimation, to the effect that the great majority of the professedly christianized population of the Roman world would be, at the time prefigured, Christians in profession only, it will be found, I believe, to follow instantly and conclusively from the sealing angel's words "Wait till we have sealed the servants of God." (i. e. out of the twelve so-called tribes of Israel,) compared with what is added afterwards as to the small number of the sealed ones:—supposing this one thing only, viz., that by the Apocalyptic twelve tribes of Israel, (including of course the 144,000 sealed out of them,) we are to understand the then professing Christian body; not the Jews, and their twelve tribes, literally taken. And I think that, after what has before been intimated on this head, I might really almost assume this as a point proved. Considering however its extreme importance in Apocalyptic interpretation, I think it better to recur to the matter; and to draw out the proof more fully than before.

Let it be remembered then, in the first place, that long before the revelation in Patmos, and even while the literal Jerusalem was yet standing, St. Paul taught the Gentile christians to appropriate to themselves, all fully and unreservedly, the name and privileges of Israel:—even as those that were Abraham's seed; those that were, by adoption, of the commonwealth of Israel; and those that had been grafted into the true Jewish olive-tree; while the literal Jews themselves, having rejected their Messiah, were to be regarded as branches broken off.—Moreover both by him, and by others of the apostles, the emblems of the temple, house of God, and sacrifice, (whether that of prayer, praise, or self-devotion,) had been applied in a christian sense to christian believers, and the christian church: emblems derived, as no one will think of denying, from the Jewish temple, and Jewish temple-worship. All this, I say, even a priori to the Apocalyptic revelation.—And then, turning to the Apocalypse, what, let us ask, was the nature of the symbol seen by John in the very opening vision, and as explained by Christ himself? Why, the scene presented was that of a sacred chamber like that of the Jewish sanctuary, with its seven candlesticks: and Christ himself expressly interpreted the latter emblem, as typifying the seven then existing christian Asiatic churches. Besides that he interwove, in his several addresses to them, often similarly christianized Jewish figures and even appellations: all as it expressly to prepare St. John, (as observed in the Introduction to this commentary,) for attaching confidently, and at once, a similar christian meaning to such Jewish imagery and appellations, as might occur in the subsequent Apocalyptic visions, on things future.—Above all there was the reference to the New Jerusalem, that was to come down out of heaven, as the city of all true Philadelphian Gentile christians; of which city however the citizens were declared in a later chapter of the Apocalypse to be distinctively and exclusively the twelve tribes of God's Israel:—a passage this so conclusive on the point in question, that I believe it utterly impossible to gainsay the fact, of its fixing a christian meaning on the Israel and the Israelitish emblems generally throughout the Apocalypse.

Thus directed then, and by Christ himself as

the explainer, it was unhesitatingly assumed by me, in my anticipative sketch of the Apocalyptic scenery, that such was to be the intent of the Jewish temple and city, when apparent afterwards in the visions of the future. And the accordance of historic fact with the Apocalyptic figure, so construed, in the first and only example of Jewish scenery that has since occurred, (I refer to the vision of the souls under the temple-altar,) cannot, I think, but already have added confirmation in the reader's mind to the correctness of my presumption:—confirmation that will be found to gather strength each step as we proceed, I may I think truly say, from the equally clear correspondence with historic fact of all the other Jewish visible imagery, so construed, yet to come; not to add, from the failure also of all attempts at consistently explaining it, on the principle of a literal Jewish application. And if Jewish inanimate visible symbols are thus to bear a christian meaning, it would surely be nothing less than a palpable and gross inconsistency not to affix a christian sense also to the personal appellation of Israel: even had there been no such declaration as that before observed on, to the effect of the twelve tribes of God's Israel constituting the citizens, wholly and only, of the New Jerusalem; which new Jerusalem however is set forth to each true christian as the mother of us all.—Let me add, ere I pass on, that there are two peculiarities in the order and names of the tribes here enumerated, which might seem further fitly framed to confirm us as to the intended application of the term to the christian Israel, and the exclusion of the Jewish. In the first place, there is an intermingling of the tribes sprung from the bond-woman with those sprung from the free-woman: an arrangement suited only to the Christian dispensation; in which, we read, there is "neither bond nor free; but Christ is all, and in all."—In the next place, Levi is here inserted in the twelve tribes; a token of his not being detached from the rest by any peculiar office, as under the Jewish dispensation: in other words, of the Israel intended being one in which there would be no longer anything of the ancient peculiarity of the Levitical priesthood; and consequently one in which the Levitical ritual would be done away. "For the priesthood being changed, there is of necessity a change also of the law."

This essential premise having been established, I next observe, as to the mutual relation of these twelve tribes of Israel and the 144,000 sealed ones, that they were not identical, so as many have represented the matter; but the latter an election out of the former. It is not said of the 12,000 sealed from Judah that they constituted the tribe of Judah, but that they were sealed out of that tribe; or, again, of the 144,000 that they constituted the twelve tribes of Israel, but that they were sealed as an election out of them. Where the preposition *ex*, or out of, stands after any such verb as sealed, between a definite numeral and a noun of multitude in the genitive, sound criticism requires absolutely that the numeral should be thus construed, as signifying not the whole, but a part taken out.—Which being so, the twelve tribes, the large body in all its tribal completeness, must necessarily signify the whole christian professing body in the Apocalyptic world, or Roman empire; the latter, God's true servants out of it. In the figurative language of the Apocalypse, the one was the professing Israel, the other the Israel of God, or true Israel. For just as under the Jewish dispensation, so under the christian, "all were not Israel that were of Israel;" *οὐ πάντες Ἰσραὴλ οἱ ἐξ Ἰσραὴλ*. God had out of each his election of grace.

And what then the proportion of the faithful to the nominal, the true to the professing? It was intimated that the former would be but few in the comparison. This appears from their number being stated as only 144,000 out of all the tribes of Israel: whereas the population of the twelve tribes, or *δωδεκαφυλον*, at the time when they were united as a kingdom under David or Solomon, (the standard, I conceive, to be referred to, answering as the church now did to Israel settled under regal government,) must have amounted altogether to some six or seven millions; and much the same probably, if the Jewish population in Christ's own time and the apostles', before the destruction of Jerusalem, were made the standard. According to which standard, the proportion indicated was not more than one to fifty; according to any, a proportion but small.

Besides which there was further to be inferred from the prophecy the substantial identification of these twelve mere professing tribes, in respect of their popular constituency, with the inhabitants of the Roman earth: seeing that, whereas, on the one hand, the 144,000 were declared to be an election out of the twelve tribes, they were also depicted as an election out of the inhabitants of the Roman earth. For in the saying, "Hurt not the earth till we have sealed the servants of God on their foreheads," it is implied that, but for the sealing, these servants of God would have been subject, like others, to in-



jury from the tempests; and consequently that, in respect of the locality of their habitation, they were mingled among the inhabitants of the devoted land. Hence, as both the habitation body of the Apocalyptic earth, and the *δαδκαφολον* of the Apocalyptic Israel, did alike include, though alike distinguished from, God's servants the 144,000, the two former must have been either identical, or else the one have constituted a notable part of the other. In fact in the next chapter, just before the bursting of the tempests, two only out of three are alluded to as existent;—the inhabitants of the Roman earth, and the saints or sealed ones: so that by that time the identification I speak of had been evidently completed.—But in what way? Not so much (so the designation adopted showed) by the Roman world being absorbed into the church as by the professing church being assimilated in spirit to the world. The mass of the professing Israel, all in fact but the sealed ones, were thenceforth designated (just like the Roman heathen population before) as the inhabitants of the earth; that is, according to the sense of the term in Apocalyptic phraseology, as in spirit earthly, and of the earth: the sealed ones alone being, in heart and spirit, raised above earth, and citizens of heaven.

Such was the tenor of the general intimation given to St. John, as to the state of religion in the Roman empire, after the dissolution of Paganism, and first national profession of Christianity. And mark its verification in history. First, it has been already shown from Eusebius, how, after the overthrow of the Pagan emperors and supremacy by Constantine, the Roman people in multitudes, and at length in the mass, embraced christianity. Nor must we fail to remember also how the christian body, thus enlarged, imperially headed, and ere Constantine's death recognized as the chief constituency of the Roman state, ere the end of the fourth century as its only constituency, did actually itself adopt the figurative designation in this Apocalyptic vision; and exult in the application nationally to itself of the appellative Israel, and of the predictions too respecting Israel's final glory. An application this of the Old Testament prophecies respecting Israel's final glory, to that of the church visible, in its earthly state, under the present dispensation, and previous to Christ's coming, which was, if I mistake not, an innovation now first made on primitive doctrine;—the earlier fathers having, indeed, like St. Paul, applied the scriptural promises about Israel to the christian church, but only in respect of that church's true constituency of real believers; nor looked for their grand fulfilment till the end of the church's pilgrimage at Christ's second coming, and introduction, under him, of a better dispensation.—Further, the accounts handed down to us of the religious state, at this time, of the mass of the professedly christianized inhabitants of the Roman empire, do too well correspond with the prophetic intimation, in their testimony to the general and grievous lack of vital practical godliness among them. Even Eusebius, notwithstanding his earlier glowing anticipations of good, and though in no wise altering his views of prophecy, yet confesses in later life the multitude of hypocritical accessions to the church. Similar to which are the representations of other cotemporary fathers, as of Cyril and Gregory Nazianzen, for example: not to add those of candid and learned moderns, such as Mosheim, Neander, Gieseler. And indeed the ready and multitudinous professions of Arianism in the empire, on the Arian Constantius' accession, furnished practical corroborative proof clear and public. *Πολλοὶ καλῶσι, ὀλίγοι ἐκλύουσι*, "Many are called, but few chosen;" was a saying markedly true, according to the best testimony. Hitherto the distinction between the professing and the true, the outward Israel and the Israel of God,—though it had indeed existed always,—was yet during the first three centuries much less observable, in consequence of the repression of hypocritical professors in great measure by the general disfavor of christianity, and its frequent and sharp persecutions. But now that the sunshine of prosperity and of imperial recognition and favor, had beamed on the church visible, and men abused, as they are wont, the bounty of God, and the christian ordinances of man thereunto conforming, the distinction described became too prominent to escape cotemporary and historic notice; just as it had long previously been foreshown by God in the visions of Patmos.

Thus much on the more obvious and general Apocalyptic intimation, as to the fact of a rapid defection from christian faithfulness very soon after the christianization of the Roman empire, here given to St. John. Nor let me proceed further without suggesting to the reader the extreme importance of his marking the distinction just noted, between the large corporate body of the professing Israel in the Apocalypse, and its small election of the 144,000 of God's true Israel, with a view to his right understanding of this prophecy. From the neglect of observing what I speak of, commentators of eminence have

fallen into what I cannot but call the grossest misconceptions: nor is it possible, without using the key it offers, to enter at all into the spirit of what remains of the sacred prophecy.—For the distinction described was not a mere temporary, but an abiding one. The whole subsequent history of the christian church, as time would in its lapse evolve it, was prefigured in what follows of the Apocalypse under the two great divisions which this distinction recognizes:—the one, the great body of professing christians, the inhabitants of the Roman earth, and constituency of the Roman state or city, who are represented as departing farther and farther from spirituality and the truth, notwithstanding the checks of God's severe chastening judgments, until at length involved in complete apostasy:—the other, the little body of his elect and sealed ones, the constituency of the holy city, and worshipers in His temple and presence; who, though approved and sheltered by God from real evil, are yet described as having to pass through great tribulation, suffering persecution very soon from the professing world, and being trampled down, vilified, slaughtered; until at length, the time of their vindication having come, they appear under a designation that has reference evidently to their original constitution, I mean that of "the called, and chosen, and faithful," to participate in their Lord's final triumph.

But the importance of attending to this distinction will soon appear more strikingly; as we proceed in the next section to sketch, in detailed contrast, the characteristic features of the one class and the other, the sealed and the unsealed Israel, as intimated to us in the sacred vision.

(To be continued.)

### Take Care of Your Thoughts.

SIN begins in the heart. If you keep your thoughts pure your life will be blessedness. The indulgence of sinful thoughts and desires produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might yet have been a paradise. No one becomes a thief, a fornicator, or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold and drive it from your heart. As a rule, the more familiar you become with sin the least hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing that is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts, and the actions will take care of themselves.

### Prolix Obituaries.

ONE of the most delicate and difficult duties of an editor is the proper disposition of the long obituary notices which very frequently accumulate on his table. As an illustration of the way in which they are regarded by editors, we give a few extracts from our exchanges, hoping that our friends will bear them in mind when they are preparing such notices for our columns.—*Louisville Presbyterian*.

"An esteemed correspondent asks, in a recent letter, 'Can you not prevail on your correspondents to refrain from sending you *prolix obituaries*? Except in the case of distinguished persons, they are for the most part uninteresting to the public. In the experience of dying Christians, there is general sameness, and doubtless it will answer every purpose to say of such, that they died in the faith and hope of the Gospel.'"

—*Christian Observer*.

"Our own experience has confirmed the truth of the views here expressed. We trust that our correspondents will consider these suggestions."

—*Presb. of the West*.

"We unite with our contemporaries in the

above. It is always with reluctance we assume the delicate and ungracious office of condensing such notices by striking out passages which the writer, perhaps, thought important; but this we must frequently do, or decline publishing the notice at all. We beg our friends bear this in mind."—*Southern Presbyterian*.

"Painful and unwelcome as the duty must be to a feeling heart, the pressure upon our columns absolutely compels us to compress all obituary notices with a firm hand, by leaving out all but the most essential matters."—*Ch. Intelligencer*.

CONVERTING MUSIC.—It would seem, if the statement which follows is true, that the fashion of converting familiar airs, even though connected with trifling and profane songs, into music for the sanctuary, has venerable precedents. A writer in the *Newark Daily* says:

"The poetical effusions first introduced by Martin Luther, A. D. 1517, were chiefly sung to German melodies. These ancient airs, so expressive of religious solemnity, were originally applied in the French court to licentious songs; and 'Old Hundred,' written long before Martin Luther's time, was a love ditty. The queen of Henry II. sang her favorite psalm, 'Rebuke me not in thy indignation,' to a fashionable jig; and Anthony, King of Navarre, sang, 'Stand up, O Lord, to revenge my quarrel,' to the air of a dance of Poitou."

An attempt at paraphrase in 1770 read thus:

"O praise the Lord with one consent,  
And in this grand design  
Let Britain and the colonies  
Unanimously join."

HOW TO BE HAPPIER.—Said a venerable farmer, some eighty years of age, to a relative who lately visited him, "I have lived on this farm for more than half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and have never lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be any happier, I must have more religion."

### Foreign News.

HALIFAX, Dec. 5.—The Royal mail steamship *America*, Capt. Lang, from Liverpool about 10 A.M. of the 24th ult., arrived here at half-past one o'clock, A.M.

The war correspondence from the allied camp at Tchernaya, Nov. 10, relates solely to the butting of armies. The Russians and allies are now under cover.

Apprehensions are still entertained of a Russian attack.

The Paris correspondent of the ministerial paper, the *London Globe*, learns that although winter stops field operations in the Crimea, it is intended to bombard the northern side of Sebastopol, in order to permit the fleets to winter in the harbor.

It is reported that the town of Marionopol, on the north coast of the Sea of Azoff, was bombarded by the allies October 31. One hundred shells were thrown, and the town set on fire, till the Austrian merchants hoisted the Austrian flag over the government warehouse, when the firing ceased.

It was rumored that Gen. Wrangel was ordered to menace the allied position at the Straits of Yenikale. The allies had, however, 30,000 men there, and expected to be reinforced by 15,000 more soldiers.

The *Invalid Russe* announces that large numbers of the allied forces embarked at Eapatoria on the 14th inst. and sailed westward.

Trebizonde advices of the 5th say, that during the past fortnight no news had reach Erzeroum from Kars. Omar Pasha's vanguard had reached Okum.

The hospital at Smyrna is evacuated, and has been converted into barracks for the Swiss and German legions.

Admirals Dundas and Penaud, with their flag ships and part of their fleets, are in the Bay of Kiel.

A steamer is detailed to watch for an American clipper, supposed to be in the Baltic with a cargo of revolvers.

GEN. CANROBERT'S MISSION AND THE SWEDISH ALLIANCE.—Respecting Gen. Canrobert's mission to Sweden we have only a Parisian rumor, but that is important, and to the effect that Sweden will furnish a contingent to act with the allies next spring, if peace is not previously restored; and that an army of French, English and Swedes will be sent to Courland to force Prussia and Austria to declare themselves, and in return for her alliance the allies will guarantee Finland. Gen. C. has been overwhelmed

with honors. His mission to Denmark is now the great point of interest. Want of success there might neutralize the advantage gained in Sweden, as it is not believed that these two powers could adopt different styles of policy. The *London Morning Post*, however, contradicts the statement of the *Times* with regard to the alleged Swedish alliance, and says that the *Times'* details of a military convention, and assertion of the adhesion of Denmark, are without foundation.

RUMORS OF PEACE NEGOTIATIONS.—Rumors of a disposition on the part of the Russian government to make the first advances to negotiate for peace continue to prevail, but excepting the reliable information that the mercantile classes in Russia are weary of war, there is no apparent ground for the rumors. It is however confidently reported that M. de Munster, the military envoy of Prussia at St. Petersburg, had visited the Czar at Nicolaieff with a view of inducing him to recognize certain conditions of peace, such as would be laid before the French and English Cabinets. The Czar listened favorably to M. de Munster's proposition. The Prussian Cabinet is now in possession of the views of the Emperor Alexander and is empowered to make them known to the Western powers, who on their part have not refused to listen to them, though at the same time they have declared them to be insufficient.

There is no doubt, however, that negotiations between Russia and Prussia on this subject are still proceeding. The Court of Berlin is making the greatest efforts to induce the Czar to consent to such terms as will really lead to a pacific result, as the Russian Cabinet is sufficiently well acquainted with the firm resolution of the allied powers.

The continuance of the negotiations affords some grounds for hope that there is a chance of peace.

TURKEY.—Constantinople correspondence describes a bad state of affairs—murders and robberies in the open streets, with great and increased fanaticism against the Christians, especially against the French. The allied commandants have called upon the Turkish government to prevent outrages, under a threat of the allies immediately taking the police of the city into their own hands.

Several of the Tunisian mutineers have been condemned to death. The rest of the Tunisians will be sent to Batoum and Souchem Kale.

The loss of the French killed in the recent riot was more considerable than first reported.

RUSSIA.—The *London Times* has an elaborate editorial of calculations, showing that the total available strength of Russia is 83 men per 1000, and that she has already used 58, which allows only two months more, at the past ratio, to exhaust her last man—her last cash rouble being already expended.

A general armament of the Russian empire is talked of. The maritime administration at Nicolaieff are placed under the orders of General Luder, to whom, in this respect, Gortschakoff is to be subordinate, with the object of securing greater unity of operations.

It is believed that the congress of Russian Diplomats that was to take place at Warsaw, will be held at St. Petersburg soon.

INDIA.—The recent accounts from India are of a somewhat disquieting nature. The Santal insurrection is all but extinguished; but a fresh accession of fanatical fervor seems to have seized upon the Mohammedan population. In the two quasi-independent kingdoms of Oude and Hyderabad the whole Mohammedan population is represented as in a state of ferment—religious, we suppose it must be called, but with them religion means aggression, revolution, and conquest. That nothing may be wanting to stimulate the zeal of the adherents of the Koran, it is given out that a descendant of the Prophet has appeared, commissioned to lead his followers on to victory. These new opinions have already produced lamentable effects. In the Nizam's country a British officer was stabbed and left for dead by some of the native cavalry, with whose religious ceremonies he is said to have interfered; in Oude there has been no actual outbreak, but the whole kingdom is described as heaving with the swell of coming convulsions; and what is remarkable in India, the fanatics have, for the first time in the history of Mohammedanism, called the press to their aid. A pamphlet has appeared, and is making a great sensation among the Mohammedan population, entitled "The Sword the Key of Heaven." These are unwonted portents in our Indian dominions. We find the superstitions which we had long been accustomed to consider as dying out, suddenly endued with new life and vigor, animated with a faith as fresh and a zeal as fiery as when they first burst on the world. There seems to be no distinction in this respect, except what results from national character, between the adherents of the hoary superstitions indigenous to the country and the more active and vigorous faith imported from Mecca. Can it be that the powers of darkness



are mustering for a fierce and final conflict with a purer faith?—*Eng. paper.*



## The Advent Herald.

BOSTON, DECEMBER 15, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROSPECTUS OF THE ADVENT HERALD, FOR THE YEAR 1856.

With the year 1856, the *Advent Herald* enters upon its seventeenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others, a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend “under the whole heaven,” that it is to be set up in the new earth described by Peter, (2 Ep. 3) “wherein dwelleth righteousness,” that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour’s coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident, that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the following questions.

- The nature of the Second Advent.
- The nature of the millennium.
- The resurrection of the body.
- The Priority of the resurrection of the just.
- The Eternity and Universality of the Kingdom.
- The New Creation.
- The Abrahamic Inheritance.

Our position in the Prophetic Calendar, &c. &c. We purpose so to discuss these and kindred questions, that those to whom the discussion of them is new, may be instructed and others be made more familiar with the evidences by which they are defended.

One feature of the *Herald*, is to give expositions of continuous portions of the Scriptures. The books of Daniel, Revelations, Hebrews, and Isaiah have thus passed in review in these columns. Early in the 17th volume we purpose commencing with the book of Zechariah, designating its symbols and tropes, and endeavoring to learn their significance.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of the nature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against

the Second Advent, it is proposed to give them entire in these columns, with a reply on another page,—as in the late publication and review of Prof. Sanborn’s article on the Millennium. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during sixteen years of arduous toil. It was the first periodical of the kind ever printed in America; and it has kept steadily in view the great question for the discussion of which it was originated. Other papers have been commenced in imitation of it, but without exception they have all departed on other tracks, or made other questions of paramount importance, so that it now stands alone as an exponent and defender of the prophetic views of the General Conference of Adventists in America.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the sixteen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now sleeping in the dust of the earth till the resurrection morning. Other friends have become advanced in years, or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith. Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place. Some would doubtless engage in a measure in this labor, as a free will offering to the *Herald*; but those who are disposed, and will make an effort to increase our list, we will permit to retain 50 cents for every new subscriber who shall pay \$2 for one year in advance, or a proportionate amount for payment for a shorter term. Get up clubs, send it to your friends, or send it to clergymen or other acquaintances who would be likely to be pleased and profited by the reading of the *Herald*. In these and other ways, contributions may be made for its support, which will relieve this office of much anxiety and care, benefit the cause, and also benefit those who aid.

All the present subscribers of the “*Herald*” will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the “*Herald*,” God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute. JOSHUA V. HIMES.

### A DIALOGUE.

Child. Father have you read the *Advent Herald* this week?

Father. Yes, my son, I have read every word of it.

Child. Well I have been trying to read it; but I have come to a piece headed “Important and Confidential,” which I can’t make out any how. What does it mean?

Father. Why, child, you could read that easy enough if you only stood on your head.

Child. Stood on my head, why what do you mean? Is that piece put into the paper for folks who stand on their head?—are there any such folks father?

Father. Yes morally, my son—not literally: You see there are a class of folks, who take a paper for a long time, but don’t pay up: as they don’t pay up it is supposed that they would be more likely to notice and read an article if printed upside down, than they would if it was printed right side up. And as it is very important to the publishers that they see and read what is written for their special

benefit, this item is inserted the wrong side up, to attract their attention, and to intimate to them that their accounts with the paper are in a similar condition and need to be righted up by the payment of their dues. And besides as the prompt paying patrons of the *Herald* feel bad when they read duns to non paying subscribers, and as their heads and accounts are both right side up, the dun is placed in a reversed form, so that they need not be pained by its perusal.

Child. But, father, if those who pay up do not read items that are upside down, how happens it that you could read it?—are you one of those that don’t pay?

Father. I was, sonny, but not now. As soon as I read that item, I sent money right off by the next mail and paid up to number 763, which is the end of the present year. And then I sent pay for the paper in advance, so that my accounts shall no longer be in the condition of that item.

C. Well, father, I am glad you have now paid up; but how did you feel when you read that item?

F. Feel, why I felt real bad. I had been meaning to pay, but one week after another slipped by, and time passed on faster than I thought for, and there I had been keeping the printers out of their money. Printers have to live as well as other folks, and it has not yet been discovered that they can live without food, nor buy food without money better than others.

C. O father, what a mess of money must have come into the office after that piece was put in, when all who owed anything sent in and paid up as you did!

F. No, my son. There was room in the office for all the money that came in, and for a good deal more. If you look in the receipts for that week you will see them but little increased over that of previous weeks.

C. Why! don’t everybody pay right up whose accounts are upside down, as soon as they are told of it?

F. No, I am sorry to say that a great many pay no kind of attention to those requests of the printer. Although they owe only one, two, three, or a few more dollars, they don’t send in those little sums, but make the printer wait for his just dues, till hope deferred almost makes his heart sick.

C. But why don’t they pay?

F. Some are poor and cannot. Such are excusable if they would only write to the printer once a year to thank him for what they have received and let him know their inability. But others are heedless; they think that the sum they owe is so small, that the printer won’t feel it—not thinking that several hundreds, each owing little amounts, swell the whole to a large sum. And there are still others who never mean to pay—who, after taking the paper a long time, stop it and say nothing about the pay.

C. What does the printer do when he don’t get his money?

F. He has to run his face.

C. How is that, father?

F. Why he has to make others wait on him, while he waits for his subscribers to pay him. I was in the office one day, and when I saw the large piles of paper all printed over, that were brought in by a man who said he had a cork leg, I saw that it must take a good deal of money each week to pay the bills. And the next day—

C. Said he had a cork leg,—had he got one?

F. His leg was cork the same as his head was. He was born in Cork, in Ireland, and so was all cork; and when he brought in the last bundle of papers, he said that that was “what the shoemaker threw at his wife.” Can you guess what that was?

C. Was it the last?

F. Yes, sonny, though we hope that no shoemakers throw such things at their wives in these days. But as I was saying, the next day I was in the office again, and they had no money because those that owed did not pay. It was pay day, but nothing to pay with. There were typesetters in the other room who all wanted their week’s wages, but there was no money to pay them. They wanted to pay for their board, and for clothes, but had to let their little bills lay over till they could get some money. The other hands in the office had to fare the same. Then a man came in from the paper makers and wanted the money for all that large pile of papers that I had seen brought in printed and sent off the day before. He could get nothing and went off looking glum enough. Then came in the cork leg man for his pay; but he had to go back without any money to buy potatoes to feed a nice little family of native Americans at home. Teamsters and others were served no better; and all because subscribers did not send in the pay for the paper and ink and brains that had been sent out to them.

C. But did not those in the office feel bad because they could not get any money?

F. But that did no good. They however felt no worse than they feel pleased when they can pay. I have been in on a pay day, when all could get their money as they came in for it. And O, what a difference! The printer could pay the hands, the hands could pay their board, those they boarded with could pay those they owed, the cork leg man whose children had eaten his last potatoes, or as he would say, “had eaten up the shoemaker,” grew ten years younger and looked twice as handsome, the paper maker got his money, and all were happy and joyous.

C. If it makes such a difference, should’n’t you think everybody would pay the printer? Don’t folks have bad dreams that don’t pay?

F. I should think they would be likely to have bad dreams; and I wonder why they will not pay. Whether they dream bad or not, the printer always has bad dreams when he can’t get his pay from subscribers; and worst of all, he has them when he is wide awake—contriving how he is going to pay his debts.

C. Well father, I am glad my father don’t owe for his paper, that when he reads his paper he reads his own, and when I get to be a man, I mean to take a paper and to pay for it.

F. That is right my son, and when you do and promptly pay for it, then you may feel that you are a man.

### INQUIRIES OF THE REV. A. WILLIAMSON.

MR. EDITOR:—The manly candor and courtesy which you have shown in your replies to my former communications, even in those things in which they were in opposition to your views, induces me to ask another question in reference to the main design of your teachings. It is this,—In preaching the gospel to dying men whose end is certainly near, and may be at the very door, What special benefit is to be derived from telling them or the church that the end of the world is near? Is any other preparation necessary for the end of the world than for death? Will the belief that the end of the world is near add anything to the power of the gospel? or is it among the motives which Christ taught his disciples to use and make prominent in persuading men to be reconciled to God? While I cannot accede to the result of your calculations in reference to the time of the end, I am by no means disposed to fix any other, or to say it is far distant. But I cannot see in what way men are to be benefited by anticipating the time of the end, when they cannot know that they shall live to see it, if it were certain that the end would be in six months. Any light you can throw on this subject will be gratefully received, so far as it emanates from the Bible. Perhaps I ought before this to have learned from your paper the answer to the foregoing; but I have not, so fully as to feel satisfied that I have all your reasons, or even your strongest.

### REPLY.

The tone of the above inquiries, from our gentlemanly Presbyterian correspondent,—with whom we have had a pleasant controversy going on at intervals for nearly a year,—is evidence that a controversy may be conducted in a Christian and gentlemanly manner, and terminate with the increased confidence of both parties in each other. The reason of this is, that in the book of Mr. W. which we reviewed, and in his subsequent communications called forth by our review, we found no departure from Christian courtesy in allusion to our views. Had we encountered sneers, slurs, false and reckless statements, &c., we doubtless should have felt stirred up to the utterance of indignant rebukes; and therefore we give to him all the credit for the courtesy which has been exhibited.

To answer his last question first, we would say that we are not able to determine satisfactorily to ourself, any exact calculations respecting the *terminus a quo* or *ad quem*, of the prophetic periods; and therefore we cannot specify “six months,” or any other definite period as the duration of probationary time. All the prominent writers on prophecy, whether Pre or Post-millennial, such as Mede, Newton, Faber, Scott, Keith, and others, to use the language of Prof. Bush, “agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world.” With this, in our opinion, agrees the aspect of the entire political and religious world—indicating to us the nearness of the end, without determining how near that event may be. We can only say, in the language of Wm. Cunningham Esq., of Scotland:

“All the events of our own times,—the growing disorganization of the body politic, the fears and expectations of men, the deep persuasion of impending convulsion inrooted in every thinking mind, similar to instincts of animal nature before the approach of the earthquake, the solemn and awakening declarations of Scripture, the clear and unequivocal voice of prophecy,—every sign, every promise, every testimony, unite in announcing His approach.”



As again, he says:

"If we who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of his coming yet to be accomplished?' we should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall He come this year?' our answer would be, 'We know not; but this much we know and believe, that He is at hand, even at the door.'"

Such being our position respecting the nearness of the end, the inquiry comes in as to the benefit of preaching it. We recognize for it the same preparation that is necessary for death: the man prepared for death, is prepared for the Lord's coming; and the man prepared for the Lord's coming, is prepared for death. Regenerated persons are prepared for either; and the unregenerated are prepared for neither. A profession of regeneration weighs nothing; but an active, abiding living faith in the Lord Jesus as our Redeemer, in the Holy Spirit as our Sanctifier, and in the Father as our forgiving Sovereign is that which is needed to fit the sinner for the communion of the saints. But death is not held up by Christ and the apostles as the  *motive*  to repentance, while the coming of Christ is. And therefore we preach it. It is what they preached; and we would preach and teach as they did, and because they did.

Christ's second coming, and the evidence of its proximity, we claim, is everywhere held up as the great  *gospel motive*  for sanctification and growth in grace. To show the  *practical use*  which the Scriptures make of this doctrine, we will quote a few passages illustrative of the duties and graces to which they call us in view of His near coming. —merely so heading them as to point out the use which is made of them:

#### As a call to Repentance.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, &c."—Acts 3:19, 20.

#### to love Christ.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha;" which, being interpreted, is, "Let him be accursed—our Lord cometh."—1 Cor. 16:22.

#### to love one another.

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3:13.

#### to the mortification of earthly lusts.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;" &c.—Col. 3:4, 5.

"The grace of God that bringeth salvation hath appeared to all men, teaching us—that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, [even] the glorious appearing of the great God and our Saviour, Jesus Christ."—Titus 2:11-13.

#### to general obedience and holiness.

"For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works."—Matt. 16:27.

"And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John 2:28.

"We know that when He shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure."—Ibid. 3:2, 3.

"Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."—Rev. 22:12.

#### to Spirituality of mind.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body," &c.—Phil. 3:20, 21.

#### to Works of mercy.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall divide them one from another as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."—Matt. 25:31-36.

#### to Watchfulness.

"Watch therefore; for ye know not what hour your Lord doth come. But know this, if the good man of the house had known in what watch of the night the thief would come, he would not have suffered his house to have been broken up. There-

fore, be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matt. 24:42, 44.

"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."—Matt. 25:13.

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom his Lord when he cometh shall find watching."—Luke 12:35, 37.

"Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief: ye are all the children of light and of the day: we are not of night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."—1 Thess. 5:4, 6.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—Rev. 22:7.

#### to Patience and Long-suffering.

"We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven," &c.—2 Thess. 1:4-7.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise: for yet a little while and he that shall come will come and will not tarry."—Heb. 10:36, 37.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient—stablish your hearts—for the coming of the Lord draweth nigh."—James 5:7, 8.

"Wherein (in the salvation ready to be revealed in the last time) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Pet. 1:6, 7.

"Beloved, think not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4:12, 13.

#### to Moderation and Sobriety.

"Let your moderation be known unto all men: the Lord is at hand."—Phil. 4:5.

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. 1:13.

#### to ministerial Fidelity and Diligence.

"Who is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing."—Matt. 24:46.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming?"—1 Thess. 2:19.

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ."—1 Tim. 6:13, 14.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—2 Tim. 4:1, 2.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5:1-4.

#### Against censorious Judgment.

"Therefore judge nothing before the time, until the Lord come, &c."

The coming of the Lord being everywhere held up as the subject of Christian hope and consolation, the strength of the motive is increased as it is shown to be near or distant. Even in those ages when it was actually a distant event, it is constantly held up as a sure and approaching one; and the time of it was wisely so shrouded in obscurity that it could not be known that it was so far in the future. And if the preaching of it as near was proper in the apostles' days, how much more proper and necessary is it now, when so much time has elapsed, and when all the signs and prophecies point to the present, as the period that shall witness "the crowning consummation of all prophetic declarations!"

we would now respectfully inquire of Mr. W. in

return, Why should not the second advent be preached as eminently near? And do those who omit reference to it, hold up the encouragements to saints, and warnings to sinners that were made use of by Christ and his apostles? If they do not, is there not reason to believe that such preaching is radically defective, and that they virtually preach another gospel? And then, if there is scriptural reason for believing that we are fast approaching the termination of earth's probationary history, can those who believe it near, *innocently*  withhold from careless professors, and dying sinners, the evidence and motives which should actuate them to a godly life, and to a consequent preparation for their Lord's coming?

#### MOHAMMEDANISM.

Some one has sent us a copy of the *Herald of Gospel Liberty* with a marked article in it, headed "Mahommedanism," probably thinking it was worth copying.

When, however, on reading it, we find the writer of it arguing that Mohammedanism is a religious system of positive good, and that it was an actual benefit to the nations which embraced it, we regard him as far out of the way, as are some of his historical assertions. He says:

"Mahommedanism teaches one God—a being of Divine attributes, loving justice and truth, and finally to judge men according to those principles. Here we see the reason for the Divine permission for the spread of such a system—the overthrow of idolatry among nations not sufficiently elevated to receive Christianity. At the advent of the Arabian prophet idolatry was almost universal; and but for the Koran might have long remained so."

Though Mohammedanism may teach the existence of one God, yet it denies Christ, and salvation by the only name given under heaven among men whereby we can be saved; and all who believe in Christ are denominated "Infidels" in the Koran—See pp. 84-153. It teaches a sensual paradise as a reward for works. Says the Koran, "Enter ye into paradise, ye and your wives, with great joy. Dishes of gold shall be carried round unto them, and cups without handles; and therein shall they enjoy whatever their souls shall desire, and whatever their eyes shall delight in: and ye shall remain there forever. This is a paradise which ye have inherited as a reward for that which ye have wrought. Therein shall ye have fruits in abundance of which ye shall eat" &c, p. 401.

"These are they who shall approach near unto God: they shall dwell in gardens of delight; (There shall be many of the former religions; and few of the last.) Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths which shall continue in their bloom for ever, shall go round about to attend them, with goblets, and beakers, and a cup of flowing wine; their heads shall not ache by drinking the same, neither shall their reason be disturbed; and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels having large black eyes; resembling pearls bidden in their shells: as a reward for that which they shall have wrought. They shall not hear therein any vain discourse, nor any charge of sin; but only the salutation, Peace! Peace! And the companions of the right hand (how happy shall the companions of the right hand be!) shall have their abode among lote trees free from thorns, and trees of mauz loaded regularly with their produce from top to bottom; under an extended shade, near a flowing water, and amidst fruits in abundance, which shall not fail, nor shall be forbidden to be gathered: and they shall repose themselves on lofty beds. Verily we have created the damsels of paradise by a peculiar creation: and we have made them virgins, beloved by their husbands, of equal age with them; for the delight of the companions of the right hand."—435, 6.

Among the "good works" by which paradise is to be gained, is that of *beheading*  unbelievers! The Koran says: "When ye encounter unbelievers, strike off their heads, until ye have made a great slaughter among them. . . . And as to those who fight in defense of God's true religion, God will not suffer their works to perish: he will guide them and dispose their heart aright, and he will lead them into paradise, of which he hath told them. O true believers if ye assist God, by fighting for his religion, he will assist you against your enemies," &c. p. 411.

This religion of violence and blood, was instituted by a rascal impostor as the world ever saw, who claimed to be a prophet of God; and denying Christ as he did, he was a veritable anti-

christ—desolating the east by a false religion, as the papacy did the west.

Nor was the religion which it displaced that of paganism, as represented by this writer. Christianity was early established in all the countries which became subsequently darkened and desolated by the blight of Mohammedanism, so that were it better than paganism it does not follow, as this writer claims, that "in its day its mission was well, and much through it has been done for mankind." It has been an evil, and that only; for it came to corrupt Christianity—sent perhaps on the Christian lands of the east as a punishment for their corruptions of the true faith, but destined to continue till the second advent; for "the false prophet" (Rev. 19:20) as well as "the beast," is to be cast alive into the lake of fire.

SECT IS SIN: or *Christ the Foundation*. A sermon preached Sept. 5th, 1855, at the Dedication of a new meeting house belonging the 'South-Groton Christian Union,' by David Fosdick Jr., minister of the Society. Boston: Phillips, Sampson & Co. 1855.

Anything to encourage union, charity forbearance, and brotherly feeling among the members of various denominations, is to be encouraged, if it is not done by a sacrifice of truth. The sermon before us takes ground that opposing views respecting the sonship of Christ, the atonement, &c., should be no bar to church fellowship. We cannot say that we are convinced by his reasoning, nor do we see how the formation of a new sect, that of "Unionists," will tend to diminish the number of those previously existing. The formation of a new sect to put down sectarianism, is like the purpose of the man who was determined to have peace if he had to fight for it.

MESSIAH'S THRONE AND MILLENNIAL GLORY.—A Clergyman writes from Wisconsin:—

"It's a common fault that we have presented truths in a mass; but in this work, if I might so say, like a well furnished and luxuriant dinner, everything is on its own dish. Besides, there is something so definite in the literal explanation, that our faith has solidity to rest on. For instance, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," and again, the saints may like personages of distinction regale in the most enchanting and charming fragrance, of a beautiful flower garden for their abode; for the new earth "shall blossom abundantly, the glory of Lebanon, the excellency of Carmel and Sharon," and over all and above all "the glory of the Lord and the excellency of our God shall be given to it." What a charming scene. Then the hallelujahs, the grateful praises, the perfect piety, for the guests will look with delight on its inscriptions, upon the "city wall, and in her spacious courts and streets will be heard Salvation." Surely, now, such and object, and such a prospect must have a soul-transforming influence on the believer's spirit, who can be but sanctified through the truth. And indeed, as our physical bodies are assimilated into the kind of food we live on, so with our souls. The more Christians can concentrate their affections in the Lord and his kingdom, the more they will be changed into his image from glory to glory by the spirit of the Lord. But mere reading will not accomplish this. We must be prayerful. In this case the Saviour's example will be an incentive, and the good effect will convert the duty into a pleasure, when we think of the Saviour that

Cold mountains, and the midnight air,  
Witnessed the fervour of his prayer.

Let us then use such means as will further us in the full assurance of the understanding in divine things and be saved from that too common theological error in the spiritual system of interpretation which mixes and blends things so that they cannot be distinguished; for certainly, God is not the author of confusion!"

TO COLPORTEURS.—Several who have written with the intention of entering upon the work of Colporteurs, have enquired whether we would furnish them books on credit. We reply that we cannot do so. It would require a larger capital and risk, than we are able to command. Any that will enter the field and give their entire time to the work, can have Dr. Cumming's works at 30 per cent. and other works in proportion, as they cost us. Now is the time to enter upon the work. We could not make such a discount and sell on credit; nor can we do it when we sell only a few copies for cash to those who do not devote themselves to the work—but to whom and to agents we make the liberal discount of 25 per cent.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## THE REUNION OF SAINTS.

MANY are the trials to which the saints of God are subjected in this changing world; sad are the scenes through which they are often called to pass; among these are those occasions of parting with each other which are of such frequent recurrence. The Christian feels a nearness to every other one in whom he sees the image of his Saviour. There is a peculiar feeling of attachment existing between those who have chosen the same God for their portion—who are enjoying the consolations of the same blessed gospel, and are looking forward to the same great reward. Such love to be in each other's company; they love to mingle their prayers and praises around the mercy-seat; their hopes desires and aims are one, and the ties which bind them to each other are often stronger than those of the nearest relatives and kindred. But there must be times of separation from those loved friends. What Christian is there that cannot recall many of the dear disciples of Christ with whom he has taken sweet counsel, but with whom he has exchanged the kindly greeting for the last time? These partings fill the heart with sadness; but how overwhelming is the grief when the great destroyer, death lays his hand upon some one of our Christian friends, and we realize that we have heard his voice, and beheld his form for the last time. Yet these scenes ever have been, still are, and in the existing state of things will be taking place. But has this dark picture no brighter side? Is there no gladdening ray of hope to cheer the Christian who has been called to part with those of like precious faith? Must the separations which from time to time take place among the followers of Christ be final? Let us look at the blessed volume of inspiration for an answer to these deeply interesting questions. That points us beyond the scenes of time, and bids us look forward to a bright and glorious future, when there will be a re-union of all true Christians of every name and condition, from the time that the first of the sons and daughters of Adam fell asleep in hope of a resurrection to a better life, until the last child of God shall have been sealed and marked as one of his jewels. O what a time to anticipate the resurrection morn! joyous morn, when the dead in Christ shall all come forth; those from the mighty deep to meet those that shall arise from every part of the habitable earth, and with the living saints all clothed in their immortal glorious bodies, arise to meet their descending Lord. In that glad day there will be no broken bands, no sad hearts; then will the links of love's dis severed chain be re-united; there will friendships which were but just begun on earth, be re-commenced, and continued without interruption forever. The representatives of Jesus from every nation will meet and join in the same harmonious song of praise to Him who hath redeemed them, and made them white in his blood. The learned and the ignorant, the rich and the poor, the bond and the free will all meet and be one in Christ. Yes, even the poor down-trodden slave who often has to be separated from all who are dear to him here, may participate in that blessed scene. No exterior marks will be made the test of a re-union with the redeemed, if the heart has been renewed by the Spirit of God. O what a welcome time! how does the heart leap forward with exultation, longing for the blessed day to arrive when this happy, happy meeting shall take place.

There are many reasons why the re-union of the saints is looked forward to with such joy. It is very desirable because it will be perpetual; there will be no fear of parting with even one of those who shall be accounted worthy to enter upon that state of felicity.

In the present world we look forward to anticipated meetings with friends, and highly enjoy them; but there is a drawback to this enjoyment, for we know that we have met, but to part again. Not so hereafter; when that great gathering of the saints shall have taken place, no fears of parting will chill the soul, no faltering tongue will

say the unwelcome word farewell, no eye bedewed with tears will be seen, no mournful sigh will be heard on account of the ravages which death has been making; no scenes like these will then be known, for everything that would mar the bliss of the ransomed, will be done away; it will be a meeting of peace and joy never, no never to close; and the saints will not only enjoy this eternal re-union with each other, but they will be united to their blessed Saviour. They will see Him personally, whose spiritual presence they have often felt while sojourning here in this vale of tears. They will gaze on the spotless Lamb of Calvary, and never tire of his worthy praise.

But let us bear in mind that unless we have a spiritual union with Christ and his followers here, (something more than a mere profession,) we need not expect to be numbered among the ransomed ones who by and by will take their seats in that blest world to part no more. But on the other hand, if we are united to Christ by a true and living faith, we may rest assured that however painful may be the separations we may have to experience now, we shall, when the scenes of time are no more, be permitted to enjoy for ever the society of our Saviour, of angels, and all the holy and good that have ever existed.

S. A. GORTEN.

Manchester, Mass., Nov. 1855.

## STAR IN THE EAST.

"WHERE is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

So spake the wise men of old. Strange as it may seem that men should take a star for their guide on a journey to find a king that should be born; yet it is no more strange than true; and not only this, they were "wise men," men possessing childlike, teachable spirits. It was no wild phrenzy that actuated them; neither was it with them as the apostle said of others, "They have a zeal which is not according to knowledge." No, they were diligent students of God's word; they believed in their promised Messiah, and acted accordingly.

For a moment, by way of meditation, let us gather around this little group, as they meet to read and pray, and consult together upon the glorious truths uttered by the prophets, with regard to their coming king. No clashing of opinions mars the peace of this assembly. God has spoken by the mouth of his prophets, as they were moved by the Holy Ghost, and they believe his word without controversy, or a disposition to take from, or add thereto. No doubt they had met before, but now swallowed up in the divine will, they wait, drinking in the sweet breezes of the spirit until love ardent, humility deep, abiding, draws them to their knees. The Spirit gives them utterance according to the will of God. Faith triumphs. The Father listens! angels, too, gather with a desire to look into these things. Prayer being ended, again the precious word is consulted, and they find written, "The man whose eyes are opened hath said, he hath said, which heard the words of God, and knew the knowledge of the Most High, who saw the vision of the Almighty, falling into a trance, but having his eyes open, I shall see him, but not now; I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall arise out of Israel." "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel." "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel." Further consulting the word, they find the time specified; and being fully convinced that the time has come when their promised King is to make his appearance, their hearts leap for joy, and they long to behold him. No unbelieving Thomas is here. We will follow them still as they separate, accompanying their faith with their works.

Precious gifts are prepared, gold, frankincense and myrrh. Again they meet and set forward on their journey to behold him who was to be born a Prince and a Saviour. What time the star appeared we are not informed, though we are told that Herod inquired diligently concerning the time, but this is recorded, "And lo, the star which they saw in the east went before them till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child and Mary his mother, and fell down and worshipped him." On witnessing his birth-place, they did not withdraw in dismay or disgust. No, although he was cradled in a manger, with no display or attendants but Joseph and Mary, they acknowledge him as their Messiah, king, offering their treasures and

presenting their gifts. Now their faith is turned to open vision. The twinkling star has guided them to the promised star of Israel.

But the Jews as a nation, stumbled and fell. Have we, who look for our Saviour's second, glorious appearing, like faith? a faith that will endure? Many who seemed to start fair have already fallen in the contest, and where are they? Others have said, "My Lord delayeth his coming," and have turned to smiting their brethren. The latter day perils are flooding in upon us, and we are ready to cry out, "Who is sufficient for these things?" In the Lord alone, is our strength. In him we may be strong, in the power of his might; and only as we are clad in the armor of God shall we be able to stand against the wiles of the devil, and the fiery darts of the wicked. We have, in addition to the prophets, Christ and his apostles, to light up our pathway. Christ hath sealed the testimony of the prophets with his own blood, and the apostles have laid down their lives for the truths of the gospel, which is to be preached as a witness unto all nations, "and then shall the end come." The angel Gabriel declares, that "the wise shall understand, but the wicked shall do wickedly and none of the wicked shall understand." This he spake concerning the end.

The Jews were cut off for their unbelief when Christ made his first advent to earth; so will the multitudes perish in their unbelief in the day when Christ shall appear to make up his jewels. "Let us not sleep as do others; but let us watch and be sober." "Search the Scriptures" says Christ, "for in them ye think ye have eternal life, and they are they which testify of me." "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Solemn, momentous days, to the close observer big with utterance as they pass, heralding our coming King! No force of earth can stay his speed; but the whole earth is moving on at God's bidding, to usher in that glorious day to the saints, but awful beyond description, to the sinner. Though some of us may drop off this mortality and rest in the grave for a little, yet we shall not long sleep, for the sixth trumpet hath sounded until its sound is dying away in the distance, and the seventh trumpet is about to sound, So we believe. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." When he shall begin to sound, mark it—no time here for an unbelieving Thomas to repent.

"And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "And the nations were angry," not converted—"and thy wrath is come, and the time of the dead, that they should be judged, and thou shalt give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, and shalt destroy them that destroy the earth." What a thought! the earth, which God made and pronounced good, destroyed by sin. Now, the sinner is destroyed for doing so; "and for this end Christ was made manifest, that he might destroy the works of the devil." The outlines of this great work are spread out upon the pages of God's word, from Genesis to Revelation. At the expiration of 4000 thousand years we see the cross erected, and Christ stretched upon it pouring out his blood like water for sin! laying down his body in the grave with the sinner! rising again, ascending up on high, and all this that he might become the "end of the law for righteousness, unto every one that believeth." And also that he might restore "all things spoken of by all the holy prophets since the world began." They have clearly spoken of a new heaven and a new earth wherein dwelleth righteousness. At Christ's second coming he completes his work. Even so come, Lord Jesus. A WATCHER.

## LETTER FROM T. DUDLEY.

DEAR SIR:—I have been an Advent believer since 1842, not so much from reading Mr. Miller's writings of that time, as from careful reading of Rollin's Ancient History, Keith on the prophecies, and other writers. It may be well to state that up to that time I had been an ardent believer in the conversion of the world, and the post-millennial advent of the Saviour, not because the Bible taught the doctrine, but because our pastors and teachers taught it.

I have always been taught that the great difficulty between the Romish and Protestant churches has ever been this.—The Protestants charge the Romish church that while they profess to follow the teachings of the Bible, they exclude the Bible

from circulating among the common people, for the reason that, not being educated or instructed in its teachings, they are as liable to embrace false views of its doctrines as the truth. Now I have been a member of an Orthodox church for twenty years, more or less, and I will give the result of my experience. God forbid that I should deviate one iota from the truth; but this much I know to be truth. If a doctrine is brought out which has the most remote appearance of being new or different from the doctrines taught for the last twenty, thirty, or forty years, the great inquiry which immediately comes up is, not to "search the Scriptures daily to see whether these things are so," like the noble Bereans of old, but to search the commentaries and writings of the Protestant Fathers, and if they pronounce them Bible doctrines, they are accepted as such; if they condemn them, they are cast aside.

The idea that the study of Bible truths is progressive in its character is scouted as an error, at the same time it is admitted in every department of civil, political and domestic polity. In fact, if I have a right conception of passing scenes or the condition of what is properly termed orthodox doctrines, the churches are drifting fearfully fast into the same unfathomable, shoreless sea, down to the bottom of which, the Romish church is about to take her last final plunge.

If evidence of the fact is wanting, we may look at the skepticism, or avowed infidelity, of which we hear so much on every side; and adventism, or Millerism, is classed by most of them as one of the fatal errors of the times. If a person is suspected of being tainted with this delusion, it often raises a smile that any one can be so ignorant of Bible truths as to believe such a doctrine. At the same time not one in one hundred, if asked about the doctrine, could give the truth any farther than that the world was to be burnt up in 1843.

So far as my belief is concerned, I never had but little faith in any of the calculations on time. I have no belief that any one can fix the day, the hour, or the year, but that the Bible teaches us, it will come sudden, unexpected, and take the busy world with complete surprise, and that instead of the world's conversion, which would fix the end of the world with equal certainty, that wickedness and crime will increase so fast, the church and the world become so closely connected, the coming of the Saviour caricatured and held up as a laughing-stock of the world, and even of professional Christians, to such an extent, that the cup of indignation and wrath of the Almighty will be full, and will then be poured out without mixture.

I have always been taught the doctrine of free agency; that salvation is offered to all who will accept its terms, and to none other. Now here is a great gulf fixed, which the post-millennialists are attempting to bridge for the passage of all; for if the world is to be converted, it must be by a direct interposition of Almighty power. Whether mankind are willing or unwilling, and here we have a choice of only two doctrines. The conversion of the world, the pulling up of the tares from among the wheat, in defiance of the doctrine of free agency, or the destruction of the wicked and the pre-millennial advent of the Saviour.

The one belief has the greatest possible tendency to lull both the church and the world into a lethargy, a mesmeric slumber, a fancied security such as exists at the present time, as though the great and terrible day of the Lord was far away in the dim, dreary distance of futurity, while a belief in that day as near at hand must have a tendency to fit and prepare them to live or to die with the harness on. The great error in '43 consisted more, I suppose, in the fear, rather than the belief, of the doctrine. Hundreds at that time believed it through fear, who are now the most immoderate scoffers at the doctrine. The same is true in all churches. Thousands profess to abandon their sins, and embrace religion, more because they fear future punishment than love for the plan of salvation, and this it is, that has filled the church with such a number of false professors of religion.

## Extracts from Letters.

A CLERGYMAN in Pennsylvania, in renewing his subscription for the *Herald* for another year, writes:—"I like the spirit of the *Herald*, the true Christian spirit, that of 'charity' even to its adversaries. It is still full of interest to me, and a welcome weekly visitor."

BRO. I. H. SHIPMAN writes from North Springfield, Vt.—"God is reviving his work here in N. Springfield in mighty power, principally under the labors of brother H. Bundy. Our meeting in Tunbridge was attended with the blessing of God."



Many thought it the best meeting they had enjoyed since the days of 1843."

BRO. HIMES:—I have read with a great deal of interest "The Time of the End," and esteem it an invaluable treasure to Advent literature; and hope it will have a wide circulation.

Last week, and the week before, I spent in Shiremanstown and vicinity; preached fourteen times in S., once in Wormleysburg, opposite Harrisburg, and once in Mechanicsburg. In Shiremanstown we had an excellent season; the Lord was with us in truth, and many were awakened to a sense of their danger, and six or seven submitted to the Lord Jesus Christ.

Last Sabbath morning I preached at Morrisville, had a good season, and in the afternoon commenced a series of meetings in Yardleyville which are still continuing, where we hope good will be done. J. LITCH.

Yardleyville, Nov. 29th, 1855.

BRO. JAMES LINN, of Battersea, C. W., writes:—"Our old friend the *Herald* is the only preacher we have, and we cannot bear the thought of doing without its welcome weekly visits. When we are disappointed as we sometimes are, it seems as though one member of the family was missing. And with the help of the Lord, we are no less determined to stand by the blessed cause of the good Lord, and pay for the paper than we were in '42, and '43."

## Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Danville, Vt., Sept. 28th, ALYAR HULL. He died of cancer, after having suffered much for twenty years. He was a great lover of the Advent cause, and a constant reader of the *Herald*. MARY PRESTON.

DIED, in Shipton, Oct. 22d, 1855, SAMUEL DANIELS, aged 70 years, leaving behind an affectionate wife to feel the loss of a godly companion, and a wise counsellor.

It was through the efforts and Christian liberality of some brethren in Melbourne that the gospel of the kingdom was first preached in Shipton. At the close of a series of meetings in Danville, brother D. who was then a magistrate, arose and confessed himself a sinner, standing in need of mercy, and of a preparation for the approaching day, and that for the first time in his life he had heard the Bible expounded. He then, with streaming eyes, kneeled down and called upon the brethren to pray for him. He put on Christ by baptism, threw open his house for the accommodation of the infant church, where their meetings were held every Lord's day, until their number so increased as to render a larger place necessary. He was active and liberal in the selection and purchase of a piece of ground on which was built and finished a house 32 by 42, the first Advent meeting house in Canada, which has since proved an especial blessing to the growing church, now numbering about 75 members. His was the first funeral that entered it. Seldom was he absent when its doors were open for worship. He was a constant reader of the *Herald*, till at length his health gave way, and with that his mind also. Body and mind were broken down together. He bore his affliction with patience, hardly so much as once heard to complain. After a few days of extreme debility he calmly, and without a lingering groan, fell asleep in Jesus, and now waits the trumpet's welcome sound, when "the eyes of the blind shall be opened, the ears of the deaf unstopped, the lame man shall leap as an hart, and the tongue of the dumb shall sing." His funeral was attended by many of the oldest and most respectable inhabitants of the surrounding country. A dense congregation filled the house, who listened with attention to an address from these words: "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." JOHN PORTER.

Danville, C. E., Nov. 29th, 1855.

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Dr. Litch's Family Restorative, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the *Herald* office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

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BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, DEC. 15, 1855.

## NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end; illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, "our present position in the prophetic calendar," with his "apocalyptic seven-sealed scroll," by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittier theory of a millennium before the advent. By a Congregationalist. "Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and knowledge shall be increased."—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1855.

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

This is undoubtedly the best illustration of the history and expression of Millenarian Opinions that can be placed in the hands of intelligent inquirers after truth. It not only presents in a clear and concise manner the general evidences, on which are based the expectations of an impending crisis, but it shows how millenarian views were originally prevalent in the church, why the advent was regarded as near, the causes of the decline of that opinion, and the evidence of its providential revival in these last days, in accordance with the announcements of the prophecy. It also presents a succession of elegant and eloquent thoughts that breathe in words that burn, from men in every rank and station in life, which cannot fail to arrest and hold the attention of the reader. Those wishing to interest a friend in, or to convince him of the orthodoxy of pre-millennialism, and to show him that it has been held by those who were among the wisest and the best of their respective times, cannot find a better auxiliary than to place in his hands a copy of this volume.

## NOTICES OF THE PRESS.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—*International Journal*.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject. Some idea of its value as a compilation and of its multifarious contents may be sufficiently gleaned from a reprint of its lengthy title page.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Utica American Baptist*.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book. . . . The cohort ONE HUNDRED strong of distinguished divines and learned fathers of the church, arrayed against the modern millennial theory, deserves the attention of all who cherish the idea that the opposite parties, which now compose the world, will be reconciled into one harmonious whole, destined to endure a thousand years until the advent of the Son of man.—*New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of

it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Whatever diversity of opinion there is in the church in regard to the figures, there will be none in respect to one fact in this volume, pressed on the consideration of all, that it is time to lay aside our ecclesiastical quarrels—the very ground on which we stand will soon be calcined by the last fire, and the miserable shibboleths which distract Christendom disappear in smoke. Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—*Portland Christian Mirror*.

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—*Boston Ch. Witness and Advocate*.

Those who are curious in such matters, will have an ample fund of interesting relics in this book. The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject.—*Star of the West*.

A compendious collection of Second Advent essays.—*N. Y. Evangelist*.

It is "on a subject of absorbing interest to many minds. For ourselves, we have no special solicitude as to the end, or the particular time of its approach. It will come in God's own time, and we wish to be prepared for it. We make no pretensions to a special knowledge of prophecy, but leave the future of this world with Him who has it under His control. Such a work as this, however, may do good, and we commend it to those whose inquiries lie in this direction."—*Haverhill Gazette*.

## Gift Books, for New Years, &amp;c.

The giving and receiving of tokens of remembrance at Christmas and New Years, has long been customary with Christians and other friends. These little interchanges of civilities and courtesies of life, foster the kindly and christian feelings, and serve to perpetuate valued friendships. As some—who may be revolving in their mind what they shall bestow on a parent, child, brother, sister, pastor or other friend,—might find that a well written volume on the second advent, or other work, would just subserve their purpose, we would suggest to such that we have

"The Time of the End,"  
Taylor's "Voice of the Church,"  
Hill's "Inheritance of the Saints,"  
Litch's "Messiah's Throne,"  
Miller's Memoirs,  
Miss Johnson's Poems, plain and in gilt,  
Orrock's Army of the Great King, in plain and in gilt,  
Preble 200 stories for children,  
Dr. Cumming's Works, in sets or single volumes.

With other works, for the prices of which see our list of published volumes. Some benevolently disposed persons have made donations of entire sets of Dr. Cumming's volumes to churches or Sabbath Schools; which may result in much good to many. Single volumes, however, judiciously selected and affectionately presented, may also be made instrumental of pleasant results.

Volumes will be sent by mail from this office to any address, on the receipt of the price and postage, without any further cost or trouble to the parties who order them, or those to whom they are directed.

THE NEW HYMN BOOK, which we began, and determined to get out by the first of January, seems to share the fate of all books,—a delay. Between the five or six different hands through which it has to pass, it will probably come to us sometime in January, when we shall at once fill all orders.

We shall get out two editions. One for the pew, and one for the pocket, in different styles of binding. It will contain over 1000 hymns, and will be equal, and no doubt will be judged superior to any book in the market. We have spared no labor or expense to make it a superior hymn-book.

Mr VISIT WEST.—I had made arrangements to visit the west the last of this month. The urgent request of the brethren, had induced me to lay aside my own interests to sustain the cause there. Just at the time of making this arrangement I was prostrated with a sick turn; and besides this, was cut off from my pulpit supply. So Providence seems to have closed the door. I feel disappointed, as many others will, but God knows best.

I wish the brethren every blessing, and success in their conference. I shall send to brother Spencer, a supply of the "Time of the End," and I hope all will supply themselves with that important work.

## To Correspondents.

JAMES LINN.—I commended him, but did not know the other person was to be with him. I regret this.

DR. LITCH'S RESTORATIVE.—Bro. HIMES:—Permit me to recommend through the columns of the *Herald* the use of brother Litch's Family Restorative and Blood Purifier, as one of the most certain and speedy cures for a severe cold. Last week I was suddenly attacked with a violent racking pain in my stomach; then a chill and violent fever lasting eighteen hours, with nausea, trembling and a sudden prostration of strength; intolerable tearing pain in the bones from head to foot, with great anguish about the heart. So that I was obliged to keep my bed, and not having any homeopathic remedies at hand I thought I would try a bottle of the Restorative, which I had in the house. I had taken it about four times, when I began to perspire freely. It broke the fever, removed the pain in the bones and anguish about the heart, and restored me to my usual strength. Yours, respectfully,  
Camden N. J. Nov. 22d, 1855. H. LELARGE.

ARREST.—Two young men, Edward O. Coburn and Frank Dalton, married to daughters of Mr. John Gove, of this city, have just been arrested (Tuesday, Dec. 11th) for the murder of William Sumner, a youth of 19 years, who died this morning, from injuries inflicted three weeks ago last Saturday, at the house of Coburn, 84 Shawmut Avenue, Boston, by Coburn and Dalton, who, suspicious of intimacies between their wives and Sumner and a Mr. Porter, the two last named, were, at the time stated, but at different hours in the day, decoyed by Coburn and Dalton to their residence, when they were taken into the cellar and unmercifully beaten—resulting in the death of Sumner.

## Important and Confidential.

Those who will immediately send in their names for the *Herald*, will do us a great favor. Those who will send in their names for the *Herald*, will do us a great favor.

LYON'S KATHAIRON.—There is no surer test of the unvalued merits of an article, than the springing up of countless imitations and counterfeits. This test conclusively proves Lyon's Kathairon, for preserving, restoring and beautifying the hair, to be the finest toilet article ever prepared. Combining as it does the fragrance of the most delicate extracts with the most valuable restorative qualities, it stands entirely without a rival. The ladies have decided that no toilet table is complete without it, and their fine discrimination rules the world. To guard against valueless imitations and counterfeits always ask for Lyon's Kathairon.

Heath, Wynkoop & Co, proprietors,  
63 Liberty st., New York.

LIGHT.—Now is the time to get the right kind of lamps for winter. Wolstenholme's lamps are the best, and the cheapest we know of in the world.

Specimens may be seen at this office.

THE BASKET WILLOW.—Brother Erastus Parker, of Waterbury, Vt., offers to furnish those who are wishing to embark in the very profitable business of cultivating the basket willow, with cuttings, or sets of the very best variety, at the very low price of two dollars per 1000 cuttings, where 50,000 are sent to one address; and increasing the price, as the amount ordered may be less than 50,000, till the price will amount to \$5.00 per 1000 cuttings for less than 10,000—the cash always to accompany the order. He will also send Colby's Circular, (free of charge), giving all necessary information on the subject, to any one addressing him.

## Dr. Litch's Medicines.

I WAS afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIJAH HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmuth street, Philadelphia, January, 1855. JOHN L. FULTON.

I have had a cough for ten years past; one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Ganner, and A. Hale.

## Conference Notice.

Notice is hereby given that the semi-annual conference of Adventists of Northern Illinois will be held (Providence permitting) in the Advent

chapel at Payne's Point, Ogle Co., commencing Friday, the 28th day of December next, and hold over the following Sabbath.

Elders J. V. Himes, P. B. Morgan, J. C. Cummings, H. H. Jones, and others, are expected to preach the word. Come to this meeting, brethren and sisters, with your hearts richly laden with love to our coming King, praying that it may be the best that we have ever enjoyed.

N. W. SPENCER, sec.

Shabbona, Nov. 20th, 1855.

## Notices of Meetings in N. H.

NEW HAMPSHIRE MINISTERS' CONFERENCE.—We, the undersigned, believing a ministers' conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our brethren in the ministry to meet us at the Advent chapel in Concord, N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer: that we may be guided by heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days. John Couch, Otis G. Smith, John Morse, Benj. Locke, T. M. Preble. Nov. 17, 1855.

P.S. If agreeable to the views of other brethren in the ministry, we should be pleased to have them send in their names to be appended to the above notice. For the brethren, T. M. Preble.

CONFERENCE IN MEREDITH NECK, N. H.—Providence permitting, there will be a conference at Meredith Neck, in the Advent chapel, to commence Saturday, Dec. 22, at 10 o'clock A. M., to continue over the Sabbath, and longer, if thought best. Br. John Couch and the writer are expected to attend. Nov. 17, 1855. For the brethren, T. M. Preble.

CONFERENCE AT LOUDON RIDGE, N. H.—Providence permitting, there will be a conference at Loudon Ridge, to commence Thursday, Dec. 27, at 10 o'clock A. M., and continue over the Sabbath. Bro. John Couch and the writer are expected to attend. For the brethren, T. M. Preble. Nov. 17, 1855.

## Appointments, &amp;c.

Providence permitting, I will meet with the brethren at Meredith Center, Sunday, Nov. 25th; West Alton, Thursday eve., Nov. 29th, and continue over the Sabbath; Moultonborough, Dec. 7th, eve., and continue over the Sabbath, as Bro. Hoagden may appoint; Monday eve., Dec. 10th, at the Page S. House; Tuesday eve., Dec. 11th, at Meredith Neck; Sunday, Dec. 16th, Manchester Chapel; Sunday, 23d, at Meredith Neck. OTIS G. SMITH.

I have appointments to preach as follows:—In Concord, N. H., at the Advent chapel, 1st Sabbath in Dec. At Loudon Ridge, 2d Sabbath; and at the Pond meeting house in Bradford, the 3d Sabbath. T. M. PREBLE.

I will preach (D. V.) in Barnston, C. E., Sunday, Dec. 16th, and continue the meetings each evening till the 21st inclusive. Lectures will be given during the week on the Saviour's prophecy on the Mount of Olives, (Luke 21st chap.) Let there be a general gathering. Also at Derby Line, Vt., Sunday 23d; Foster's Mills, 24th; Outlet, C. E., 25th; and Oliver Corner, 26th. Week day evening appointments at six o'clock. J. M. ORROCK.

I will preach at Taunbridge, Vt., Dec. 23d; at South Reading, Mass., 25th; Lawrence, 26th; at Haverhill, 27th; at Auburn, N. H., Sunday, 30th. L. D. THOMPSON.

If the Lord permit, I will preach in Exeter, N. H., Monday eve. Dec. 17th; Rye, N. H., Tuesday eve. 18th; Portsmouth, Wednesday eve. 19th. GEO. W. BENSHAM.

Providence permitting, I will attend meeting at Meredith Neck, chapel, Dec. 9th; the Page school house, Holderness, Dec. 16th. SETH S. MOONEY.

[The above appointment was mislaid, and therefore did not appear last week,—which we regret.] I will preach in Westboro, next Sunday, Dec. 16th, (D. V.) CYRUS CUNNINGHAM, JR.

My P. O. address until further notice, will be Newton Upper Falls, Mass. CYRUS CUNNINGHAM, JR.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Mrs. Green \$1.—Sent book the 11th.  
N. W. Spencer.—We have sent you a box of books by express to Rockford, Ill., on the 11th inst.  
L. H. Shipman.—Sent books the 6th inst.  
J. J. Crafts \$3.—Sent books the 6th inst.  
N. Wilson.—You are credited \$13 to No. 802.  
J. Smith \$1.—Sent book the 7th inst.  
M. S. Foster.—Sent.  
D. B. Winslow.—The last work on "Time" was not by Cumming, as you will see on its receipt,—having sent you the "Time of the End," though we are at a loss whether you meant that or Dr. C. on "The End."  
J. B. Knight \$5.—Have bal. old acct., and credited \$1.21 on new.  
Rev. J. Ingalls.—We have no Nos. of that date on hand. We have not received the "Waymarks" for ten months.

## CONTRIBUTIONS

For the General Missionary Conference of Adventists.  
D. B. Winslow.....\$1.00  
S. M. Wootan.....Paid.....5.00  
Wm. Nichols.....".....5.00  
32 other pledges.....".....\$5 each—160.00

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

S. Ruggles, 782; C. Smith, 768; Rev. W. L. Lennett 815; W. Preston, 763; O. Dimmick, 785; O. Jones, 815; Dr. H. B. Skinner, 795; J. B. Payne, 755; J. Haskell, 763; J. Boyden, 763; J. I. Smith 789; J. A. Varney, 763—each \$1.  
S. Swingle, 815; P. A. Terwilliger 777; J. Linn, 779 and G. J. Pratt, 798, and 25 for G.; Mrs. A. M. Pierce, 793; T. Freeman, 789; Ralph Hardy, 794; J. McClellan, 768 and G. to 120; Mrs. D. Morehouse, 789; T. E. Morrill, 768; D. B. Winslow, 815 and \$2 for books; J. D. Shumway, 767; H. A. Parsons, 830; M. M. Christie, 800; A. North, 793; S. Meach, 829; J. Willey, 806—each \$2.  
S. Hubbard, 789; O. Doane, 742; R. E. Johnson 737, \$1 due—each \$3.—R. Chalk 763; P. Norwood, 711—each \$4.  
J. B. Simpson, 817—\$2.50; W. D. Heury, 737 and book—\$1 \$1 due—\$3.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 762.

BOSTON, SATURDAY, DECEMBER 22, 1855.

VOLUME XVI. NO. 25.

## THE BRIDEGROOM COMETH.

BEHOLD! the Bridegroom is returning!  
Rise, trim your lamps and have them burning!  
The final hour is nigh:  
Watch! 'twill approach with stealthy creeping!  
Watch! lest it come and find you sleeping!  
Watch! lest it leave you wailing, weeping—  
Dying, and still to die!

When ye shall hear the trumpet's warning,—  
Lo! 'tis the Resurrection Morning!  
Then they shall live who died;—  
They who His palmy pathway crowded,  
Who praised his glory while 'twas shrouded,  
Shall then behold His face unclouded,—  
And they who pierced his side!

Ye then shall hear a loud lamenting,—  
The woe of men too late repenting;  
These shall be left to mourn;  
The power that rent in twain the Temple,  
Shall cause the earth and heaven to tremble,—  
But lo! the Lord shall then assemble  
His Ransom'd and First-born!

Hail! day of triumph long appointed!  
Hail! day that brings the Great Anointed!  
Ye little flock rejoice!  
Ye shall look forward without fearing!  
Redemption dawns with His appearing!  
Lift up your heads—the hour is nearing!  
Elect! lift up your voice!

Beethoven Collection of Sacred Music.

## The Danger of Increasing Riches.

BY JOHN WESLEY.

[We gladly publish this sermon in compliance with the subjoined request.]

"BROTHER HIMES:—I want you should publish in the *Herald* a sermon from the work of John Wesley, "On the danger of Increasing Riches."

I desire this, first, because it a short sermon; secondly, because the subject is one of importance; thirdly, because there is but little said or written at the present time upon it; fourthly, because of the faithful and the truthful manner in which he handles it. Yours with christian respect,  
W. H. EASTMAN.

Cabot, N. H. Oct. 25th, 1855."

"If riches increase set not your heart upon them,"  
Psa. 62:10.

1. From that express declaration of our Lord.—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven."—we may easily learn, that none can have riches, without being greatly endangered by them. But if the danger of barely having them is so great, how much greater is the danger of increasing them? This danger is great even to those who receive what is transmitted to them by their forefather: but it is abundantly greater to those who acquire them by their skill and industry. Therefore nothing can be more prudent, than this caution:—"If riches increase, set not thine heart upon them."

2. It is true, riches, and the increase of them, are the gift of God. Yet great care it to be taken, that what is intended for a blessing, do not turn into a curse. To prevent which, it is highly expedient to consider seriously,

I. What is meant by riches; and when they may be said to increase.

II. What is implied in setting our hearts upon them; and how we may avoid it.

1. Consider, first, what is here meant by riches. Indeed some may imagine, that it is hardly possible to mistake the meaning of this common word. Yet in truth, there are thousands in this mistake; and many of them quite innocently. A person of note hearing a sermon preached upon this subject several years since, between surprise and indignation, broke out aloud, "Why does he talk about riches here? There is no rich man at Whitehaven, but Sir James L——r." And it is true, there was none but he that had forty thousand pounds a year, and some millions in ready money. But a man may be rich that has not a hundred a year, nor even one thousand pounds in cash.

Whoever has food to eat, and raiment to put on, with something over, is rich. Whoever has the necessities and conveniences of life for himself and family, and a little to spare for them that have not, is probably a rich man; unless he is a miser, or lover of money, one that hoards up what he can, and ought to give to the poor. For if so, he is a poor man still, though he has millions in the banks; yea, he is the poorest of men; for,

"The beggars but a common lot deplore;  
The rich poor man's emphatically poor."

2. But here an exception may be made. A person may have more than necessities and conveniences for his family, and yet not be rich. For he may be in debt; and his debts may amount to more than he is worth. But if this be the case, he is not a rich man, how much money soever he has in his hands. Yea, a man of business may be afraid, that this is the real condition of his affairs, whether it be or no; and then he cannot be so charitable as he otherwise would, for fear of being unjust. How many that are engaged in trade, are in this very condition! Those especially that trade in a very large amount; for their affairs are frequently so entangled, that it is not possible to determine, with any exactness, how much they are worth; or indeed whether they are worth anything or nothing. Should we not make a fair allowance for them?

3. And beware of forming a hasty judgment concerning the fortune of others. There may be secrets in the situation of a person, which few but God are acquainted with. Some years since, I told a gentleman, "Sir, I am afraid you are covetous." He asked me what is the reason of your fear? I answered, "A year ago, when I made a collection for the expense of repairing the foundery, you subscribed five guineas. At the subscription made this year you subscribed only half a guinea." He made no reply: but after a time asked, "Pray, sir, answer me a question. Why do you live upon potatoes?" (I did so between three and four years.) I replied, "It has much conduced to my health." He answered, "I believe it has. But did you do it likewise to save money?" I said, "I did; for what I save from my own meat, will feed another that else would have none." "But sir," said he, "if this be your motive, you may save much more. I know a man that goes to market at the beginning of every week; there he buys a penny-worth of parsnips, which he boils in a large quantity of water. The parsnips serve him for food, and the water for drink, the ensuing week. So his meat and drink together cost him only a penny a week." This he constantly did, though he had then two hundred pounds a year, to pay the debts which he had contracted before he knew God! And this was he whom I had set down for a covetous man!

4. But there are those who are conscious before God that they are rich. And doubtless, some among you are of the number. You have more of the goods of this world than is needful either for yourself or family. Let each consider for himself. Do your riches increase? Do not you understand that plain expression? Have you not more money, or more of money's worth, than you had ten or twenty years ago? Or at this time last year? If you keep any account, you can easily know this. Indeed you ought to know, otherwise you are not a good steward, even in this respect, of the mammon of righteousness. And every man, whether engaged in trade or not, ought to know whether his substance lessens or increases.

5. But many have found out a way never to be rich, though their substance increase ever so much. It is this; as fast as ever money comes in, they lay it out either in land, or enlarging their business. By this means, each of these, keeping himself bare of money, can still say "I am not rich." Yea, though he has ten, twenty, a hundred times more substance, than he had some years ago. This may be explained by a recent case. A gentleman came to a merchant in London, a few years since, and told him, "Sir, I beg you to give me a guinea, for a

worthy family in distress." He replied, "Really, Mr. M., I cannot well afford to give it to you just now. But if you will call upon me when I am worth ten thousand pounds, upon such an occasion I will give you ten guineas." Mr. M., after some time, called upon him again, and said, "Sir, I claim your promise; now you are worth ten thousand pounds." He replied, "That is very true. But I assure you, I cannot spare one guinea, so well as I could then."

6. It is possible, for a man to cheat himself by this ingenious device. And he may cheat other men: for as long "as thou doest good unto thyself, men will speak well of thee." "A right good man," says the Londoner: "he is worth a plumb;" (a hundred thousand pounds.) But, alas! he cannot deceive the devil. Ah, no! The curse of God is upon thee already, and all that thou hast. And to-morrow, when the devil seizes thy soul, will he not say, "What do all thy riches profit thee?" Will they purchase a pillow for thy head, in the lake of fire burning with brimstone? Or will they procure thee a cup of "water to cool thy tongue, while thou art tormented in that flame?" Oh follow the wise direction here given; that God may not say unto thee, "Thou fool!"

7. This shift, therefore, will not avail. It will not be any protection, either against the wrath of God, or the malice or power of the devil. Thou art convicted already of "setting thy heart" upon thy riches, if thou layest out all that thou hast above the conveniences of life, or adding money to money, house to house, or field to field, without giving at least a tenth of thine income (the Jewish proportion) to the poor. By whatsoever means thy riches increase, whether by trade, legacies, or any other way; unless thy charities increase in the same proportion; unless thou givest a full tenth of thy substance, of thy fixed and occasional income; thou dost undoubtedly set thy heart upon thy gold, and it will "eat thy flesh as fire!"

8. But, oh who can convince a rich man that he sets his heart upon his riches? For considerably above half a century, I have spoken on this head, with all the plainness that was in my power. But with how little effect? I doubt whether I have in all that time convinced fifty misers of covetousness. When the lover of money was described ever so clearly, and painted in the strongest colors, who applied it to himself? To whom did God, and all that know him, say, "Thou art the man!" If he speaks to any of you that are present, oh do not stop your ears! Rather say with Zaccheus, "Behold, Lord, the half of my goods I give to the poor: and if I have done any wrong to any man, I restore him fourfold!" He did not mean that he had done this in times past; but that he determined to do so in time to come. I charge thee before God, thou lover of money, to "go and do likewise!"

9. I have a message from God unto thee, oh rich man, whether thou wilt hear, or whether thou wilt forbear! Riches have increased with thee; at the peril of thy soul, "set not thine heart upon them!" Be thankful to him that gave thee such a talent, so much power of doing good. Yet dare not rejoice over them, but with fear and trembling. *Cave ne inhareas*, says pious Kempis, *in caparis et pereas*. "Beware thou cleave not unto them, lest thou be entangled and perish." Do not make them thy end; thy chief delight; thy happiness; thy God! See that thou expect not happiness in money, nor anything that is purchasable thereby; in gratifying either the desire of the flesh, the desire of the eyes, or the pride of life.

10. But let us descend to particulars: and see that each of you deal faithfully with his own soul. If any of you have now twice, thrice, or four times, as much substance as when you first saw my face, faithfully examine yourselves, and see if you do not set your hearts, if not directly on money or riches themselves, yet on some of the things that are purchasable thereby; which comes to the same thing. All those the apostle John includes under that general name,

the world; and the desire of them, or to seek happiness in them, under that form, "the love of the world." This he divides into three branches: "The desire of the flesh, the desire of the eyes, and the pride of life." Fairly examine yourselves with regard to these. And first, as to "the desire of the flesh." I believe this means the seeking of happiness in the things that gratify the senses. To instance in one: do not you seek your happiness in enlarging the pleasure of *tasting*? To be more particular: do you not eat more plentifully, or more delicately, than you did ten or twenty years ago? Do not you use more *drink*, or drink of a more costly kind, than you did then? Do you sleep on as hard a bed as did once; suppose your health will not bear it? To touch on one point more: do you *fast* as often, now you are rich as you did when you was poor? Ought you not in all reason to do this rather more often than more seldom? I am afraid your own heart condemns you. You are not clear in this matter.

11. The second branch of the world, "the desire of the eyes," is of a wider extent. We may understand thereby, the seeking our happiness in gratifying the imagination, (which is chiefly done by means of the eyes,) by grand, or new, or beautiful objects. If they may understand thereby, the seeking our happiness in gratifying the imagination, (which is chiefly done by means of the eyes,) by grand, or new, or beautiful objects. If they may not all be reduced to one head; since neither grand nor beautiful objects are pleasing as long as they are new? Do not some of you, on the score of novelty, seek no small part of your happiness in that trifle of trifles, dress? Do not you bestow more money, or (which is the same) more time or pains upon it, than you did once? I doubt this is not done to please God. Then it pleases the devil. If you laid aside your needless ornaments some years since, ruffles, necklaces, spider caps, ugly, unbecoming bonnets, costly linen, expensive laces, have you not, in defiance of religion and reason, taken to them again?

12. Perhaps you say, "you can now afford the expense." This is the quintessence of nonsense. Who gave you this addition to your fortune? Or (to speak properly) *lent* it to you? To speak more properly still, who lodged it for a time in your hands as his stewards? Informing you at the same time, for what purposes he intrusted you with it? And can you afford to waste your Lord's goods; for every part of which you are to give an account? Or, to expend them in any other way than that which he hath expressly appointed? Away with this vile diabolical cant! Let it never come out of your lips. This *affording* to rob God is the very cant of hell. Do not you know, that God entrusted you with that money, (all above what buys necessities for your families,) to feed the hungry, to clothe the naked, to help the stranger, the widow, the fatherless; and indeed, as far as it will go, to relieve the wants of all mankind? How can you, how dare you, defraud your Lord, by applying it to any other purpose? When he entrusted you with a little, did he not entrust you with it that you might lay out all that little in doing good? And when he entrusted you with more did he not entrust you with that additional money that you might do so much the more good as you had more ability? Had you any more right to waste a pound, a shilling, or a penny, than you had before? You have, therefore, no more right to gratify the desire of the flesh, or the desire of the eyes, now, than when you was a beggar. Oh no! Do not make so poor a return to your beneficent Lord! Rather the more he entrusts you with, be so much the more careful to employ every mite as he hath appointed.

13. Ye angels of God, ye servants of his, that continually do his pleasure: our common Lord hath entrusted you also with talents far more precious than gold and silver, that you may minister in your various offices to the heirs of salvation! Do not you employ every mite of what you have received, to the end for which it was given you? And hath he not directed us to do his will on earth, as it is done by you in



heaven? Brethren what are you doing? Let us awake! Let us arise! Let us imitate those flaming ministers! Let us employ our whole soul, body, and substance, according to the will of our Lord! Let us render unto God the things that are God's; even all we are, and all we have!

14. Most of those, who when riches increase set their hearts upon them, do it indirectly; being, properly, "lovers of money;" who love it for its own sake; not only for the sake of what it procures. But this vice is rarely found in children or young persons; but only or chiefly, in the old; in those that have the least need of money and the least time to enjoy it. Might not this induce one to think, that, in many cases it is a penal evil? That it is a sin punishing evil? That when a man has, for many years, hid his precious talent in the earth, God delivers him up to Satan, to punish him by the inordinate love of it? Then it is that he is more and more tormented by that *auri sacra fames*. That execrable hunger after gold, which can never be satisfied. No: it is most true, as the very heathen observes:—*Crescit amor nummi, quantum ipsa pecunia crescit*.—"As money, so the love of money grows; it increases in the same proportion." As in a dropsy, the more you drink the more you thirst; till that unquenchable thirst plunge you into the fire which never shall be quenched!

15. But is there no way, you may ask, either to prevent or cure this dire disease? There is one preventive of it: which is also a remedy for it: and I believe there is no other under heaven. It is this: after you have *gained* (with the cautions above given) *all you can*, and *saved all you can* wanting for nothing; spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life; or indeed, for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. Secondly, *hoard nothing*. Lay up no treasure on earth, but *give all you can*; that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches.

16. Let me add one word more. After having served you between sixty and seventy years; with dim eyes, shaking hands, and tottering feet, I give you one more advice before I sink into the dust. Mark those words of St. Paul:—"Those that desire [or endeavor] to be rich [that moment] fall into temptation;" yea, a deep gulf of temptation, out of which nothing less than almighty power can deliver them. "They fall into a snare;"—the word properly means a *steel trap*, which instantly crushes the animal taken to pieces;—and into divers foolish and hurtful desires, which plunge men into destruction and perdition." You above all men, who prosper in the world, never forget these awful words! How unspeakably slippery is your path! How dangerous every step! The Lord God enable you to see your danger, and make you deeply sensible of it! Oh may you "awake up after his likeness, and be satisfied with it!"

17. Permit me to come a little closer still. Perhaps I may not trouble you any more on this head. I am pained for you that are "rich in this world." Do you give all you can? You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You that receive two hundred, and spend but one, do you give God the other hundred? If not, you rob him of just so much. "Nay, may I not do what I will with my own?" Here lies the ground of your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. "However, I must provide for my children."—Certainly. But how? By making them rich? Then you will probably make them heathens, as some of you have done already. "What shall I do then?" Lord, speak to their hearts! else the preacher speaks in vain. Leave them enough to live on, not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle can you leave a groat behind you more than will bury you? I pray consider, what are you the better for what you leave behind you! What does it signify, whether you leave behind ten thousand pounds, or ten thousand shoes and boots? Oh leave nothing behind you! Send all you have before you into a better world! Lend it, lend it all unto the Lord, and it shall be paid you again. Is there any danger that his truth should fail? It is fixed as the pillars of heaven. Haste, haste, my brethren, haste! lest you be called away before you have settled what you have on this security! When this is done, you may boldly say, "Now I have nothing to do but to die! Father, into thy hands I commend my spirit! Come, Lord Jesus; come quickly."

PATIENCE.—Newton said that the only difference there was between his mind and the minds of others, consisted in his having more patience.

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,  
CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

#### § 3. INTIMATIONS OF INCIPENT ANTI-CHRISTIANISM IN THE UNSEALED AND UNFAITHFUL ROMAN ISRAEL.

I use the word anti-christianism, in the heading of this section, in its truest and most peculiar sense:—the sense most properly affixed to it, as we saw long ago, by reference to its etymology: the sense too affixed to it in fact by John himself; when applying it to heretical pseudo-apostolic teachers, who, while in name professing Christ, did yet practically deny him, by virtually substituting themselves, in respect of his various saving offices, in Christ's place. Now it had been foreshewn to the evangelist, under these imperfect shadows of the future, that the great predicted Antichrist of Daniel and St. Paul was to appear under some such character in its full perfection. Moreover Paul had declared that he would have rule and precedence in God's temple; i. e. (for such seemed clearly the meaning of the phrase) in the Christian professing church: and yet more, that the germ of the evil, which was in due time to grow into, and be unfolded in, that great antichristian apostasy, was even then already working; a declaration the truth of which the many quickly appearing heretical antichrists well illustrated and proved. At that time, however, God's professing church was in its mass sufficiently enlightened and true, to recognize, disown, and cast off its heretical members. But could this be so when the time drew near for the great foretold apostasy in the church itself? Thus when St. John had intimated to him, so clearly as we saw in our last section, that after the overthrow of heathenism in the Roman empire, while the bulk of its constituent population would become the Christian Israel or church by profession, God's own Israel, or church, would be but a small election out of it, it seems to me that he would be predisposed to suspect that this might be probably a first preparatory step to the unfolding of the great predicted apostasy: and, if so, scarce fail of looking out for some intimations as to the first and earlier features of anti-christianism, that might, even at this primary stage of its development, discover themselves in the now incipiently apostatizing church.

For methinks, considering the exceeding importance of the subject, it would be not unreasonable to hope for some hints at least respecting the primary and subsequent most characteristic causes and features of the great ecclesiastical defection, as now and afterwards to be developed; and so respecting the chief steps and eras of the progress of the corrupted church into complete apostasy. Such is the method constantly adopted by the Divine Spirit in its biographical portraiture of individuals, — of a Saul, for example, or Jehu, or Ahab; selecting, as it does, for sketching the most characteristic traits, and most important steps and epochs, in their spiritual history and downward progress in evil. Indeed it seems to me the only method by which the great moral lessons of the subject, whether in retrospective or predictive history, can be duly set before us. Nor, I think, if with thoughts of this kind we apply ourselves to a closer examination of the Apocalyptic prophecy, shall we fail of becoming convinced that such notices about the apostasy were in fact there given: and that, before the fuller descriptions of it, first in Apoc. 11, then more at large in Apoc. 12 and 13, (chapters where it is sketched out chiefly with reference to Antichrist's heading it after its completion,) there were three or four distinct references to its operation on the mass of the inhabitants of Roman Christendom, as beginning, advancing, and then completed: though in the way of hint and implication chiefly: by that method of allusive contrast, of which I spoke in my Introduction. Even by St. John personally, when seeing the vision, the hints on this head would, as I conceive, be by no means overlooked in their significance. But the fulness of that significance could scarce be appreciated except by readers living afterwards: seeing that they only could compare the prophecy in its several parts with the actual historic facts of the period to which it might relate:

and by that comparison see the fulness of its meaning.

I said that even to St. John himself these hints (though only hints) would, in my opinion, have been by no means insignificant. For was he not familiar with Holy Scripture? And did he not thus know that it was the habit of that holy book, in its portraiture of one out of two opposed classes, to sketch the one with distinct reference to the points of characteristic contrast in the other? For example, when Ezeziel spoke of the righteous man as one that "had not eaten on the mountains, had restored to the debtor his pledge, had spoiled none by violence," &c. — did not John well know that the prophet wrote that description allusively, and in condemnatory contrast, to principles and habits quite the contrary, by which the great bulk of the Jews were then characterized?—Nay, when he himself in his first epistle wrote in one place of Jesus being the Christ,—in other places of Jesus Christ having come in the flesh, come not by water only, but by water and blood,—and again, of the knowledge of certain things the most precious being given by Christ distinctively to true christians,—could he have helped knowing, and afterwards remembering, the point of his own statements; and their reference, in the way of allusion and contrast, to Gnostic heretics and heresies then abounding:—I mean those Gnostics who taught that Jesus was a mere man, not the Christ: (the Christ, a divine *Æon*, having indeed entered the man Jesus in the water of baptism, but left him at Calvary ere his baptism in blood;) and moreover that they were the only *γνωστικοί*, or knowing ones; they the only teachers that had attained to knowledge in divine things, and that possessed the key and power of communicating it. Michaelis observes, that the scope and point of such verses in the epistle are not fully to be discerned, without an eye to this allusive antithetic reference, as meant by St. John. — Thus was the apostle himself experimentally familiar with the nature and uses of this Scriptural principle of allusive contrast. And indeed it is so natural, and so frequently applied, as to have abundant illustration in human writings also.

And what then the particulars here pointedly noted to St. John, as characteristic of the sealed Israel, contradistinctively to the unsealed Israel?—It will, I presume, be readily granted me that the seal-bearing angel from the East was no created angel, but the Angel of the covenant, the Lord Jesus. For to what angel but Him belonged the symbol of the "light of the world," the "day-spring from on high visiting us?" Of what other angel was it the prerogative to seal with God's seal of the Spirit, whereby believers are sealed unto the day of redemption? Of what other, as the Father hath life in Himself, so to have given him to have life in Himself; (for such seems here the force of the epithet living, "having the seal of the living God:") and so to number names in that register which was in fact the book of life? Of what other to stay the destroying angels, and in the plural language of divinity to say to them, "Hurt not till we have sealed?" Admitting which, it was by him, as the Author of their salvation, that the 144,000 were represented to St. John as distinctively noted, indeed chosen out, from amidst the mass of the professing Israel, while coincidentally illumined and quickened under his influences by Him too sealed with the Spirit, and numbered, without a single omission, in the register of the true Israel, the book of life: God's mark resting thenceforward on their foreheads, in token of the consistent open testimony of a holy profession and life to the fact of their being indeed, what they are called, God's servants. — In the present world, amidst the threatened and quickly-coming judgments, this sealing was represented as a preservative to the sealed ones: — a preservative evidently of the aggregate body, in its completeness, from destruction; a preservative too of the individuals constituting it from real evil. And as regards a future and better world, a glimpse was opened in the here appended and connected vision of the palm-bearers, of their assured ultimate realization of the true Israel's promised heavenly blessedness. They are depicted, in the numbers numberless of all their aggregated generations, after the end of the one great remaining earthly tribulation now soon about to have its commencement, as entering into the beatific presence: the palms they bore indicating the triumphant issue of their conflict; their white robes the white garments of justification, washed and made white in the blood of the Lamb; a welcome greeting them from the 24 representative presbyters of the church in Paradise, as well as from the company of angels; and their song being one of thanksgiving to their Saviour God, and to the Lamb, which would never end.

Now the 144,000, it will be observed, were not thus pointedly characterized in the Apocalyptic vision, in contradistinction to the members of any open or profest apostasy from the Christian church and faith: so as God's earlier

sealed ones, in the very parallel vision of Ezeziel, were contradistinguished from Jews that practised direct idolatry in the chambers of imagery, or were worshippers of the Sun, or of Thammuz;—but contradistinctively to the mass of those who were in profession the *Ἰουδαῖοι* of the Christian Israel, the corporation of the Catholic church. In which character would not the latter too be supposing that the divine election and sealing, the registry in the book of life, salvation through this world, the washing away of sin, and the immortality of future blessedness,—were blessings secured to them? Surely such, it might be presumed, would be the case with them: else how could they call or suppose themselves to be Christians?—Would it then prove that on these points there would be, at the time here figured, some primary unfolding in the church of the anti-christian principle: a principle which would in effect ascribe these blessings to some other agency within it, rather than Christ's; and acquiesce in the human and formal and unreal thing, instead of the real and divine?

So I say, as it seems to me, St. John might even a priori have had his suspicions directed by the simple hintings of the Apocalyptic description to the earliest form of antichristianism in the professing church, when now fast advancing into the apostasy.—For ourselves, who live after the times prefigured, there is the advantage of looking back into Roman and ecclesiastical history; and seeing whether indeed there did appear then and there any such incipient unfolding of antichristianism as, it has been thought, might even a priori have been inferred as probable from the sacred vision. — Turn we then, without further delay, to the ecclesiastical history of the 4th century; and let us carefully ponder its sketches of the church of that period.

And here, in a manner somewhat remarkable, it is specially to the initiation of its members that our attention is directed, I may almost say forced, by its prominence in the historic records of the era. This was of course by the rite of baptism. And in so far as this outward rite was concerned, we find that all was done in order. They were regularly admitted by the bishops and presbyters into the congregation of the visible church. The crowds of adults thus admitted by baptism, after Constantine's accession to the supremacy, have been already noted. It was quite a feature of the times. And thus far it was well. But what of the neophytes' personal looking in faith to Jesus, as the soul's life and light, whereby alone to secure the spiritual blessings shadowed out in the sacramental rite? Of this and of the doctrine inculcating it, we read little. On the other hand, it is scarce possible for a student of the church history of the times not to be struck, as he reads, with the exaggerated and unscriptural notions then widely prevalent of the virtue attached to the outward baptismal rite, as if in itself sufficient to secure them: that is, when duly performed by the ministering presbyter; or, as in Levitical phrase, and with Levitical functions attaching, he was now generally called, the ministering *ἱερεὺς*, *sacerdos*, or priest!—Throughout the whole of the preceding century, and even earlier, a preparation had been making for these views by the accumulations of titles of honor on it. — Besides its earlier title of the *λοῦτρον παλιγγενεσίας*, it was now denominated, as Bingham tells us, the *σφραγίς*, *χαρακτήρ* *Κυρίου*, *φωτισμός*, *φύλακτρον*, *αφθαρσίας* *ἐνδύμα*, *σωτήριον*; the seal, the Lord's mark, the illumination, the phylactery or preservative, the investiture of incorruption, the salvation. In the language of an eminent bishop of the day: "It was the ransom to captives, the remission of offences, the death of sin, the regeneration of the soul, the garment of light, the holy seal indissoluble, the chariot to heaven, the luxury of Paradise, the procuring of the kingdom, the gift of adoption." The partial counteractives that had previously operated to prevent the abuse of similar unguarded expressions by earlier fathers of the church,—the counteractives, I mean, not of mere doctrinal cautions, (such as were still indeed at times addressed to candidates, neophytes, and the church generally, though by no means, either in frequency or evangelical clearness of doctrine, according to the exigency of the case,) but that of a stricter probationary discipline, and yet more of persecution from without,—these were now either wholly or comparatively inoperative. A magical virtue, as it has been expressed, was too generally thought to attach to the rite; and that not only were all sins *ipso facto* washed away by it, but all evils, as by an amulet, averted. — The ceremonies now super-added to the simple form prescribed and practised at its original institution, added to this impression. The custom is recorded how the candidate turned to the west, while priestly words of exorcism were uttered, by which it was supposed that he was now at length delivered from the dominion of the Prince of darkness; then to the east, as to receive, together with the baptismal immersion, the illumination of the Spirit. And then he was enrolled in the church-register, as being of the number of the christian



Israel. A crown was borne by him, in token of his victory over sin and the world; a white dress put upon him, as on one washed from sin, and robed for immortality: and moreover, as Gregory Nazianzen tells us, he was led up before the altar in token of the beatific vision of the life to come, (not to speak of any expected blessedness in this world,) and received with psalmody, as in foretaste of the hymnings of the blessed. — Thus were all the constituent members of the twelve tribes of the antitypical Israel initiated into the Christian church; thus unguaranteed its consequent blessings intimated to them. After which initiation, besides the title of *ἐκλεκτοί*, or chosen, (a title already attached to them from the time when they were accepted by the bishop as fit candidates for baptism,) they were further designated as *αγιοί* and *πιστοί*, the saints and faithful. For, as Bingham says, with reference to the practices of the church as early as the century under consideration, "The names *αγιοί*, *πιστοί*, *ἐκλεκτοί*, saints, believers, elect, names which occur frequently in ecclesiastical writers, signify not any select number of Christians, (as now the words saint and elect are often used to signify only the predestinate,) but all Christians in general, who were entered into the communion of the church by the waters of baptism."

And now is it needful that I draw the reader's attention to the parallel, or rather contrast in the way of parallel, which, point by point, meets the eye between this historical picture of the general professing church catholic of the era of Constantine, (specially in respect of their initiation,) and that of the 144,000, God's election of grace chosen out of them, as sketched to us in the Apocalyptic vision? In the ecclesiastical phraseology of the times, — a phraseology continued, it is to be observed, from Constantine's time downwards, — the former were the elect, holy, and faithful. In the divinely-inspired language of the Apocalypse these same titles elect, holy, faithful are attached to the latter, and to them distinctively and alone. — The former, we read, claimed to have been marked with what they called the Lord's seal and mark upon the forehead: it was the seal of water-baptism, impressed on them by the officiating presbyter, and perfected with the chrism of the confirming bishop; this last being deemed an essential point. The latter are here represented as marked with God's true seal on the forehead; even the seal of the Holy Spirit's baptism, and as applied by Christ himself. — The former, looking to the east at the time of baptism, were supposed to receive from it, — and perhaps by angelic ministration at the font, — both life from the death of sin, and spiritual illumination. The latter are here symbolized as receiving those heavenly gifts in reality: and this through the direct ministry and spiritual revelation of Himself to them of the Lord Jesus, — that only true Angel from the east, the day-spring from on high, the life and light of each dead soul. — The former, we read further, after receiving the mark of the baptismal seal, were enrolled by the priest in the diptychs or registers of the earthly church catholic, the professing Israel. The latter are here described as numbered and enrolled by Christ in his own register of the Israel of God; an enrolment of names the same as that which is elsewhere called their being written in heaven. The former, in the outward act of baptism, had, as they supposed, a phylactery, or amulet of defence from evil. The latter are here represented, in vision, as alone and already possessed of the one real phylactery from evil: even in his recognition and care, who stays the angel of destruction in their defence; and, as in Lot's case, shows that he can take no step in the way of judgment until he has first provided for their security. The former are described to have made display before their fellow-men of their white garments, as those who by the act of baptism, even as if it had been the blood of Christ, had been both justified from guilt and made innocent and holy. The latter are represented, in the second and appended vision, as having the white garments of their justification recognized before God and his holy angels in heaven: but as made white through another and a different washing, the washing from the fountain opened on Calvary, the blood of the Lamb. Finally, the former are described to us as in their white robes, and with crowns of victory, introduced into the inner sanctuary of the Christian temple: and there, as the *σολομῶνες*, or saved ones, received with psalmody, in anticipation of the heavenly ending of their pilgrimage. Nor ought I to omit in the parallel, how, as the year rolled round, they were wont in palm-bearing processions to resort to the churches, on the festival substituted in the Christian church for the feast of tabernacles; and, — not without similar anticipations of personal salvation and triumph, — to place their palms that symbolized it on the altar, and hymn their alleluias: or, again, how the custom had grown up at the time we speak of, to go forth with palms and with hosannas, to give greeting to the bishops and presbyters of the church, the earthly operators of their supposed salvation.

The sealed ones, on the other hand, are here symbolized, as the real *σολομῶνες*, or saved ones; and, like the palm-bearing Israelites at the feast of tabernacles, celebrating, though not till after a long interval of tribulation, the actual triumphant accomplishment of their earthly pilgrimage: then as received into the heavenly presence amidst the hymnings of angels, and rendering their alleluias of salvation alone to their Saviour God and to the Lamb.

After the consideration of which parallel between these two classes, and supposing what, after all that has passed, the reader will, I trust, be fully prepared to allow me, — viz., first, that the sealing vision appertains chronologically to the times following on the politico-religious revolution under Constantine and his sons, secondly, that the twelve tribes of Israel, and the 144,000, mentioned in it, designate respectively the visible professing church in the Roman empire, and Christ's true church, the election of grace, gathered out of it, — I say, granting this, is it conceivable that the sketch here given us of the latter, in regard specially of their initiatory constitution as Christ's peculiar people, by his own life-giving, enlightening, and sanctifying influence, can have been drawn without distinct reference to that which history tells us characterized the former? Or, again, if thus drawn in designed contrast, can it have been so drawn for the mere sake of point and effect, by the heavenly limner; or without the implication of his solemn condemnatory judgment on both the doctrinal system, and the church characterized thereby, to which his sketch of the 144,000 stands so markedly opposed: — the church that of the mere outwardly professing, and outwardly or ecclesiastically initiated and constituted; the doctrine that of the *ex opere operato* efficacy of the legitimately-ministered initiatory sacrament? To my own mind alike the one supposition and the other seem inconceivable. The Apocalyptic Christian picture cannot, I think, but have been drawn antithetically to the anti-Christian ritualistic system and doctrine of the times referred to. For in it, just as in all the other figurations of this wonderful book, we see sketched, though but in hintings, the real spirit of the age;

The very age and body of the times,  
Their form and pressure.

— Nor was it about a light or passing error. It was in regard to an evil the deep-rooted permanency of which in the Christian professing church (like that of its cognate error in the Jewish) is attested by the protests of the Anglican and other reformed churches against it, 1200 years after; and the gravity of which appears from the fact of its being the foundation-stone of the great predicted apostasy, thenceforward more and more to be developed: — that apostasy of which the one grand object and characteristic ever followed out by the master spirit of evil, its originator, and with admirable unity of purpose, was to be this; — within the Christian church itself, and while professedly exalting Christ and his institutions, practically to set Christ aside out of the Christian system, from first to last, the priesthood being substituted in his place, in one and all of his offices.

I have spoken of this baptismal error as one peculiarly characteristic of the times of Constantine and his successors in the 4th century: — not indeed overlooking the 3d century, as that in which it began to appear; but resting on the 4th as that in which it was most fully and largely developed, after that the subversion of the Pagan power in the Roman empire had made the way open and easy to the profession of Christianity. In illustration of this historic fact I have noticed, from eminent and approved fathers of the third and fourth centuries, the various exaggerated titles of honor, and superstitious ceremonies, which had been then superadded to the simple title and ritual ordained by the Lord Jesus. And perhaps these might of themselves suffice, as evidence of the chronological propriety of the apocalyptic picture. In order, however, that no suspicion may remain with the reader of my having strained the unguarded expressions of a few church-writers of the day, construed too harshly a harmless ceremonial, or given an exaggerated view either of the prevalence or perniciousness of the error at the time spoken of, — it may be well that I set before him the opinions, on the point in question, of a few modern ecclesiastical historians, who are generally known and approved. — Dean Waddington, then, speaking of the preceding, or 3d century, thus observes: "The original simplicity of the office of baptism had already undergone some corruption. The symbol had been gradually exalted at the expense of the thing signified: the spirit of the ceremony was beginning to be lost in the form." Mosheim, while noting the multiplication of rites and ceremonies in the Christian church during that same century, specifically in the matter of baptism, attributes this, as well as other nascent superstitious notions and practices, very much to the corrupting influence of the platonic and oriental or gnostic philosophy, which, about the middle of the cen-

tury had partially infused itself into the church. By Milner this is the judgment pronounced on the prevalent religion of the 4th century, after Constantine's establishment of christianity in the Roman empire. "There was much outward religion, but this could not make men saints in heart and life. The true doctrine of justification by faith was scarce to be seen; and that of real conversion very much lost, or external baptism placed in its stead." A living writer, not un-conversant with the subject he handles, designates the religion of the Constantinian era as "a religion of sacraments:" and quotes in confirmation a striking passage from the celebrated Boethius's Compendium of Christian Faith, (a work in date somewhat later,) in which, as the grand means of man's recovery from the evil, guilt, and condemnation consequent on Adam's fall, he declares that Christ has granted to us remedial sacraments; — "just as if the sacraments," says Mr. Taylor, "when duly accepted from the priest's hand, were potent drugs, or chemical antidotes, infallibly dispersing the poison inherited from Adam!" Neander, — in terms often so similar to those of Bishop Burnet in his exposition of the Articles of the church of England, that but for the greater warmth and feeling of the former, one might almost doubt whether it was the German historian, illustrating the corrupt doctrine of the church catholic of the third and fourth centuries, or the English prelate that of the Romish church in the sixteenth, — again and again laments the prevalence of what he designates the *opus operatum* doctrines, then germinated and in vogue, — more especially in respect of baptism, — and the idea of a magical effect and charm attaching to the rite. "Oh!" he exclaims, "that men had not so soon confused the divine thing and the sign which represented it; and had not wished to bind the work of the Spirit on the outward sign!" Finally, both he and Bishop Kaye, — the latter in his learned sketch of the church in the age of Tertullian, and thus with reference to as early a period as the beginning of the third century, — notice a practice then introduced, and in the fourth century prevalent, (I mean the delaying of baptism to the death-bed,) that furnishes the most striking possible illustration of the real nature and evil working of these notions respecting baptism; and show that the *pharmakia*, the phylacteric charms of the apostasy, had already begun. They did this, says Neander, in order that they might the longer give themselves to sin; and yet, "in the hour of death, being purified by the magical annihilation of their sins, might be received into eternal life." It was in fact, in estimation and in practice, the extreme unction of the day.

(To be continued.)

### The Intercession of the Wife of John Bunyan.

The historical incident brought out in the splendid steel engraving about to be presented to the subscribers of the *Christian Weekly News*, is one of those occurrences which have made the religious history of our country reverential and sacred. It has been observed by some one, we cannot recollect who, that there is only one instance in the whole history of England of a woman making her appearance at Westminster Hall, and before the Judges of Assize, in order to make a formal defence in favour of the unfortunate. That woman was the young and interesting wife of John Bunyan, who had become a sacrifice for conscience sake; and our engraving represents her in the earnest attitude of a pleader, making her appeals to no less a personage than Sir Matthew Hale, one of the most distinguished and humane of all the Lord Chief Justices of England.

Although Elizabeth stands alone among her sex as an advocate, yet there never was offered a more eloquent and unsophisticated defence than that which she made on behalf of her husband. She first of all had the courage to appear before the House of Lords to ask the Supreme Court of Appeal to relax the rigours of a persecuting law. Their lordships, it is said, rudely told her to go to the Judges of the Assize who had condemned her husband, and without fail he did so. At the Assize Court Sir Matthew Hale presided, and he was accompanied by Mr. Judge Twisden, a magistrate of ferocious temperament, whose countenance and demeanour strangely contrasted with the mildness and placidity of the Lord Chief Justice. It will be seen that the artist has preserved the aspect of both. We are indebted to John Bunyan himself for a description of the conduct of Judge Twisden on this memorable occasion. He says, "Judge Twisden snapt at my poor wife, Elizabeth, and angry told her that her husband was a convicted person, and could not be released unless he would promise to preach no more."

But Elizabeth, however much she loved her husband, was more enamoured of the gospel, and she gave the court to understand that her husband could not purchase freedom at the ex-

pense of keeping silence about the mercy and compassion of God.

"It is false," continued Elizabeth, "to say that he has done wrong, for at the meetings where they preached they had God's presence with them."

"Will he leave off preaching?" roared Twisden.

"My lord," said Elizabeth, "he dares not leave off preaching as long as he can speak. But, my lords," she proceeded with tears in her eyes, "just consider that we have four small children one of them blind, and all of them have nothing to live upon while the father is in prison, but the charity of Christian people. O, my lords, I myself smayed at the news when my husband was apprehended, and being but young and unaccustomed to such things, I fell in labor and was delivered of a dead child."

This was too much for Sir Matthew Hale, who now interposed with the ejaculation, "Alas! poor woman." He then inquired what was her husband's calling?

"A tinker, please you, your lord," said his wife; "And because he is a tinker and a poor man he is despised, and cannot have justice."

Law is stronger than tears. The Lord Chief Justice told the woman there was a law; he told her that the poor tinker had broken it; he told her there was only one person in the realm who could pardon her husband, and that person was the king. But how was the broken-hearted wife of a tinker to find her way to the footstool of a monarch? "Alas! poor woman," he said, "I am sorry for your pitiable case."

Elizabeth now became convinced how vain it was to expect justice and mercy from an earthly tribunal, and with an heroic glory which only can be found in the annals of the Christian faith, she pointed to her tears as she departed, and uttered words which never should die as long as the English language exists.

"See these tears," said she, "but I do not weep for myself: I weep for you, when I think what an account such poor creatures as you will have to give at the coming of the Lord."

This scene took place, we will not add, not only before John Bunyan was known as the author of a book, but before he had ever conceived the outline of his "Pilgrim's Progress." He was kept in gaol in order that he might not preach; but by this persecution he was enabled to write a book in his prison cell, which has been preaching to England for many generations, and which will edify and enlighten the world to the remotest posterity.

### The Gift of Speech.

WERE we incapable of expressing our thoughts and feelings, either orally or by writing, had we no spoken or written language, our condition would be below that of the savage. Even he has a language; but deprive him of that, and it is clear that he would sink below, very far below his present condition; and how low that would be, it is not easy to imagine. The condition of man would be depressed to the lowest point of which it is capable.

Language is the medium of blessings innumerable and momentous. It is by language that we can give utterance to all our thoughts and emotions. Without it every man would be the living tomb of his own thoughts and purposes. It is in language that the soul of man embodies itself, and can transmit its thoughts, its knowledge, its spirit of love and patriotism and piety, to distant ages. Without it, eloquence would be extinct, and poetry, philosophy and religion. There could be no written constitutions, and consequently no laws, no civil and religious liberty, no form of government but such as obtains among the animal tribes. But by it, and by it alone, all these live and flourish. By it knowledge unfolds her ample scroll from the beginning of time; history records the deeds of our race; poetry gives utterance to the noblest thoughts and aspirations that can stir the human breast; science discloses her treasures found in air, earth and ocean. By it, exists the whole framework of society, as it is at present constituted. Without it, where were the press and the pulpit, where were national and state constitutions and laws; where were schools, academies and colleges, the seats of science and the halls of legislation; where were taste and cultivation and refinement, and all the comfort and elegances of life; where were railways and telegraphs, ships, commerce, agriculture, manufactures; where villages, cities, states, nations? Without it, where were Herodotus and Livy, Plato and Aristotle, Homer and Virgil, Wickliffe and Luther, Bacon and Milton, Edwards and Webster, and all the greater and lesser lights, who have poured the treasury of their thoughts and knowledge into the heart of nations? Without it, where were God's Book of Life? what could we have known of God, of the origin of things, of a Saviour, of immortality? Without it, how could that gospel be disseminated through the earth? how could man be saved?

There is something wonderful in the power of



man to communicate his thoughts, either by articulate sounds, or by a combination of letters and words, the mere arbitrary signs of thought. Behold the printed volume! as the eye passes over its lines and pages, how wonderful it is that these arbitrary signs should be the medium of enlightening, persuading, moving and expanding the soul; should thrill it with delight, move it to laughter, or melt it to tears. And although language, either written or spoken, is greatly abused and perverted by mankind, yet how ennobling, how elevating, how indispensable, this splendid gift to man. How supremely the wisdom of God shines out in the communication of it to us.—*N. Y. Evangelist.*



## The Advent Herald.

BOSTON, DECEMBER 22, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROSPECTUS OF THE ADVENT HERALD, FOR THE YEAR 1856.

With the year 1856, the *Advent Herald* enters upon its seventeenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others, a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend “under the whole heaven,” that it is to be set up in the new earth described by Peter, (2 Ep. 3) “wherein dwelleth righteousness,” that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour’s coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident, that if unstained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the following questions.

- The nature of the Second Advent.
- The nature of the millennium.
- The resurrection of the body.
- The Priority of the resurrection of the just.
- The Eternity and Universality of the Kingdom.
- The New Creation.
- The Abrahamic Inheritance.
- Our position in the Prophetic Calendar, &c. &c.

We purpose so to discuss these and kindred questions, that those to whom the discussion of them is new, may be instructed and others be made more familiar with the evidences by which they are defended.

One feature of the *Herald*, is to give expositions of continuous portions of the Scriptures. The books of Daniel, Revelations, Hebrews, and Isaiah have thus passed in review in these columns. Early in the 17th volume we purpose commencing with the book of Zechariah, designating its symbols and tropes, and endeavoring to learn their significance.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of the mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against

the Second Advent, it is proposed to give them entire in these columns, with a reply on another page,—as in the late publication and review of Prof. Sanborn’s article on the Millennium. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during sixteen years of arduous toil. It was the first periodical of the kind ever printed in America; and it has kept steadily in view the great question for the discussion of which it was originated. Other papers have been commenced in imitation of it, but without exception they have all departed on other tracks, or made other questions of paramount importance, so that it now stands alone as an exponent and defender of the prophetic views of the General Conference of Adventists in America.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the sixteen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now sleeping in the dust of the earth till the resurrection morning. Other friends have become advanced in years, or are become peculiarly or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith. Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place. Some would doubtless engage in a measure in this labor, as a free will offering to the *Herald*; but those who are disposed, and will make an effort to increase our list, we will permit to retain 50 cents for every new subscriber who shall pay \$2 for one year in advance, or a proportionate amount for payment for a shorter term. Get up clubs, send it to your friends, or send it to clergymen or other acquaintances who would be likely to be pleased and profited by the reading of the *Herald*. In these and other ways, contributions may be made for its support, which will relieve this office of much anxiety and care, benefit the cause, and also benefit those who aid.

All the present subscribers of the “*Herald*” will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the “*Herald*,” God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute. JOSHUA V. HIMES.

### NEW WORK.

“THE TIME OF THE END:” a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, ‘our present position in the prophetic calendar,’ with his ‘apocalyptic seven-sealed scroll,’ by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittier theory of a millennium before the advent. By a Congregationalist. ‘Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased.’—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856.”

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

This is undoubtedly the best illustration of the history and expression of Millenarian Opinions that can be placed in the hands of intelligent inquirers after truth. It not only presents in a clear and concise manner the general evidences, on which are based the expectations of an impending crisis, but it shows how millenarian views were originally prevalent in the church, why the advent was regarded as near, the causes of the decline of that opinion, and the evidence of its providential revival in these last days, in accordance with the announcements of the prophecy. It also presents a succession of elegant and eloquent thoughts that breathe in words that burn, from men in every rank and station in life, which cannot fail

to arrest and hold the attention of the reader. Those wishing to interest a friend in, or to convince him of the orthodoxy of pre-millennialism, and to show him that it has been held by those who were among the wisest and the best of their respective times, cannot find a better auxiliary than to place in his hands a copy of this volume.

### NOTICES OF THE PRESS.

“It is another volume on that subject which is at present engrossing the attention of many learned and Christian men both in England and America. That the present period is one of fearful importance in the history of society, and that the world is on the eve of some important change, does not admit of doubt. What that change may be is a matter of some difference of opinion. The book before us as the title indicates sustains the view of the pre-millennial coming of Christ, resurrection of the dead, &c.; and it brings forward a multitude of testimony from different ages of the church, showing that pre-millenarian views have always been held by distinguished men, and that at some periods they have been the leading views of the Christian church. The idea of a temporal millennium is of course repudiated. The book altogether is an elaborate work of over 400 pages, giving the views of a great number of eminent men on *The Time of the End*. For ourselves we regard the subject as one of vast importance, and how some of those glorious predictions in God’s word relative to his glory on the earth can be fulfilled without some radical change we cannot see. But of one thing we are sure, God can in a way out of our sight, and altogether contrary to our conceptions work the purposes of his own eternal mind, and accomplish the long predicted triumphs of Israel’s King, in a way, and at a time that we may least expect. If, however, this world is to yield to the gospel, and the pure principles of Christianity to hold universal sway, if, in other words, the church is to be the channel through which regeneration is to be conveyed to the world, then there can be no question, but a greater baptism of the Holy Ghost must be experienced by her, and a more earnest, devoted, self-denying, and spiritual Christianity be developed in her members. Not but that there are many and holy and devoted men in the church, whose talents and possessions are devoted to the work of God, but the labor of the mass of Christians is for pardon and not from pardon. They cannot be the means of the regeneration of others, for they are not regenerated themselves. Much of the Christianity of the present day is of man, and is a popular religion. It has different standards of excellence; one for the Sabbath, and another for the week day; one for the rich, and another for the poor; one for the merchant and another for the farmer and mechanic. With a Christianity of this kind the world can never be converted. But we believe this description of godliness is nearly at an end; whether by the latter day pouring of the Holy Spirit, or the more dreadful manifestations of the Son of God in power will be seen. And we do rejoice at the indications on the very face of the events now occurring as well as from the assurance afforded us in the sure word of prophecy, that iniquity must soon come to an end, and the earth be filled with the glory of God. The book before us is valuable as containing a compendium of millenarian views from the early ages of the church to the present time, and the author discovers great research and untiring labor. The ‘time of the end,’ is considered at the door, and that a very few years at most will usher in that long prayed for period, ‘when the kingdoms of this world shall become the kingdom of our Lord and his Christ.’”—*Religious Intelligencer*, (Saint John, N. B.)

“The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the Church and the world. There is certainly a widely spread conviction among commentators and those who have studied and written upon the winding up of the present order of things, so clearly predicted in the Bible, that this great event, this day of doom, is at hand, even at the door, and will occur some time in the present century. And the current of human events now flows so rapidly, and so many extraordinary things occur in an age and even in a year, that it may well suggest the impression that the end must be near. There is too much uncertainty, however, in the means of settling the precise period of this great denouement, and too many interests involved in having ‘the day and hour concealed,’ that no extent of fact, no force of logic, and no conclusiveness in argument, can clear all doubt from the mind. This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for

‘the coming of the Son of Man.’”—*New York Chronicle*.

“Although some readers may feel constrained to differ with the ‘*Congregationalist*’ as to the correctness of his conclusions, we do not think there are any but will give him credit for uttering a great many wholesome truths. He deals fairly, manfully, and religiously, with his opponents, and when differs with them as regards any material point, he states his grounds for such difference, plainly and boldly, and draws his conclusions accordingly, without stooping to denunciation, or speaking depreciatingly of their faith, other than as the facts which he brings forward speak for themselves. He is a sincere and candid man, and we have good reason to believe a good Christian. We like his work, and, therefore, commend it to our readers.”—*Niagara Democrat*.

“It must have been noticed that, within five years, an unusual number of books have been written and largely circulated, the object of which is to settle, as far as possible, the date of the commencement of the Millennium. They have not emanated from the clergy of one denomination, but from those of sects having but little intercourse; and the common sentiment appears to be, that somewhere between the years 1830 and 1880, a period predicted by the prophets is to begin, which in all its prominent characteristics is to differ from all that have preceded it, but especially in that of goodness and personal, universal holiness. The volume whose name is given above, is valuable as a compendium of the opinions of eminent clergymen, and of the testimony of more than one hundred witnesses, as to the events which may be looked for to transpire at the beginning and during the continuance of this glorious age of the world. Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the Church. The reader will find selections from the writings of John Wesley, Dr. Chalmers, President Hitchcock, Dr. Cumming, and of many other divines, known to fame, and whose opinions carry weight. A subject which is now attracting the attention of so many minds, is doubtless not to be thrown aside contemptuously, nor the decision to be made that all investigations upon it are fanciful, visionary and hopeless.”—*Missouri Republican*.

“The full title page gives the best idea of the character of the book before us that it is possible to give. It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. When will Christ come again to this world, is a question of the highest importance especially as, according to common belief, the day is fast approaching. Will He come before or after the Millennium? This is another question discussed in the book before us. The inquiring christian will find much to engage his attention in ‘THE TIME OF THE END.’”—*Due West (S. C.) Telescope*.

“The object of the author of this volume is to show the opinion of upwards of one hundred witnesses in regard to the near approach of the advent of the Son of God, in opposition to the Whittier theory of a Millennium before the Advent. He quotes in their own words their views upon this important subject, in which they give their reasons for believing that the prophetic periods of the Old and New Testaments have nearly run out. The time for the final consummation is fixed by most of these writers between the years 1830 and 1880. He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.”—*Hartford Christian Secretary*.

“It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world. In all ages the prophecies of the Old and New Testaments have been the subject of enquiry and research, and many learned treatises and elaborate calculations have been given to the world. As the date for their termination, varying generally from 1866 to 1880 is fast approaching, and as great changes in the world will soon evidently occur, curiosity has been greatly stimulated, and the attention of many has been recently turned to the study and elucidation of the prophecies. Opinions are much divided as to the personal reign of Christ on earth. It is a question on which men may agree to differ, without disturbing fellowship or interruption of



friendly relations. As far as we have read this work, we have been pleased with its spirit, interested in its statements, and have received valuable information, and we commend it to all who feel an interest in this subject."—*Religious Herald, Richmond, Va.*

"It will be found to be the production of a master mind, which does not waste its strength in attempts at discovering the mistakes of expositors of prophecy, but bends it to the proof of the position that the 'Time of the End,' is a period to precede the end, during which prophecies previously obscure or misinterpreted were to be unsealed for the edification of the church, the knowledge of which, respecting the close of the present and the ushering in of a new dispensation, was to be gradually but surely increased; with the evidences that we are within this predicted period. It cannot but awaken in the church a new interest in the predictions of the future, relative to which she now displays so great and alarming an indifference; while atheism and infidelity will find that they are brought to a law and a testimony which they cannot doubt or confute."—*Albany Spectator*.

"In all ages of the Christian Church, devout and learned men have not ceased to search the prophecies in the earnest hope of being able to compute 'The time of the end.' Thus far, all such search, if not in vain, has not been crowned with the expected success. Castles of Faith have been built; but only to topple upon the heads of their builders. Perhaps it will always be thus. On the other hand, who is authorized to say that the problem which has baffled 'many wise men' heretofore, may not one day, be 'revealed unto babes?' Let no man, least of all, no man who believes in the divine truth of the New and Old Testament prophecies, scoff at any honest attempt to decipher the hieroglyphs of Revelation. The attempt may fail. But it does not, therefore, follow that the attempt was rash or foolish."

"Such is clearly the opinion of the author and compiler of the volume before us. Such will be the conclusion of many who read this book; which is a pretty full encyclopedia of all the theories and authorities extant, in relation to the Scripture Prophecies of 'the time of the end.' Without endorsing the author's theory, we can cheerfully endorse the spirit with which he enters upon his work. We can cheerfully recommend it, too, to all who desire to know what has been said and can be said on a subject which will probably never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Independent Democrat*.

"On so momentous a subject, and an array of such distinguished writers, this work will command attention. It is not the least remarkable circumstance connected with the second advent and millennium, that the most eminent theologians are now occupying their minds with these subjects. The press teems with treatises on them, and enthusiastic divines and poets are full of forebodings that some great event in the moral world is about to be consummated."—*Providence Daily Journal*.

Those who are curious in such matters, will have an ample fund of interesting relics in this book. The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject. — *Star of the West*.

A compendious collection of Second Advent essays.—*N. Y. Evangelist*.

It is "on a subject of absorbing interest to many minds. For ourselves, we have no special solicitude as to the end, or the particular time of its approach. It will come in God's own time, and we wish to be prepared for it. We make no pretensions to a special knowledge of prophecy, but leave the future of this world with Him who has it under His control. Such a work as this, however, may do good, and we commend it to those whose inquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—*International Journal*.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject. Some idea of its value as a compilation and of its multifarious contents may be sufficiently gleaned from a reprint of its lengthy title page.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Utica American Baptist*.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book. . . . The cohort ONE HUNDRED strong of distinguished divines and learned fathers of the church, arrayed against the modern millennial theory, deserves the attention of all who cherish the idea that the opposite parties, which now compose the world, will be reconciled into one harmonious whole, destined to endure a thousand years until the advent of the Son of man. — *New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of

it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Whatever diversity of opinion there is in the church in regard to the figures, there will be none in respect to one fact in this volume, pressed on the consideration of all, that it is time to lay aside our ecclesiastical quarrels—the very ground on which we stand will soon be calcined by the last fire, and the miserable shibboleths which distract Christendom disappear in smoke. Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—*Portland Christian Mirror*.

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—*Boston Ch. Witness and Advocate*.

#### ADVERSE OPINIONS.

"We had imagined that the failure of William Miller to compute the proper time for the final termination of this mundane sphere, would have deterred others from bringing the prophecies of the Almighty within the rules of arithmetical precision. We have unhesitatingly received the assurance of Christ as conveyed to us in the gospel of St. Matthew, 'But of that day or hour knoweth no man, no, not the angels in heaven, but my Father only;' and now we are unwilling to set aside the words of the Saviour, for those of Chytracus, Whiston, Scott or any other divine equally ingenious in expounding or solving the mysteries of Jehovah. It savors of presumption and vanity, to endeavor, by mathematical calculations the elimination of prophetic predictions: the end of the word is matter of no moment, to him who is convinced of his liability, to die, at any minute, and who leads a godly, righteous and sober life in expectation of such an event. The moral effect of such theories as are promulgated in this volume, is questionable. In 1843, when the doctrines of Miller commanded much serious attention, many timid and weak minded individuals were driven into a state of semi lunacy by constant contemplation of the approaching judgment day, the horrors of which were dwelt upon by the second advent apostles, who indulged with artistic delight in vivid and high colored pictures of eternal condemnation: who appealed to the fears of their audience, and sought to drive them to repentance by a sense of impending calamity. The present volume, innocently perhaps, tends to renew these scenes in 1866!"—*New Bedford Standard*.

"It will be a remarkable treat for the disciples of Miller and Second Adventism.—But we must be pardoned if we modestly pronounce the whole thing a pure and unmitigated humbug."

"We have done penance, for having wasted valuable time, some years since, in investigating the theory. It was not worth the time. The fact is, that as every year brings so many murders, so many fires, and accidents, so there will be so many in the community who fall as naturally into fanaticism and nonsense, as matter seeks a center of gravity."

"This book will find admiring and fearful readers, but few men of culture or common sense ever fall into this most foolish of all theories sought to be established by wresting the sacred scriptures."

"The truths of the Bible have withstood a great many silly expositions, and will not eventually suffer by the treatment it has received at the hands of Miller, Himes, and all that ignorant class of men who know nothing by culture of the true

method of exegesis, or of the original tongues, which they presume to expound."—*Nashua Oasis*.

"If a Congregationalist did all that, it is certainly a pleasing proof that Congregationalism is not extinct, and retains some vigor."

"We are, ourselves, so exhausted by the perusal of the title page, as to be wholly unable to attempt a comment upon the volume itself."—*Boston Congregationalist*.

#### Gift Books, for New Years, &c.

The giving and receiving of tokens of remembrance at Christmas and New Years, has long been customary with Christians and other friends. These little interchanges of civilities and courtesies of life, foster the kindly and christian feelings, and serve to perpetuate valued friendships. As some—who may be revolving in their mind what they shall bestow on a parent, child, brother, sister, pastor or other friend,—might find that a well written volume on the second advent, or other work, would just subserve their purpose, we would suggest to such that we have

"The Time of the End,"  
Taylor's "Voice of the Church,"  
Hill's "Inheritance of the Saints,"  
Litch's "Messiah's Throne,"  
Miller's Memoirs,  
Miss Johnson's Poems, plain and in gilt,  
Orrock's Army of the Great King, in plain and in gilt,  
Preble 200 stories for children,  
Dr. Cumming's Works, in sets or single volumes.

With other works, for the prices of which see our list of published volumes. Some benevolently disposed persons have made donations of entire sets of Dr. Cumming's volumes to churches or Sabbath Schools; which may result in much good to many. Single volumes, however, judiciously selected and affectionately presented, may also be made instrumental of pleasant results.

Volumes will be sent by mail from this office to any address, on the receipt of the price and postage, without any further cost or trouble to the parties who order them, or those to whom they are directed.

#### Circulars.

LAST week we sent circular bills to a small portion of our subscribers who are in arrears; and this week we have sent to the balance of such. With one or two exceptions, have sent to no one who owes a less sum than one dollar; and exclusive of these, we have sent bills to 1100 persons, who are indebted in the aggregate over \$3550.00,—which is an average of more than three dollars each. Of this number 783 persons owe sums varying from \$1 to \$4. And 317 persons owe \$4, or upwards,—amounting to \$2235, and averaging more than \$7 each.

It seems particularly hard to be kept out of our just dues, which are needed for the liquidation of our own liabilities. We have issued an earnest appeal, and our only hope is in its being promptly responded to.

#### To Correspondents.

Dr. A. Chapman—We could answer the question on seeing the article.

"A subscriber"—The *Guide* is sent as you wish.

"A Lover of Holiness"—Although we publish articles without publishing the proper names, we do not without knowing them ourselves: but articles of your kind would have no point unless published over your own name.

BASKET WILLOWS.—The subscriber offers for sale, the variety of the Basket Willow *salix viminalis*, or purple bitter willow, at the low price of \$2.00 per one thousand cuttings, where 50,000 are ordered to one address. More will be charged where the amount taken is less than 50,000 cuttings. They will be counted in rods, counting each rod as many cuttings as it contains feet, save one at the tip end. They will be put up in convenient bundles and forwarded to any place either by railroad, stage or team. Cuttings should not be used more than eight inches long, in wet, nor more than ten inches where it is not wet land. Set them 3 feet one way and 12 to 15 inches the other, leaving only 1-2 to 2 inches out of the ground. ERASTUS PARKER.

Waterbury, Vt., Oct. 26th, 1855.

Cuttings may be obtained at the same rates of G. J. Colby, Jonesville, Vt. E. PARKER.

WELCOME ON MATT. 24TH AND 25TH.—Bro. Himes:—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring,

perspicuous, adapted to convince, and not lengthy; just the kind of books needed for the times. I hope our brethren will circulate it widely.

Yours truly,  
D. T. TAYLOR.  
Dec. 11th, 1855.

THE NEW HYMN BOOK.—I have glanced at the proof-sheets of the forth coming new hymn-book and judge it will be just what all our churches need. It is a choice selection of nearly a thousand hymns, the cream of all the sacred poetry now extant, and varied enough for every occasion. For one I have long felt the need of a new work of this kind, having sung the old hymns over until they are worn out and unsuitable, and hope that our churches everywhere will supply themselves with it, as soon as published. D. T. TAYLOR.  
Dec. 11th, 1855.

THE NEW HYMN BOOK, which we began, and determined to get out by the first of January, seems to share the fate of all books,—a delay. Between the five or six different hands through which it has to pass, it will probably come to us sometime in January, when we shall at once fill all orders.

We shall get out two editions. One for the pew, and one for the pocket, in different styles of binding. It will contain over 1000 hymns, and will be equal, and no doubt will be judged superior to any book in the market. We have spared no labor or expense to make it a superior hymn-book.

PAYNE'S POINT CONFERENCE OF ADVENTISTS.—As I found it impossible to meet the brethren in the above conference, Bro. John Pearson, jr., of Newburyport, Mass., has concluded to go and spend a month in Northern Illinois, as Bro. Spencer, and his fellow-laborers in that field, shall arrange. He will give lectures of an able and instructive character, on the speedy advent of our Saviour. Special sacrifices and efforts, made to hear our brother, will be richly repaid. Let there be a grand rally of all to hear, in every place where he may speak. I trust that while I am deprived of meeting with my brethren, Bro. P. will make up for the disappointment.

Bro. Veeder may rely on Bro. P. for the last week of Bro. P.'s labors in the West at Chicago, and must arrange with him as he goes to the conference. Bro. P. will call. We hope our brother will be remembered by the stewards of the Lord, so that his expenses may be met.

ANY FRIENDS who have a few hundred dollars to loan on good security, would greatly accommodate me by doing so at this time. The taking of shares in the Chapel would equally relieve my wants and meet my wishes. Address J. V. Himes, Boston, Mass.

AS ROMANISM WAS, SO IT IS.—Spain with its ten or twelve millions of souls, pays annually 40,000, 000 of francs, or nearly eight millions of dollars, to the support of the Roman Catholic clergy; the objections of the present government to the continuance of this enormous tax excites a strong sensation at Rome; touch the purse-strings of the church and at once she quivers with rage. The same government, though agreeing to maintain and protect the Romish church and her ministers, refuses to prosecute any man, Spaniard or foreigner, for his opinions or belief so long as he maintains an outward show of respect to the Romish religion; this too excites the strong indignation of the Pope, who is resolved that Rome's religion shall be the only religion of Spain, and that every other shall be excluded. The same government is unwilling to abandon public instruction wholly to the priests, and claims a share in the direction of the studies of youth; but the Pope resents the claim, and requires the acknowledgment of his absolute authority over the colleges of the State and the communal schools. The same government objects to the inconsiderate ordination of a multitude of priests, without pastoral character, occupation, or means of support; the Pope is also indignant at this, as an interdiction of the rights of bishops discharging their ecclesiastical duties.

SINGULAR WILL.—A person named J. de Dios Chacon recently died at Lima, leaving a fortune of one million dollars, all won at the gaming table. He willed the whole to a woman residing in the city, on condition that she should give a peseta 1-4 of a dollar, each day to every convalescent discharged from the hospital, and receive a hundred poor men and women daily at her table. In case of the legatee neglecting to fulfil either of the provisions above mentioned, the usufruct of the money is to be vested in the governments of England and France, on the same conditions. — *Valparaiso paper*.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## THE LAMB FOR SINNERS SLAIN.

BY MRS SOPHIA LITTLE.

THESE sweet and expressive lines were written to the tune of "Lily Dale," with the desire of consecrating that popular melody to a higher service, in bringing to the Christian's mind thoughts of their suffering Saviour, and coming King.

On Calvary's height  
The moon shone bright,  
And on that weeping train,  
As they took him down,  
With his thorny crown,  
The Lamb for sinners slain!  
Oh! Jesus! sweet Jesus! dear Jesus slain,  
Who died that the world, through thy precious blood,  
Might life everlasting obtain.

Joseph grew pale,  
As he drew each nail,  
Where the deep, blue scars remain,  
And tears arise  
In the mourners' eyes,  
To see their Saviour slain!  
Oh Jesus! sweet Jesus! dear Jesus slain,  
Ah! when shall those mourning disciples see  
Their beloved Lord again!  
O'er eyes that once beamed  
With the light of love  
Are the lids still purple from pain,  
And all thorn-sear'd,  
Thy brow above,  
Oh Lamb for sinners slain!  
Oh Jesus! sweet Jesus! dear Jesus slain,  
Now, wrapped in spices rare,  
The lifeless form they bear,  
Must in Joseph's tomb remain.

Mid a garden in bloom  
Is he laid in the tomb,  
And the sisters turn sad from the cave,  
How little they knew,  
As they weeping withdrew,  
How soon he should rise from that grave!  
Oh Jesus, sweet Jesus! dear Jesus slain!  
Not long could death hide  
From thine own ransomed bride,  
Her beloved arisen again!

## LETTER FROM THOMAS P. HEDRICK.

BRO. HIMES:—Having returned from a two weeks' tour in the western part of this state, preaching the glad tidings of the kingdom of God and its soon appearing, I now undertake to give you an account of my travels, that you may see what an opportunity there is for doing good, and spreading light from the pulpit and the press (*Advent Herald*) on the subject of the soon coming of Christ, and that you may be induced to assist me in my labors by cheap publications. Let me have about \$10 worth of works that can be sold cheap, produce an awakening, and thereby induce a preparation for the things that are coming on the earth. Should like to have a volume or two of Cumming's works, and Wellcome on the 24th and 25th of Matthew.

But to return to my travels.—Left home on the 13th of November, spent the first night in a town called Rushville, had an interview with an excellent man, a preacher, in the Methodist Episcopal church, left with him a work I had bought, the title of which is "Apocalypse Unveiled," very valuable, its author has elicited a great deal of light on the millennium, resurrection and judgment, and although he holds to many of the popular notions, yet he contributes largely to, and helps forward the glorious truth of the millennium only at Christ's coming.

Left the next day for the next village, Morristown, preached at night to a good congregation; hope good was the result; left the next morning for Palestine; fell in with a Methodist preacher, a circuit rider. He invited me to his house, assisted me with my meeting in the evening. There was a good congregation. My subject was the nature of the divine attributes of vengeance and mercy. Isa. 63:4. How displayed—Referred to the deluge, to the deliverance from Egypt, and also to the overthrow of the Canaanitish nations, as types of the last great day of wrath, the battle of Armageddon, when God will render vengeance

to his adversaries, but will be merciful to his land and people. There is no analogy between the popular doctrine of rewards and punishments at death, and the divine administration, as exhibited in the past and threatened in the future. The attributes of vengeance and mercy are always displayed together, and at the voice of the seventh angel, when he shall begin to sound, God will give reward unto his servants the prophets, and all that fear his name, and will destroy them that destroy the earth.

Next morning I accompanied this brother to his appointment. He introduced me to the congregation as formerly an acceptable preacher in the M. E. church, but was led off in the Miller excitement some years ago. Having invited me into the pulpit he, after the usual preliminaries of singing and prayer, gave out his subject, a part of our Lord's sermon on the Mount, which contains a blessing on "the meek," that they "shall inherit the earth," forgetting that it was in the future tense, and to be realized in the new earth. He spoke to them as though they had it now in possession. He requested me to close, which I did, without any reference to his subject. My appointment was given out for evening; house well filled; introduced the worship of God by singing and prayer, and announced my text—Dan. 2:44. I remarked that the brother had entertained us with a discourse in the forenoon on the saints' inheritance, and we would this evening, by the blessing of God, continue our investigation of the subject. Proceeded to show that Jesus Christ was to inherit the earth, and reign over it, on David's throne, by the promise of the Most High. Referred to the call of Abraham and the promise made to him and his seed, renewed to Isaac and Jacob; referred them to Paul's representation of the seed; that it was not to a multiplicity of seeds, but to one, and that seed is Christ. Noticed the Saviour's words, the foxes have holes and the birds of the air nests, but he had not where to lay his head; also Stephen's declaration, that God gave Abraham none inheritance in the land, and it became demonstrated that the inheritance was in the future. Christ must take possession of the earth at his second coming, set up his kingdom, which becomes a great mountain and fills the whole earth; then Abraham and all his seed, the heirs of all ages, inherit the promises. This doctrine, brother Himes, like its similitude, the stone, dashes to pieces and scatters all opposition to it, and when I had concluded my remarks, my brother arose and told the congregation to search their Bibles, and if they found it as I had stated to believe it, and above all, to try and be ready for it at all times. I would return thanks to the Lord for the help he afforded me on that occasion, for the truth was made manifest, and four subscribers to the *Herald* was the result of my labors in that vicinity. Left another appointment for the following Sabbath at 3 o'clock. Left next morning for Indianapolis, the capital of this State. Did not remain long in this city of stir and fashion, but while here had an interview with a stationed M. E. preacher, who gives prominence from his pulpit to the doctrines of the millennium, as you hold it, with the exception of the 1000 years' reign. He symbolizes the time, making it 363,000 years, for which he has no authority, in my humble opinion.

Here I turned my course for home, preached at 11 o'clock in the Baptist church. Text, Rev. 11:18. Presented to them the testimony that this desirable result to the Christian, would not be brought about by the preaching of the gospel, or by the many benevolent instrumentalities now employed. That the Lord had not left it to be accomplished by the slow and ineffectual process of missionary effort: but when the gospel of the kingdom was preached in all the world for a witness, and not that we are to expect it universally preached at any one time, according to my judgment, then shall the end of the present dispensation come, and give place to that which is more glorious, viz., the reign of Messiah, when the kingdoms of this world will be administered by Christ and his saints for 1000 years, during which time he will be subduing his enemies; for he must reign, says Paul, until he put the last enemy under his feet, and when he shall have put down all rule, all authority, and all power of a human character, then, this kingdom completely finished and glorious, is resigned up to his Father. Then, says John, "I saw a new heaven and a new earth, for the first heaven and first earth had passed away, and there was no more sea," and then he saw the holy city, new Jerusalem, descending like a bride adorned for her husband, and he heard a great voice saying, "Behold the tabernacle of God is with men," and then he states there was no "more sorrow, no more tears," for these being among the former things had passed away,

and he that sat upon the throne said, "Behold, I make all things new!" Bless the Lord, O my soul, and let all that is within me praise his holy name; for thus it is written, These words are true and faithful.

Started for my appointment at 3 o'clock, on the Sabbath at the M. E. Church. House full, spoke to them from Rev. 1:7. Had great liberty, and have reason to believe the word took effect. Left in the morning for Morristown, the place I preached in before. Spoke to them from Heb. 11:7. Urged upon them the necessity of strong faith in God's word pertaining to the coming of his Son; that our faith will be tried by fire although to those that endure it would be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Filled other appointments, where I obtained subscribers to the *Herald*, but I must now bring my remarks to a close.

T. P. HEDRICK.

Indiana, Dec. 5th, 1855.

Brother Hedrick has taken a noble stand for the cause, and met with good success. We commend him to our friends, and the public. He will soon have all our works, so that any who wish for them in his vicinity in Indiana, can supply themselves. He will act as agent for the *Herald*, and works generally.

## SWEET WORDS OF COMFORT.

"Rest! How sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits which beat through all the pulses of my soul! . . . O the blessed tranquillity of that reign, where there is nothing but sweet, continued peace! O healthful place, where none are sick! O fortunate land, where all are kings! O holy assembly where all are priests!"—Baxter.

HOME! "The inheritance is vast, the city is 'joyous,' the mansions are many, the title is sure, and the possession is everlasting. . . . We have arrived at the last stage of our journey, and a few more days will suffice to bring us home."—Bonar.

HEAVEN! "Now I saw in my dream, that the two pilgrims went in at the gate: and lo! as they entered they were transfigured; and they had raiment put on that shone like gold. . . . Just as the gates were opened to let in the men, I looked in after them, and behold! the city shone like the sun! The streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps, to sing praises withal. They were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that they shut up the gates: which when I had seen, I wished myself among them."—Bunyan.

Rest!  
I love thee,  
For I am weary;  
I have wandered so long  
I fain would lie down for repose;  
But this is an enemy's land, I know,  
And countless dangers everywhere my steps attend.  
O when will morning dawn, and shadows flee away!  
For then my lonely pilgrimage will have an end,  
And I shall fearless rest in realms of endless day!  
There shall no night winds ever rudely blow,  
There is the residence of those  
Who will no more belong  
To earth so dreary,  
But shall be  
Blest.  
Home!  
Sweet word  
To waiting ones!  
'Tis music in the ears:  
With magic power, it starts new life  
And stirs the depths of every feeling soul.  
But what a home will saints have on the earth renewed!  
No sickness there, no parting scenes, no scolding tears  
Will fall, but with pure love is every heart imbued,  
And man again immortal can dismiss his fears;  
Yes, safe is he whom Jesus will make whole,  
And who in victory ends the strife:  
'Tis he who listening hears,  
Addressed to sons  
By his Lord,  
"Come."  
The  
Heaven  
Where Jesus is  
Now opens on my sight!  
What glorious objects faith espies!  
Salem, the city of the living God,  
In its imperial grandeur rises to my view:  
I see its pearly gates, and life's pellucid stream,  
The glittering crowns and priestly robes forever new  
Which saved ones wear, and then I listen to the theme  
Of those redeemed by Jesus' precious blood.  
The crown, the robe, the song, the prize,  
Fill me with such delight,  
I pray the bliss  
Be given  
Me!

J. M. ORRICK.

## A Sunday Morning's Meditation.

Rev. 19:6—"Hallelujah, for the Lord God omnipotent reigneth."  
Many a King has been hailed on earth, with

loud exulting shouts, while the crown was placed on his brow, and a nation's loyalty rejoiced in the promise of his reign. And yet what monarch's reign but has been stained with cruelty and blood, is marked with weakness and disappointment, and all alike terminated in death. But now, behold, one comes to reign whose dominion shall never know an end, whose kingdom shall be established in justice and righteousness, beneath whose government wars shall cease to the end of the earth, and the oppressed go free. No small corner of land circumscribes his sway. From north to south, from east to west, far as the sun rises and the moon shines, wherever the human form is seen, wherever the human foot treads, there shall his name be hailed as the King of kings, for he is the Lord God omnipotent.

Who is this King of glory? He who once a helpless babe lay in the manger; who wandered over the earth in poverty and woe, who was put to death, suffering meekly and unresistingly all the cruelty of men; laid in the dark tomb, rising and ascending from earth, seen only by a few poor followers, the Crucified, the Man of Sorrows. It is He who returns. Glorious in his apparel, his garments as though he had trodden the winepress, with the diadems of heaven and earth on his regal brow. He descends, heralded by the whirlwinds and flames, accompanied by the celestial armies. He descends, his foes are destroyed by the brightness of his coming, the usurper of his empire cast down to eternal perdition; while the redeemed and restored earth sees mercy and righteousness bless her smiling plain. Hark, ten thousands of thousands of angels; the unnumbered hosts of the redeemed, and the countless voices of ransomed nature join to hail their rightful King in the exulting strain: "Hallelujah, for the Lord God omnipotent reigneth." VIOLETTA.

## Inquiries.

DEAR BROTHER:—I will call your attention to Rev. 19:20. When was the beast and the false prophet cast into the lake of fire, &c.? Rev. 20:8. How long was it after the beast and the false prophet were cast in, before the devil was cast in where the beast and the false prophet are? What kind of fire was it that it had not burnt them up before the devil was cast in? I have heard it made a ridicule. What, everlasting life in torment, when it is said, the wicked shall be burned up and leave neither root nor branch? If you think it best—and right to give your view in the *Herald*, you may arrange it as it best suits your judgment, and it will oblige, truly yours,

EZRA SHEPHERD.

Melvin Village, Nov. 20th, 1855.

To answer your questions consecutively, we should say that the beast and the false prophet are to be cast into the lake of fire at the commencement of the millennium. The devil is cast in one thousand years subsequently. The word *are* is not in the original, and the connection would be good sense if it read that the devil was cast into the lake of fire where the beast and the false prophet were cast. The lake of fire is undoubtedly symbolic fire, representative of the intensity of the punishment inflicted there—the nature of which we may not speculate about. Those who ridicule the idea of existence in torment, display more mirth than reverence for scripture teachings, or willingness for God to act his own pleasure. The burning up of root and branch refers to the burning of the bodies of the wicked alive at Christ's coming, who are to be raised at the end of the millennium. These are our views.

## Letter from J. B. Simpson.

DEAR BROTHER:—As this is the first time that I have written to you, I wish to let you know that we are trying to live in readiness, so that day shall not overtake us as a thief. We are trying to live in all good conscience towards God. We number from sixteen to twenty members, and we are trying to build a chapel; and, should God permit us to live on his footstool till spring, I think we shall be able to finish it. We should like to see you here, and have you speak for us. We had brother Webb with us on the 11th of October. He preached twice, and he is beloved by all that heard him. He is gone to the far West. Should any brother pass this way, I wish him to call and make my house, his home. Brother Campbell is our pastor. He preaches for us once in four weeks, and is worthy of a good name in all good society. Brother Pearce visits us occasionally, and is very much beloved with us. Brother Crandle preaches for us occasionally, and is worthy of being heard. May God help us all to be in readiness to meet him at any hour, so that when he comes we may claim that "this is



our God; we have waited for him, and he will save us."

I remain, your brother in Christ.

J. B. SIMPSON.

Belmont, C. W., Dec. 3d, 1855.

### Extracts from Letters.

BRO. R. CHALK writes from Riversville, O., Nov. 28th, 1855:—"Permit me to say that I am indebted to you more than I can ever pay for the information that I have received through the *Herald*, for almost nine years since I commenced taking it. It has not only been a faithful teacher, but it has been a most excellent reference to some of the most valuable books. Amongst many I will name Dr. Cumming's works, of which I have just received fifteen volumes. I have got the last eight years of the *Herald* snugly bound in four volumes. Your humble brother in the gospel."

BRO. J. B. SIMPSON, of Belmont, C. W., writes Dec. 3d, 1855:—"The *Herald* is cutting its way through in this part of the world and it is doing a great deal of good in this place—not only to subscribers, but also to others who read its pages. It is called a good Christian paper by those who are yet unreconciled to God, because its pages do not contain any of those anecdotes and stories which fill our world. O that its pages may never be stained with so many anecdotes as fill our papers which bear the name of Christian, but may it ever contain the truths which it so nobly speaks."

### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

BRO. HIMES:—"The light of my house is blown out; my earthly prop has fallen. My wife is dead! She died on the 30th day of November, after a long and painful illness, caused by a cancer in the breast, aged 53 years 6 months 1 week.

For about four years we kept it from breaking out by syrups, but having become a sore we went with anxious hearts for help to Dr. Green, of Boston, who gave encouragement, and tried his skill. She was under his faithful treatment about sixteen months; but about four months ago, a humor evidently effected her lungs, and became a cancerous consumption, which with the painful plaster application, caused unspeakable suffering for months. Her prayer was for rest, which looked glorious to her mind for more than thirty years. She has walked steadily in the fear of God for that great length of time. Believing the coming of the Son of man to be near, she had a great preference in meeting him, to meeting death, but said it was all right. She loved her Bible and her Saviour, and her hope diminished not when she said, looking at her nails, "It is death, it is death!" Then uttering the short prayer which only a Christian can sincerely utter, "Come Lord Jesus, come quickly," she fell asleep in him who is the resurrection and the life. Thus has passed away an exemplary Christian, an affectionate mother, and a faithful and worthy wife. Gone but not lost. My grief is unutterable, but may I trust in her God, and at last meet her again where cancers shall not destroy.

JOHN GILLINGHAM.

Bradford, Dec. 9th, 1855.

### BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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<i>Hill's Inheritance of the Saints,</i> <i>or World to Come</i>	1.00	.16.
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<i>Fassett's Discourses on the</i> <i>Jews and Millennium</i>	.33.	.05.
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It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be; the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the

European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

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Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUER, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and Bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unflinching success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853.

"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Westworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853.  
"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore."

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,

Yours, &c.,  
MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true."

ANDREW J. MESERVE,  
Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854.  
"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years;—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken."

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not ungrateful of it."

Yours respectfully,  
LEAVITT THAXTER."

"Senate Chamber, Ohio, April 5th, 1854.

"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills."

Yours with great respect,  
LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER,  
Practical and Analytical Chemist, Lowell, Mass.

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It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

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[aug 25—1 yr.]

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will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

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Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

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Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

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The above medicines and books are for sale also at this office

Dr. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 43 Kneeland street, Boston, next door to the Herald Office; Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain-Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, DEC. 22, 1855.

## Conference Notice.

Notice is hereby given that the semi-annual conference of Adventists of Northern Illinois will be held (Providence permitting) in the Advent chapel at Payne's Point, Ogle Co., commencing Friday, the 28th day of December, and hold over the following Sabbath.

Elders J. V. Himes, P. B. Morgan, J. C. Cummings, H. H. Janes, and others, are expected to preach the word. Come to this meeting, brethren and sisters, with your hearts richly laden with love to our coming King, praying that it may be the best that we have ever enjoyed.

N. W. SPENCER, sec.

Shabbona, Nov. 20th, 1855.

## Notices of Meetings in N. H.

CONFERENCE IN MEREDITH NECK, N. H.—Providence permitting, there will be a conference at Meredith Neck, in the Advent chapel, to commence Saturday, Dec. 22, at 10 o'clock a.m., to continue over the Sabbath, and longer, if thought best. Bro. John Couch and the writer are expected to attend. Nov. 17, 1855. For the brethren, T. M. Preble.

CONFERENCE AT LOUDON RIDGE, N. H.—Providence permitting, there will be a conference at Loudon Ridge, to commence Thursday, Dec. 27, at 10 o'clock, a.m., and continue over the Sabbath. Bro. John Couch and the writer are expected to attend. For the brethren, T. M. Preble. Nov. 17, 1855.

SOLIDIFIED AND ARTIFICIAL MILK.—Many experiments have been made in various parts of the world to produce a preparation of milk that will keep sweet in any climate and for a long time. In Europe, the two kinds of milk indicated by the heading of this article, have lately been brought into public notice, and described as follows by one of our foreign exchanges.

"These two substances are perfect types of our knowledge in organic chemistry. The solidified milk has been patented by M. Fadenike, London: the artificial milk is the invention of Mr. S. Piesse. Both these substances will confer a lasting benefit upon the maritime interests of the world, being so useful for a long sea voyage, especially for emigrants with children. Either of these materials being mixed with water, produces a real milk, which, with tea or coffee, cannot be distinguished from ordinary milk."

For the public benefit, Mr. Piesse has given his recipe for preparing his Lactine, or Artificial Milk, which we subjoin; Honey, four ounces; gum arabic, in powder, half an ounce; three yolks of eggs; fine salad oil six ounces. Mix the honey and the gum first, then add the egg, and finally, gradually mix in the oil. It will at once be seen that all the ingredients employed are perfectly nutritious, wonderfully representing the known composition of real milk. The oil is for the butter principle; the egg is the animal, or cheese matter; and the honey and gum are for the sugar, found in all milk. One ounce of Lactine, dissolved in half a pint of water, produces half a pint of artificial milk. By slight modification of the process, Mr. Piesse hopes shortly to produce artificial butter.—*Scientific American*.

LIBERALITY OF PHYSICIANS.—It has always been said that physicians would disparage any remedy, however valuable, which they did not originate themselves. This has been disproven by their liberal course towards Dr. J. C. Ayer's preparations. They have adopted them into general use in their practice, which shows a willingness to countenance articles that have intrinsic merits which deserve their attention. This does the learned profession great credit, and effectually contradicts the prevalent erroneous notion that their opposition to proprietary remedies is based on their interest to discard them. We have always had confidence in the honorable motives of our medical men, and are glad to find it sustained by the liberal welcome they accord to such remedies as Ayer's Cherry Pectoral and Cathartic Pills, even though they are not ordered in the books, but are made known to the people through the newspapers.—*New Orleans Delta*.

MORMON STATISTICS.—The following interesting facts connected with the progress of Mormonism, are taken from an official statement published in the *Deseret News* at Salt Lake city. According to this statement, the church has about ninety-five missionaries in Europe, and an equal number in Asia, Africa and the Pacific Isles, besides large numbers of native elders in the various fields of labor, and a considerable number scattered throughout the United States and British America. Of newspapers and periodicals the church has, of the former, one in Salt Lake city, issuing 4000 weekly; one in Swansea, South Wales; one in Copenhagen, in the Danish language; one in Australia; one in India, and one in Switzerland, in the French language. The Book of Mormon has been translated and published in the Welsh, Danish, French, German and Italian languages, and has made considerable progress in Sweden and Norway, notwithstanding the efforts of the governmental authorities to prevent it. The latter cause has operated more successfully against it in France, Germany and Italy, but in Switzerland and Denmark the progress has been much greater. The statement claims that there are 480,000 members of the church scattered over the world. From Denmark alone 1000 converts have emigrated to the Salt Lake.

A BISHOP ON SPIRITUALISM.—Bishop Hopkins, of Vermont, in regard to modern "spiritualism," holds that in all ages there have been manifestations of the Prince of Darkness; as witness the miracles of the magicians of Egypt; the afflictions of Job; the temptations of Christ; the varied forms of witchcraft, sorcery, incantations—necromancy, oracles and astrology. The present manifestations, he had no doubt, are "devices of the devil" to propagate infidelity. He insists that the devil has, at different times, received the worship of men under different names; as Isis and Osiris, Moloch and Astaroth, as Jupiter and Juno and Neptune, as Thor and Odin, and the innumerable throng of heathen gods, all of whom St. Paul calls by their right names—devils; and that these spiritualists are nothing more or less than devil worshippers. All this and more, Bishop Hopkins holds in lectures lately delivered at St. Louis.—*Investigator*.

"HAVE YOU SEEN SAM?"—The origin of these by-words, now a household phrase among politicians, is known to be as follows: Among the delegates to the American Grand Council of June, 1854, was a well known gentleman from Indiana, Mr. Samuel Burgess. While the convention were devising signs, passwords, and other conventionalities for the use of the fraternity, Colonel Tom Pierson, then editor of their city organ, entered the room and enquired of one of the members: "Have you seen Sam, to-day?" alluding to his friend, Burgess. This innocent expression was at once adopted as a secret sign of recognition among the brotherhood, but having leaked out, "Sam" has been employed as a political synonym for the American party, and an enquiry as to his whereabouts, a jocular indication of an American victory. It may be added that the original name of those called Know Nothings, by outsiders, was that of the "Wampum Belt, or the Columbian Brotherhood." Their local meetings were designated as "wigwams," and their State divisions were to be recognized as "tribes."

A DESERVED REBUKE.—The celebrated Abdel Kader has sent to the Asiatic Society of Paris an original manuscript, consisting of religious and moral disquisitions, written by himself. In his first chapter, which treats of the advantages of science, he complains that the learned men of Europe, particularly of France, who have carried human knowledge to a vast height, and are constantly carrying it higher, never think of raising their hearts and minds towards God, who governs the world with supreme wisdom. "Never," says he, "do they mention him in their conversation, and never is there any mention of him in their writings."

SAVING TIME.—A clergyman who had considerable of a farm, as was generally the case in our forefathers' days, went out to see one of his laborers who was ploughing the field, and he found him sitting on the plough, resting his team.

"John," said he, "would it not be a good plan for you to have a stub scythe here, and be hubbing a few bushes while the oxen are resting?"

John, with a countenance that might well have become the clergyman himself, instantly replied,

"Would it not be well, sir, for you to have a swinging board in the pulpit, and when they are singing, to swingle a little flax?"

The reverend gentleman turned on his heel.

SANDWICH ISLANDS.—There has been a terrible volcanic eruption on the Island of Hawaii. A correspondent of the *Polynesian* gives the following description of the phenomena:

"Hilo, Saturday, Oct. 13, 1855.—Hawaii still burns. The great furnace on Mauna Loa is in full blast. For sixty-three days the molten flood has rolled down the mountain without abatement. Our Hawaiian atmosphere is loaded with smoke and gasses, through which the sun shines with dingy and yellow rays.

"The amount of lava disgorged from this awful magazine is enormous. The higher regions of the mountains are flooded with vast tracts of smoking lava, while the streams which have flowed down the side of the mountain spread over a surface of several miles in breadth. The main stream including all its windings, must be more than fifty miles long, with an average breadth of three miles.

"This is still flowing direct for our bay, and is supposed to be within ten miles of us. It is eating its way slowly through the deep forest and dense jungle in our rear, and its terminal must be the sea, unless the great summit fountain should cease to disgorge.

"The burning stream now runs all the way in a covered duct, so that it can be seen only at its vents, which let off the gas. These are truly fearful. We looked down one of them, and saw the fiery current rushing under us, in some cases at the rate of forty knots.

"We apprehend no personal danger, but should the fiery ruin enter our bay, 'wealth will take wings like an eagle.'

"Oct. 15.—A native visited the lava stream yesterday; distance about twelve miles, advancing with sure and solemn progress toward us."

THE "HARD SHELL BAPTISTS" are a well known sect in the South and Southwest. They are not related, that we know of, to the Hard Shell Democrats of New York, though their *Christian* name is the same. They go dead against all Bible, temperance, and education societies; hate missions to the heathen, and all modern schemes for converting the rest of mankind. Of course they are opposed to learning, and speak as they are suddenly moved. A Georgia correspondent relates the following of one of their preachers:

"Two of them were in the same pulpit together. While one was preaching he happened to say, 'When Abraham built the ark.' The one behind him strove to correct his blunder by saying out aloud, 'Abraham warn't there.' But the speaker pushed on, heedless of the interruption, and only took occasion shortly to repeat, still more decidedly, 'I say, when Abraham built the ark.' 'And I say,' cried out the other, 'Abraham warn't there.' The Hard Shell was too hard to be beaten down this way, and addressing the people, exclaimed, with great indignation, 'I say Abraham was *thar*, or *thar* ABOUTS!'"

ABSOLUTION.—Bishop Timon, of Buffalo, is imitating Leo X., in his desire for building and in his use of means to obtain money. The pastoral letter, it is stated by a Buffalo paper, thus begs and promises: "On Sunday next, or on any day more appropriate for that purpose, before the 5th day of November, each pastor shall receive donations, either by a collection in the church or by visitation, as might be considered most proper.—And according to the power invested in us, we grant absolution for forty days to any one, who, from zeal for holy Catholic unity, and for the embellishment of the house of God and to the honor of the holy St. Joseph, will contribute one shilling or more." Forty days absolution for a shilling! Cheap sinning that!—*Portland Advertiser*.

A SLAVE HEROINE.—The Trenton, N. J., *Gazette* records the passage through that town of a party of fugitive slaves, under the following remarkable circumstances:—Two years ago a slave woman, advanced in years, the mother of six children, who had all been sold from her when old enough to be useful, overheard her master bargaining for the sale of her grandson, a boy 15 years old, to a trader. This being the last of her family, she resolved not to permit it, and the same night fled with the boy. They travelled by night northward, guided by the north star, and after long wanderings, reached Canada.

There she hired herself out for wages, and two months ago, with the result of her own and her boy's labors, returned to the South, where, concealing herself in the woods, she revealed her presence only to her friends, and thus collected seven of her children and grandchildren. They started northward, travelling only by night, and concealing themselves during the day. Before reaching Philadelphia, they were so worn out with hunger and hardship, as to be obliged to seek the aid of

friends. These were found, and the whole party were then fed and clothed and forwarded safely to Canada. This woman is nearly sixty years of age, yet alone she has done all this.

HOSPITALITY OF THE TARTARS.—Far from the centres of civilization which the Russians have raised in the Crimea, in the last twenty years, the Tartars of these regions have preserved intact the traditions of the past, and all the remarkable traits of their primitive character. In every village the traveller, especially if he be not a Russian, is received with the most affectionate care. Everywhere the best house, the most beautiful cushions and carpets, are placed at his disposal, and he is installed in a good apartment, with coffee and a *tehibouk*, in a way which can be appreciated only by those who know the inconveniences as well as pleasures of travelling in the East.—*Russia on the Black Sea and Sea of Azoff*, by H. D. Seymour, M. P.

Recently, a little girl eight years of age, at Corning, swallowed a common bean. On the succeeding night, a paroxysm of coughing came on and suddenly ceased, the bean having doubtless become fixed in the glottis or opening of the windpipe, and fully obstructed respiration. Before the family could be aroused she was dead.

LIGHT.—Now is the time to get the right kind of lamps for winter. Wolstenholme's lamps are the best, and the cheapest we know of in the world.

Specimens may be seen at this office.

## Married.

At Salem, Mass., Dec. 6th, by Elder L. Osler, CYRUS CUNNINGHAM, Jr., of Newton Upper Falls, Mass., to Miss MARY DAGGETT, of Foxcroft, Me.

By the same, Dec. 16th, Mr. JOHN I. SMITH, of Salem, to Miss HARRIET N. BAILLY, of Pelham, N. H.

## Appointments, &amp;c.

Providence permitting, I will meet with the brethren at Meredith Center, Sunday, Nov. 25th; West Alton, Thursday eve, Nov. 29th and continue over the Sabbath; Moultonborough, Dec. 7th, eve, and continue over the Sabbath, as Bro. Hodgden may appoint; Monday, eve, Dec. 10th, at the Page S. House; Tuesday, eve, Dec. 11th, at Meredith Neck; Sunday, Dec. 16th, Manchester Chapel; Sunday, 23d, at Meredith Neck. ORIS G. SMITH.

I will preach (D. V.) in Barnston, C. E., Sunday, Dec. 16th, and continue the meetings each evening till the 21st inclusive. Lectures will be given during the week on the Saviour's prophecy on the Mount of Olives, (Luke 21st chap.) Let there be a general gathering. Also at Derby Line, Vt., Sunday 23d; Foster's Mills, 24th; Outlet, C. E., 25th; and Oliver Corner, 26th. Week day evening appointments at six o'clock. J. M. ORRICK.

I will preach at Tunbridge, Vt., Dec. 23d; at South Reading, Mass., 25th; Lawrence, 26th; at Haverhill 27th; at Auburn, N. H., Sunday, 30th. L. D. THOMPSON.

(D. V.) I will preach in Westboro', Sunday, Dec. 30th, and in Worcester the 2d and 3d Sundays in Jan., 1856. C. CUNNINGHAM, JR.

Elder B. Webb's P. O. address, is care of Arad Town, Neosho, Dodge county, Wis.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

A. Andrews—You are credited to \$23 and not \$28.  
J. L. Clapp—We credited a short time since \$2 to P. A. T., to No. 177.

C. P. Dow, \$3 on acct.—You were credited \$5 Nov. 20th. Have credited you \$2.23 for error in bill of Nov. 20th. We cannot tell whether money was credited to W. B. without knowing his P. O. address.

O. F. Cain—Have credited Josiah Cain \$1.50 to No. 812.  
Mary A. Roys—As Mr. Elliott's work is not for sale in this country, we credit you the \$2 on the Herald, to No. 815. Did not you mean some other work?

D. Hogarth—You will see the prices and postage in the list of books for sale.

Thos. P. Hedrick—Sent a bundle of books to you the 14th inst. by Thompson's express to Hamilton, O.

E. Clark—The money was duly credited as you directed. Bro. Wilson will see by this that it is as he wished, \$10 being credited to him, and \$5 given to a poor laborer in the gospel field.

## CONTRIBUTIONS

For the General Missionary Conference of Adventists,  
T. Hawley.....\$1.00.

## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1856.

E. Mitchell, 789; W. Weeks, 763; J. L. Clapp, 824; John or T. Griswold, 789; A. Town, 789; J. Stephens, 789; S. Barnard, 753; C. B. Wallace, (if N. S.) 789; J. S. Harvey, 763; C. Barnston, 753; W. Simpson, 808; A. Loomis 783 and book; S. Holbrook, 789; M. A. Sovereign, 764; L. Gilbert, 815; L. Cornwell, 789; D. Fowler, 789; W. H. Hamilton, 789; G. H. Robinson, 789; S. Shockey, 789; N. F. Scott, 789; E. Brisban, 801; O. Neal, 763; T. Eastman, 789; C. Rowell, 789—to July 1st, 1856; L. Sickney, 708; Z. Harvey, 789; L. E. Griggs, 767—\$1 due; L. Hooper, 763; M. A. Knight, sent book; F. D. Atwood, 2 G. 1s and 735—\$1 due; J. P. Alden, 788; N. Champlin, 785; S. Welch, 785; P. Smith, will send book when out; L. Howe 755; N. Loud, 763; P. Croken, 772; J. W. Crooker, 766 and chart—\$2.50 due—no letter received within a year—each \$1.

P. A. Smith, 789; D. Eaton, 742; E. L. Caswell, 789; J. Prince, 763; Z. Rich, 732—\$1.20 due; H. Hazleton, 815; T. Hazleton, 740; Mrs. W. Fry, 737—\$1 due; A. A. Coburn, 789; B. Dunley, 774; Geo. Hamilton, 827; T. Hawley, 867 and \$2.20 for books &c. sent. E. Knight, 815; I. Hartwell, 774; S. Miller, 763; J. Brooks, 783 and book and postage; G. D. Warren, 805; L. Kimball, 815; S. K. Baldwin, 794; H. B. Gilbert, 763; W. G. Ruggles—can send back Nos. of G. and so begin with No. 103 to 114—each \$2.

Mrs. Joel Atwood, 815; L. H. Shipman, on acct.—sent books; E. Houston, 763; W. A. Smith, 815; N. Clark, 841—each \$3.—M. Waldorf, 853; D. Campbell, on acct.; T. G. Logue, 742—\$1 cents due—each \$4.

W. Greenough, 815—\$2.25; J. M. O. on acct.—\$1.75; A. Fairchild, 795 and book; J. Litch, sent by L. Osler, on acct.—\$8.

\* Could not find the name on the book, and so entered it new at South Deerfield.





Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 763.

BOSTON, SATURDAY, DECEMBER 29, 1855.

VOLUME XVI. NO. 26.

## THE SECOND ADVENT.

SHOUT, O Earth, rejoice and sing:  
Lo! He comes, the promised King:  
Comes to take the curse away,  
To turn the darkness into day,  
Comes to set his people free  
From sorrow, sin and misery.

Clap your hands, ye lofty hills!  
Leap with joy ye brooks and rills!  
Mighty ocean, shout again:  
Jesus comes a king to reign!  
Wrapt no more in winter's frost,  
Lashed again, nor tempest tossed,  
Clad in bright perpetual spring,  
Fanned alone by angel's wing,  
Purchased by the Son of God,  
Watered with His precious blood,  
Witness of his agony,  
Now his glorious conquest see!

Once he came—rejected then!  
Derided, buffeted and slain,  
Save man, for whom the Saviour died,  
The whole creation mourned beside!  
From holy heaven the angels sped,  
And, hovering o'er his sacred head,  
'Neath their bright wings their faces hid,  
Refusing to behold the deed!  
God's holy temple (wondrous tale!)  
Beseeching stood with open veil,  
And massive rocks with outstretched arm,  
Would shield their sorrowing Lord from harm!  
The sun, the glorious orb of day,  
Fled from the sight in sore dismay!  
The Father turned his head aside,  
When Christ his best beloved died!

To earth he comes, in triumph now!  
A victor's chaplet wreathes his brow;  
Angelic beings round him stand,  
Obedient to his least command,  
He speaks—to earth's remotest bounds  
The echo of his voice resounds!  
Awakening saints behold the dawn  
Of this, the resurrection morn.  
Friend greeteth friend, with gladsome smile;  
Hand claspeth hand, rejoiced the while  
That forms long buried 'neath the sod,  
Are raised immortal, like their God.

The Father greets them as his own,  
Co-heirs with his beloved Son.  
Reposing on their Saviour's breast  
Earth's weary ones find lasting rest!  
Wiscasset, Dec. 18th, 1855.

H. T. W.

## Marianism.

Some reader may think that the following article, translated for the *Archives du Christianisme* for August 24th, is in some respects too offensive to appear in an English dress. It is indeed a shocking specimen of the unhappy consistency with which the Roman theologians follow out their principles to their extreme results. Unpleasant as the duty may be, we must not shrink from exposing, as far as decency can permit, the true character of a religion which advances such claims, and exerts such wide dominion over the human mind. This article, with its singular disclosures, shows that the recent "definition" of the doctrine of the Immaculate Conception of Mary by no means ends the development of error and impiety in that direction, but promises to put forth other branches to bear their noxious fruit in due time. What is Popery coming to! Let the following answer in part:

Mons. Bordas-Dumoulin has published on the "Constitutional Powers of the Church" a volume in which he protests, in the name of Christianity, against ultramontaniam; and also establishes a theory of the legitimate relations, according to him, between the Pope and the clergy of the different grades. Mr. Frederic Morin has published on this book, in the *Revue de l'Instruction Publique*, Number 18, for August 2d, an article from which we make the extracts here given:

"We have seen that in the entire completely mystic system, an ideal and divine representation of the human sexuality is necessary. When by a sacrilegious breaking in, one can enter upon all these sensual reveries within the austere frame-work of Catholicism, it is natural enough

that he should find Christ considered as the ideal man, and the Virgin as woman made divine (*divinisee*). See, then, how is it that all these illuminated Christians are fatally inclined to assign to the Virgin a superhuman nature; and to look upon her as a meditatress just as necessary for the redemption of the female sex, as Christ is for the redemption of man. Mons. de Genoude, brought to this conclusion by the fumes of mysticism, owing, no doubt, to his birth on the banks of a celebrated river, has written thus: 'Mary is the repairer of the sin of Eve, just as our Lord is the repairer of the sin of Adam.' The same ideas are contained in many books of pretended devotion, which have never obtained much notice, we regret to say, despite the efforts of the faithful. But it is in Germany especially, that they have reached their true formula.

"See what M. Oswald, Professor of Theology in the Seminary at Paderborn, has written. We quote literally the translation of M. Hanegraff: 'Mary was not a human creature like us. She is woman as Christ is man. The work of redemption turns upon two names, Jesus Christ the God-man, and Mary the Virgin-Mother of God. This is why we wish to build up by the side of our Christology a Mariology, of which behold the creed: I believe in Mary, conceived without sin, and exempt from guilt during her whole life; virgin-mother of the Lord by the grace of God, and at the same time by her own free consent; co-operating, though in subordination and in dependence upon her divine Son, in the act of redemption, she played a part without which the work of Jesus Christ would not have been complete; dispenser in the church, of certain graces, which they are due in the last resort to the merits of Jesus Christ, find themselves nevertheless in a certain causal dependence on her active participation in the redemption of man. She is such, in her quality as spiritual mother of the human race, and as the special representative of her own sex in the work of redemption.'

"These lines are curious, one may say, but we do not as yet discern the androgynous character of the priesthood. Patience! We shall soon see to that; the premises must precede the conclusion.

"If the Virgin is co-redeemer with Christ, it follows that she also is a source of redeeming grace, and consequently has her share of what is done in all the sacraments.

"The mystics, self-styled Catholics, anticipate these consequences, and triumphantly admit them in all their enormity. They have found out a Marianic grace, which the church knows nothing about. They have discovered a presence of Mary in all the mysteries, in all the sacraments, and particularly under the eucharistic species.\* In other words, they re-construct, by a strange delirium, an idolatry which it was supposed had vanished for ever. They turn Christianity upside down, in order to substitute for it what they themselves call Marianism! 'We affirm,' says M. Oswald, that Mary is co-present in the Eucharist. This is an inevitable consequence of our Marianic theory; and we do not recoil from any of its consequences. If Mary, in her capacity as Mother of God, has had a real part in the work of our redemption, that part, in order that it may not be lost, has been bequeathed to the church by its founder, and ought to transmit itself through the Eucharist. It is certain, according to the eucharistic doctrine of the church, that this presence of Mary in the Eucharist is true and real, and not merely ideal or figurative. Woman receives more than man in receiving the Eucharist. She receives in addition to the grace of Jesus Christ, which is common to all, a supplement of Marianic grace.'

"After these foolish innovations in the Catholic dogma, it only remains for them to descend to those indelicate burlesques, which have always been the joy of a certain kind of mysticism.

\*The "eucharistic species" are the forms or appearances of bread and wine, which remain after their substance is changed, as is pretended, into the body and blood of our Lord.

M. Oswald is not wanting in it. He says: 'If our view be correct, it is necessary that that which is found, in the first place, of Mary in the Eucharist should be her virginal milk, to which her entire body and soul are inseparably conjoined.'

"This passage, we hope, will be a sufficient preparation for the following. We beg the reader to reflect well upon it. 'The priesthood gives the grace and the power to dispense the sacraments; and by consequence the special gift and power to dispense to woman that peculiar grace of Mary which is comprehended in these sacraments. It is by this, that Mary participates in the sixth sacrament. The priesthood forms no exception. This also, conveys a special Marianic grace. The difference consists merely in this, that, in the other sacraments, women receive this grace; while in ordination, it is the men who receive the Marianic power to dispense it sacramentally. Whence it results, that the priest in being vicar and minister of Christ, is by the same fact minister of Mary, and is the organ of Mary for women. By this, the difference of sexes is abolished for the priest. He belongs in virtue of his condition, sacramentally to each of the sexes. He is, if we may be permitted the expression, so far as he is a priest, so far as he is the common representant of Jesus and Mary, an androgynous being.'

"The first temptation felt in reading such monstrosities is to utter a laugh of derision; but this is followed by a disposition to grieve deeply. M. Oswald is by no means a man devoid of courage. Mariology, where one can glean it in passing through a certain scholasticism, may be little pretentious. Some delicate flowers of a sentimentality childishly sincere may be disclosed delicately, argumentatively, and sometimes rather sensibly. It were unjust to regard the author of this strange book as a monomaniac on the subject of the Virgin. He is the naughty boy, we might better say, the wild logician of the self-styled Catholic mysticism. I deny at once his principal positions—and his principles are those of the theocratic school in our times—and so can deny his extravagant conclusions. Yes; it is a belief in the same theories which conjoin the two powers in the Pope, and the two sexes in the priest. If the sovereign Pontiff was, as a sacrilegious exaggeration pretends, a sort of Ma-pa, why should not the clergy also be of both sexes?

"There is a double lesson of wisdom to be drawn from these abysses of madness. The first is, that it is absurd to confound mysticism with Christianity. Doubtless they each of them act upon the religious element of the soul; but they urge it in two directions altogether different. And whenever the 'illuminated' theories insinuate themselves into the stern shape of orthodoxy, the latter is speedily to be shattered into a thousand pieces. The second lesson is, that the mystical and theocratical doctrines have the same aspirations, the same principles, the same general views; or rather that the theocratical doctrine is only the result of the secret infiltration, or violent invasion, of mysticism into Christianity."

In spite of the objections of certain respectable Christians, we persist in thinking that it is useful, that it is for the glory of God, and for the advancement of his kingdom, to take up and make public such blasphemous monstrosities of opinion, resulting logically from premises for which we too often profess an indifference full of danger.

FRED. MONOD, Pasteur.

—Am. & For. Chris. Union.

## Preaching.

The following is said to be from the pen of the celebrated Henry Ward Beecher:—

"In this room we preached the first real sermon that we ever uttered. We had delivered hundreds before, but till then, the sermon was the end and not the means. We had a vague idea that truth was to be preached, and that then it was to be left to do its work under God's

blessing as best it might. The results were not satisfying. Why should not preaching do now what it did in the apostles' days? Why should it be a random and unrequited effort? These thoughts grew, and the want of fruit was so painful, that we determined to make a careful examination of the apostles' preaching to see what it was that made it so immediately efficient. We found that they laid a foundation first, of historical truth, common to them and their auditors; that this mass of familiar truth was then concentrated upon the hearers in the form of an intense personal application and appeal; that the language was not philosophical and scholastic, but the language of common life. We determined to try the same. We considered what moral truths were admitted by everybody, and gathered many of them together. We considered how they could be so combined as to press men towards a religious state. We called to mind the character and condition of many who we knew would be present, and then, after as earnest a prayer as we ever offered, and with trembling solicitude, we went to the academy and preached the new sermon. The Lord gave it power, and ten or twelve persons were aroused by it, and led ultimately to lead a religious life.

"This was the most memorable day of our ministerial life. The idea was born. Preaching was a definite and practical thing. Our people needed certain moral changes. Preaching was only a method of enforcing truths, not for the sake of the truths themselves, but for the results to be sought in men. Man was the thing.—Henceforth our business was to work upon man; to study him, to stimulate and educate him. A sermon was good that had power on the heart, and was good for nothing, no matter how good, that had no moral power on man. Others had learned this. It was the secret of success in every man who ever was eminent for usefulness in preaching. But no man can inherit experience. It must be born in each man for himself. After the light dawned I could then see plainly how Jonathan Edwards' sermons were so made. Those gigantic applications of his were only the stretching out of the arms of the sermon upon the hearts and lives of his audience. I could see it now, and wondered that I had not seen it before. But having caught the idea, I went eagerly through Edwards' to see how he took aim. I found his sermons to be either a statement and establishment of a plain principle, or an exceedingly abundant collection of Scriptural teachings around some great central truth. This was not, however, the sermon; it was only a battery thrown up. The guns were in place. The cannonading was yet to come on. Then from these bulwarks came a fire upon the life, the hearts, the character, the conduct of living men, just as they lived in Edwards' days, such I think as no uninspired man ever surpassed, if any ever equalled. It was a kind of moral inquisition, and sinners were put on argumentative racks, and beneath screws, and with an awful revolution of the great truth in hand evenly and steadily screwed down and crushed. I never could read that sermon, 'Sinners in the hand of an angry God,' at one sitting, I think a person of moral sensibility, alone, at midnight, reading that awful discourse, would well nigh go crazy. He would hear the judgment trumpet, and see the advancing heaven, and the day of doom would begin to mantle him with its shroud."

Here is an admirable theory. One would suppose that, faithfully carried out, great success must follow. It is doubtless the secret of whatever power and success Mr. Beecher has. But he who would act upon this theory must possess certain traits of character, certain principles which shall prevent him from making the sanctuary a house of entertainment, and the preacher to be admired and run after for his oddities. A merchant who from six o'clock on Monday morning to twelve o'clock on Saturday night has his head filled with bills, notes, stocks, bonds and mortgages, is not in a suitable frame of mind on Sunday, to listen to a dry theological discussion, or to a moral essay written in



the style of a "body of divinity." His ear can be more easily gained, and his heart more effectually reached, if the preacher appeal to him in "the language of common life." But it should not be the language of vulgar life. Let the preacher talk in the pulpit about "two-forty young men," and make gestures to imitate driving of "fast" horses—let him talk about card playing, and by gestures represent the shuffling of a pack—let him tell his congregation that there is no more impropriety in laughing in church than in their own parlors—such a man shows that the organ of reverence is very defective on his head. However sound the above theory may be, a clergyman who is deficient in reverence is not a proper person to act upon it. He may draw crowds; he may three times on Sunday fill to overflowing the largest building; his congregations may show their interest by roars of laughter, but the dignity of the pulpit is compromised, disrespect is thrown upon the gospel, and we question the genuineness of any "conversions" which such preaching may make.—*Gospel Mes.*

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the REV. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

AFTER the establishment of Christianity in the Roman empire, this practice became, as I said, prevalent. The emperor Constantine himself offers us the most illustrious example of it.—Notwithstanding his conversion to Christianity full 20 years before, and more, he deferred his baptism to his death-bed. The charitable hope is most allowable,—and it is one which we will fondly cherish,—that his error was forgiven him: and that the spiritual grace of the sacramental rite, and all the blessings of gospel covenant, were in this case really imparted to the dying neophyte; even as to one, in sincerity of heart, repentant and believing. And thus we way look with a melancholy satisfaction to the narrative, as an exemplification alike of his conversion to the truth, and of the wonderful triumph of christianity over heathenism, effected so greatly through his instrumentality, in the Roman empire. But we must also painfully look to it as illustrating the manifestation and acting, even then, of this earliest unfolded feature of the mystery of iniquity. It may serve as a memorial to us of the first æra, and, as Gibbon would say, of the first symptom and cause, (here allusively intimated to St. John,) of the now rapidly advancing anti-christian apostacy.

Oh! how was it, we may well say with Neander, that men so soon confused the divine thing with the sign which represented it! And how was it that they did not even then perceive the real nature and portentous evil of the doctrine! Surely, had they profited by the light of scripture and its holy prophecies, as by a light in a dark place, they would have recognized, through the obscure mistiness of the moral atmosphere, the awful features of the instealing phantom, and the enemy of man animating and guiding it.

Apparent diræ facies, inimicæque Trojæ Nūmina.

—But the word of God, though not as yet forbidden, was yet studied or explained with the same simplicity and singleness of mind as once. Silently and slowly an advance has been already made to that which was essential to the successful establishment of the Apostacy, the supersession of the written word. In the undue reference to supposed apostolical unwritten tradition, an almost coordinate standard of authority had been set up. In the philosophy of the Alexandrian Platonics, an engine had begun to work, which though allegorizing, did away with much of its true and simple meaning. In the discipline of the secret it was made part of a religious system to hold reserve, except to the baptized or initiated, on certain of the gospel verities: especially on one the most glorious of all, and against which, as the great object of justifying and saving faith, the Apostacy was, to direct its bitterest enmity,—I mean the vicarious and propitiatory atonement of the Son of God. Once more, by the *falsitas dispensativa* it was deemed

permissible, and even meritorious, for approved ends to pervert truth and Scripture. Thus no wonder that the true and only source of light, life, and justification to the soul should have been more and more forgotten. No wonder that the doctrinal error should have crept in of mistaking the form for the spirit, the outward for the inward, the instrument for the original and effectual agent, the means for the object and end. No wonder that the so-called priesthood too, as well as Church and ritual, should have begun to interpose themselves between the people and Christ. Indeed it should never be overlooked, in our view of the first germinating of the Apostacy, that it was very mainly owing to a neglect of the spirit and cautions of the written word; even while otherwise by many held in honor. Hence the mistaken and formal earthly view of God's true Israel or Church. Hence the superstitious exaltation of the ceremonial. Hence the misapprehension of the character and functions of the clergy that ministered in it; and the changing of the communion-table into the altar, and the commemorative supper into something like the sacrifice of the mass:—it being forgotten that in the Christian Israel Levi mingles with the other eleven tribes; and that the priestly functions attach, all and only, to its great High Priest above.

So, in fine, did instealing Judaism, by the infusion of its spirit into the religion that had subverted it, furnish one primary principle of the Apostacy: while heathenism too, (as we shall very soon see more fully,) found occasion also, even thus early, to enter in and assist. And together they helped forward,—and with singular union of effect,—and which was the grand object of the Apostacy with the Master Spirit that devised it;—viz. the obscuration and supercession of Christ Jesus.

§ 4.—CONTRA-DISTINCTIVE REVELATION OF GOD'S ISRAEL, OR TRUE CHURCH, OF THE SEALED ONES.

It may probably have already occurred to an attentive reader that there is this remarkable novelty and peculiarity in the prefigurative vision now under consideration, as compared with others previously given, that whereas those earlier visions, in regard of all that was figured outside of the heavenly sanctuary of God's manifested presence, depicted simply and only what was to be visibly realized afterwards upon the earthly scene before the eyes of men,—there was now on the contrary depicted to St. John, though upon the same earthly scene, a something spiritual, and such as mortal eyes would not see: viz. the Lord's marking out and sealing, and numbering the constituent members of the Israel of God, his own true Church, individually and personally, from among the visible corporate body of the professing Church, the soi-disant Israel. And this may have been further noted, as yet another remarkable peculiarity in the vision before us, that only was there thus depicted in it the constitution of God's true Church, which though a spiritual and invisible transaction, did yet occur chronologically at what has appeared to be the precise æra that the vision related to, (i.e. the close of the 4th century,) but also a fact concerning this true Church, which might prima facie altogether unchronological, as it was only to be realized at the consummation,—viz. the ultimate salvation of all its aggregated generations. A consummation, let it be observed, not to happen till after some great intervening tribulation, the same doubtless that had been pre-intimated to the souls under the altar, in other words that of the times of Antichrist: it being after it, according to the presbyter-informant's declaration, that their introduction was to take place, whether as palm-bearing conquerors, after the Roman similitude, or palm-bearing pilgrims after the Jewish, into the divine presence.

In truth, it is doubtless very mainly from this evident figuring in the palm-bearing vision of things that were to happen at the consummation, that many expositors have adopted views different from my own of the Apocalyptic structure; views such as to refer the whole sixth Seal, its sealing and palm-bearing Visions inclusive, (just as well as the last Trumpet and last Vial,) to the time of the end. Now that this structure cannot be the true one, follows as a necessary consequence from the proof of my explanation of all that precedes: (supposing only that that proof be deemed satisfactory:) not to note other clear evidence against the theory, which will however be given by me fully elsewhere. And I wish besides to add (and I beg the reader's particular attention to it) that there exists, if I mistake not, in the palm-bearing vision itself an external mark, clear and distinct, though hitherto unobserved by expositors, indicative of the Vision being necessarily, so as I explain it, one prospective and anticipative of a futurity still distant at the æra of the tempest-angels and the sealing. The mark is this,—that there is no change in the general Apocalyptic scenery during its exhibition, correspondent with the new state of things which is to be introduced at the actual time of the consummation, and of the saints entering on their heavenly blessedness.

The emblematic inner temple, depicted before St. John on the Apocalyptic visions first opening, and which afterwards continued in view as the perpetual foreground of the scene with its twenty-four presbyters and four living creatures, the representatives of the separate spirits of the just, in their time of waiting and expectation, around the throne of God and the Lamb, still continued throughout this palm-bearing Vision, just as before, in the heavenly foreground. Nor again is a hint given of any happy change taking place coterminously in the visible terrene landscape. There the angels of the winds seem to have remained still each in his quarter; all ready, as before, to let slip the winds in their fury, the instant that the Almighty restraint upon them might be removed. Whereas, when the occasion came for representing, in its true order of time, the actual realization of this blessed consummation, there was instantly a corresponding change in all the visible scenery; a change such as not the propriety alone, but indeed the very necessity of the case required. Instead of the representative presbyters and living creatures then observing any more their posture of quiescent waiting, new thrones were seen set; and on them the King of kings, the Lord Jesus, took seat, together with all the saints, whom these presbyters and living creatures had hitherto represented for his assessors. Moreover the New Jerusalem appeared descending upon earth, with the visible glory of God enlightening it; a glory then no longer hidden within a temple wall's covering: and there was a new heaven and a new earth, the former things having passed away. So that, whatever the peculiarity of the palm-bearing vision, if judged of simply by the light of its own internal evidence, could not depict the saints' consummation of blessedness at the real time of its accomplishment in the calendar of the Apocalyptic chronology. It could only be, so as I have supposed it, a prospective vision of the final salvation of the sealed ones of the mystic Israel, given anticipatively to St. John, from the earlier Apocalyptic epoch of the tempest-threatenings and sealing.—It is asked, Why such a vision here alone, and not elsewhere,—the answer will be found if I mistake not, in the circumstance of St. John seeing it as a symbolic or representative man; and of its importance, indeed necessity, as will soon appear, in order to the complete figuring of a certain doctrinal truth, revealed at the real æra of the tempest and the sealing vision, to those whom he here thus symbolically represented.

Now as to the fact that the Evangelist saw, heard, and acted too as a representative man on the scene of vision, I have already hinted it in the Introduction; and in the vision of the souls under the altar have applied and exemplified the idea. It is here first, however, that its application becomes a point of exceeding importance as a principle of apocalyptic interpretation. Which being so, I think it may be well, before proceeding, to pause a while; and to illustrate the nature and truth of the principle by examples from the older prophecy.

It is to be observed then, as remarked long since by Irenæus, that the ancient prophets fulfilled their office of predicting, not merely in the verbal delivery of predictions, but by themselves seeing, hearing or acting out the things in type, which were afterwards seen, heard, or acted out by others in reality:—and this whether in real life, or perchance in vision. In all which cases they were to be considered, as they are called in Isaiah and Zechariah, *mophthim*; that is, figurative or representative persons.

Thus, to begin with their actings in this character in real life, when Isaiah went barefoot, and without his sackcloth-garment, for three days, or years, it was for a sign of the men of Egypt and Ethiopia seen walking similarly unclothed, as captives to the king of Assyria. When Jeremiah made yokes, and wore them on his neck in public, he typified, as he declared, the kings and people of Moab, Edom, Tyre, Sidon, that were soon about to come under the yoke of the king of Babylon.—When Ezekiel, having portrayed on a tile the city of Jerusalem, laid siege thereto by casting up a mound, setting a camp, and planting battering rams against it, he figured, as was evident, Nebuchadnezzar and his besieging army. Again when, as described else where, he publicly prepared his stuff by day for removing through the wall in the twilight, and then carried the stuff forth thereby, as those that flee from captivity, he represented the Jews seeking to escape on the capture of Jerusalem by the enemy. And most generally indeed it was their own people, that the prophets in these cases typified.

Next, and in nearer parallel with the case of the apostle St. John hearing, speaking, and acting representatively, so as we presume him to have done in the Apocalyptic visions, take we cases where the ancient prophets acted as *mophthim*, even while wrapt in vision. Such then, 1st, is the example at the beginning of Isaiah's prophecy. In that early vision with which he was favored of Jehovah, upon a throne high and lifted up, we read of his being solemnly commissioned as a prophet, (after previous purifica-

tion, through the application of a live coal from the altar,) and then receiving the charge, "Make the heart of this people fat and their ears heavy; lest they see with their eyes, and convert and be healed." On which the question and answer that followed,—"Then said I, Lord, how long? and he answered, Until the cities be wasted without inhabitant, and the land be utterly desolate,"—shewed that the terms of the commission extended to times long subsequent to the prophet's own life, even up to the destruction of Jerusalem; and so had reference not to Isaiah himself only, but to the succession of prophets long after:—that prophetic line of which, as measured from the epoch of Israel's casting off in Isaiah's days, Isaiah may properly be regarded as the representative and head. Again in some of the latter chapters of Isaiah's prophecy, especially the 63d and 64th, another notable exemplification occurs. Rapt into future times, the prophet seems here almost to lose his own personality. His mind and soul being thrown, as it were into that of the Jewish people, such as it will be developed at the crisis of their restoration, whatever he sees, hears, or speaks, is as their impersonator. It is in this character that he sees and speaks with the Redeemer coming from Bozrah; in this that he mourns over the then state of Jerusalem, "Zion a wilderness, Jerusalem a desolation, our holy and beautiful house burned up with fire;" in this that he expresses both remorse for the past, and concomitant relents and penitential prayers. To which we may add yet again the case of Ezekiel prophesying to the dry bones in the valley of vision; at which prophesying the bones began to move and come together: all this being in type of Israel's latter-day restoration, at the voice of gospel-preachers of that latter day, Ezekiel's successors in the prophetic office. And so much the same, once more, in Zechariah's vision of Joshua the High Priest before Jehovah's bar in heaven.

Thus, I think, we have all that can be needful to satisfy us on the soundness of the hermeneutic principle in question. And, its soundness and propriety thus established, how can the thought help striking us, with reference to its application to the visions of the Apocalypse, that if important to the understanding of other Scripture prophecy, it must be pre-eminently so in the Apocalyptic:—seeing that, whereas other prophetic visions were insulated and detached, those of the Apocalypse form a continuous chronological series: so that at each chief crisis in the history of the true Christian church and ministry, we must expect St. John in his seings and doings to enact a varying representative part; accordingly with the seings and doings of those represented by him at each æra respectively. Thus the principle will be no barren one, such as it has been in the hands of the older interpreters Tichonius, Primasius, Andreas of Caesarea, Ambrosius Ansbertus, &c; and of certain modern expositors too of eminence, as Vitranga and Daubuz, who, though recognizing the principle, have yet altogether failed to work it out with consistency or advantage. In the present Commentary the reader has already seen its use and truth, on a minor scale, in the vision of the souls under the altar. Elsewhere, where St. John is described as something more than a mere observer, he will find it applied with results more new, striking, and important, towards the elucidation of the prophecy. Most of all this will appear in my explanation of the present two-fold Vision of the sealing and the palm-bearers; and in that of the later Vision of the rainbow-crowned Angel in Apoc. 10, 11; the latter the very fellow or sister-vision, if I may so say, to the former.

For, as regards the twofold vision now under consideration if the sealing vision first seen by him was one figurative, not of events cognizable in real life by mortal eyes, or of the visible actings on the Roman mundane scene of a visible Providence, but of certain invisible and spiritual actings by Christ Jesus, whereby to constitute and mark out for himself an election of grace, as his true Israel from amidst the professing, his spiritual church from amidst the formal, —then the Evangelist's seeing this must have indicated a perception on the part of apostolic men of the depicted æra, such as he was then impersonating, of those self-same spiritual actings of Christ; and of the constituted true church of the elect. Moreover the added palm-bearing vision must have indicated that the view of Christ's true church, thus strikingly revealed to those whom St. John here represented, embraced the far future, as well as the present:—the perpetuation of this true church in its integrity, amidst the great predicted tribulation of the coming apostacy and Antichrist; (a perpetuation of which forms a prominent subject in fact in all the subsequent figuration of the Apocalypse;) and, in fine, the realization by the whole collective body of its many successive generations, and by each and all of its individual members, of the blessedness of accomplished salvation, and glory of the beatific vision.

And can it be shown then that there were those of the true apostolic line and ministry,



at the close of the 4th century, to whom a revelation about Christ's true church, as thus distinct from the professing, thus constituted, thus characterized, thus tried, thus preserved, even unto the end, was thus strikingly given:—a revelation so remarkable in itself, and so important in its results, as well to mark it out as a fit subject of Apocalyptic prefiguration?—We ask the question; and the answer is given decisively and at once in the single word, Augustine.

Let me first briefly note the chief events of the life of this eminent servant of God, in chronological order; 2ndly, the view communicated to him of Christ's true church, (that which may be called characteristically Augustinian,) in the various points of view we have been considering.

1. As to the chronology of Augustine's life, the dates of its chief epochs may be stated as follows. He was born near Hippo, in North Africa, A.D. 354, during the reign of Constantius. He went to Rome, and thence to Milan, A.D. 383, 385; shortly after the fatal battle of Adrianople had, agreeably with the Apocalyptic prefiguration, established the Gothic hosts on the Roman earth: (that "tempest of barbarians," which, to use Gibbon's illustrative words yet again, "was so soon to subvert the foundations of Roman greatness:") and when Theodosius, raised up by an extraordinary intervention of Providence for the purpose, had been enabled, still accordingly with the prophecy, effectually to arrest them. There and then he heard the Bishop of Milan, and was converted, and baptized. This was between the years 385 and 387. In 388 he returned, a changed man, and with changed views to Carthage; was in 391 ordained presbyter, and in 395 Bishop of Hippo, near Carthage; the last shortly after the death of Theodosius. His episcopate and life continued for near thirty-five years afterwards. At length, just when the tempests that had during that time been desolating the European or land provinces of the empire, crossing the sea, began to make their ravages felt in the African transmarine province also,—the great work assigned him by his Divine Master having been completed,—even as if the tempests' reaching him had been the signal pre-ordained of his death, he was taken from the evil to come, and fell asleep in Jesus A. D. 430.

2. As to his most characteristic views of divine truth, we find them from the very first to have had reference to two things, and those the self-same two things that are most prominent in the Apocalyptic visions before us;—viz., 1st, that of Christ's true church being that of real spiritual believers, simply and alone, contradistinctively not merely to heathens, heretics, and schismatics, but also to the mere formal professing corporate church of the baptized; and, 2ndly, of the origin and formation of this true church being the work of divine sovereign grace:—of grace electing, preventing, quickening, illuminating, adopting, saving: saving alike from sin's dominion, and from all other real evils of this life, and saving unto the end. So copious is he on this subject, and so much is it his own, that his name has in fact been associated with it in all subsequent ages;—I mean his own, in contradistinction to other cotemporary or preceding human teachers of theology. For from the time of Justin Martyr, downward, this doctrine of grace had been by the doctors of the church very partially propounded and obscurely taught. The manner in which he was himself prepared by Divine Providence to understand and feel its truth and value, and the manner in which by the same Providence he was led zealously and effectively to advocate it, alike deserve notice. Born of a Christian mother, and at one time anxious while a boy for Christian baptism, (it was on occasion of a dangerous illness,) his wish was strangely not complied with; the danger of sin after baptism, according to the current superstition of the day, constituting an objection in the minds of his parents. So that he grew up into life not even by baptism, or outward profession, a Christian. In the course of his youth and early manhood that followed, he tells us in his Confessions how he was led captive by his lusts: and then how, in the desolation of a mind dark, restless, and unhappy, he wandered into speculations on man's formation, and the origin of evil; and at length in the sensual and fatalistic doctrines of Manicheism,—doctrines which alike did away with all idea of holiness and love attaching to God, and of moral guilt and responsibility attaching to sinful man,—sought refuge from himself, but in vain. It was in this state of heathenism, sensuality, hardness of heart, and philosophic pride and darkness, that he visited Milan, and heard, and was converted to Christianity. Thus was he plucked like a brand out of the burning; and made to feel in his own experience, while yet unbaptized, both the truth of God's free, sovereign, converting grace, and the truth too of God's true church being constituted distinctively and only of those that had felt and been sanctified by the same divine influence. And so he began, we

find, very early afterwards, (in fact ere the fury of the barbarian tempests had yet been let loose on Roman Christendom,) both to preach, and to write, on this subject of God's free grace towards his true church; and about that true church as thus chosen, thus sanctified, thus sealed with God's likeness. Very soon the view of the final perseverance of the saints was added to his other views of Divine grace: just as figured in the vision of the palm-bearers; "After this I beheld, and lo a great multitude," &c.—A few years later the diffusion of the Pelagian heresy of free-will drew from him argumentative and copious dissertations on the whole subject: and, under his direction, ecclesiastical councils were induced solemnly to condemn the Pelagian error: and solemnly at the same time to recognize the doctrines of God's grace to his true church.—Further, on occasion of Alaric's capture of Rome, A. D. 410, the heathens that remained having cast reproach on Christianity, as if the cause of the catastrophe, and Christians too being disappointed in bitterness, such as had entertained hopes and opinions, like Eusebius before them, that there would attach a preservative virtue to the Roman empire in the fact of its political and professed Christianization,—he was led to write his great work on the City of God: (of the main idea in which work we see the germ even in his earliest treatises;) it being his object therein to distinguish this city, commonwealth, or kingdom of God, from the city, commonwealth, or kingdom of this world, alike in respect of its constituency, character: privileges, present state, home, destiny:—its constituency, the whole body (not of the circumcised, or baptized, or professing, many of whom though called were not chosen, but) of the predestinated and elect by God's sovereign grace; their character, that of the love of God, contradistinctively to the love of self and this world; their privilege, that of being enlightened, quickened, sanctified, and saved by the same divine grace, even to the end; their state in this world that of pilgrims and strangers, with warfare and tribulation here appointed them; but with the assured hope of being all gathered at length to their heavenly home, in the Saviour's presence. In short it was the very embodying of the idea of the 144,000 elect sealed ones of the Apocalyptic vision into a corporate form; and both historically, with regard to the past, and prophetically with regard to the future, tracing out of their fortunes in this world and the next, contradistinctively to those of the kingdom of this world, and its citizens.

(To be continued.)

### Path of the Just—Its Radiancy

THE path of the sun is a radiant path. It is not only glorious. That expresses but half the truth. It is glorious because it is radiant. The sun is not like the moon—a mere reflector; glittering with borrowed light. God has given it light in itself; and therefore it shines, and cannot but shine. If the mountains could be lifted up, until they should enclose it like a wall; and the clouds, ascending from the mountains, should concentrate their masses, and overarch it like a roof—it would shine still. Nay, made the more intense by the confinement, it would turn the mountains into diamonds, and the clouds into crystals, and flash through them all, and fill the world with new splendors.

So with the path of the just. His glory is from within. It is a radiation. Put him where you will; he shines and cannot but shine. God made him to shine. For instance, imprison Joseph—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel—and the dazzled lions will return to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter—and, with an angel for his harbinger star, he will spread his aurora from the fountains of the Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison Paul—and there will be high noon over all the Roman Empire. Imprison John—and the isles of the Aegean, and all the coasts around, will kindle with sunset visions, too gorgeous to be described, but never forgotten—a boundless panorama of prophecy, gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so; for modern times have similar examples; examples in the church, and examples in the state. For instance, bury Luther in the depths of the Black Forest—and "the angel that dwelt in the bush" will honor him there; the trees around him will burn like shafts of ruby, and his glowing orb loom up again, round and clear, as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail—and, as he leans his head on his hand, the murky horizon of Briton will flame with fiery symbols—"delectable mountains" and celestial mansions, with holy pilgrims grouped on the golden hills, and bands of bliss,

from the gates of pearl, hastening to welcome them home.—[T. H. Stockton.]

### The Turkish Question.

We, the Christians of Great Britain, are fighting the battles of the Turkish nation. The question is, what return is that nation to make us? Are we to perpetuate its present ecclesiastical polity? Unlike Lord Palmerston, we do not believe in the regeneration of the Mussulman race—nor, with its defective civilisation, its corrupt administrative system, its false theology, and depraved morality, can we for one moment with pleasure contemplate the possibility of its permanent existence.

It has planted itself on the fairest portion of the European soil; it has enthroned itself amidst the wrecks and traditions of former greatness and glory; and beneath its withering sway all that was advanced in civilisation, all that was exalted in humanity, has languished and died.

There was a time when, under the sceptre of Constantine, the light of science and religion bathed in splendor the imperial West—when towns, now in ruins, were peopled with busy life—when fields, now barren wastes, beneath the influence of a genial sun, ripened into luxuriance—when woman's silver voice, and childhood's merry laugh, echoed where now the owl and the adder hold solitary sway. From the deserts of Arabia, inflamed with fanaticism, an iron race came thither, and recalled the barbarism which a degenerate race, weakened by luxury, had deemed forever passed away. Europe heard of the Ottoman and trembled; for the name was synonymous with a cruelty which was as merciless as it was tyrannous and strong.

But this state of things was of short continuance. For ages the Porte has existed more by sufferance than any claims or power of its own; and we have thought of the Turk—apathetic, fatalistic, weakened by premature debauchery—perpetuating on the site of ancient Christendom the worst vices of the worst days of heathenism—as one destined to speedy extinction from the face of the earth. A lie cannot exist long, and the Porte is a gigantic lie. It exists only on paper and in name. Constantinople is the city of ambassadors; one day it is France; another day it is England; the next, Russia, that rules in the Divan, as the respective representatives of those countries may bully or bribe; and a day's journey—nay, rather an hour's ride—from Constantinople plunges the traveller into the very midst of anarchy and misrule.

And what an anachronism is the Turk himself! What right has he in this nineteenth century, clinging to a faith long exploded, aping a civilisation which he cannot understand, and propped up by men whom in his heart he despises and hates? As a Turk, he is irreclaimable. He may clothe himself with the cheap cottons of Manchester, or beguile his tedious hours with the most licentious novels of the French press, or may deposit his fevered frame in carriages from Long-acre, or even, with his hands red with murder, and his life infamous with vices which we may not name, shine in Belgravia or the Tuileries; but he is a Turk—still an alien, still our foe: and we cannot too speedily or too frequently prepare ourselves to see the sceptre drop from his weak and ruthless hands. Why should we wish his existence? Manchester may tell us he buys our cottons; but he is an intruder where he is, nevertheless.—*London Christian Times.*

### Bible Example—Domestic Worship.

THE patriarchs, Abraham, Isaac and Jacob, wherever, in the pilgrimages, they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that as for him and his family, they would serve the Lord, that is, worship him.

Job practised family worship. He sent and sanctified his children, and rose early in the morning, and offered burnt offerings, according to the number of them all. "Thus did Job continually."

David, having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, returned at night to bless his household, that is, to pray for a blessing upon his family, or to attend upon family devotion.

Cornelius, it is said, "feared God with all his house," meaning worshipped him with his family.

The apostle speaks, in his epistles, of churches in private houses. By this phrase, he means families where religious services were observed.

In the Lord's Prayer, we have a command for family devotion. "After this manner, therefore, pray ye: Our Father who art in heaven." The form of prayer is plural. It must, therefore, mean social prayer, and, if so-

cial, then family prayer—for a family is the most proper society to engage in this devotion.

Paul, in his epistle to the Colossians, having pointed out the duties of husbands and wives, parents and children, masters and servants, adds, "Continue in prayer, and watch in the same with thanksgiving." The subject upon which he was speaking, and the manner of his speaking, leads us to conclude he meant family prayer.

In his epistle to the Ephesians, he enjoins it as a duty, to "pray always with all prayer; that is, to offer prayer of every kind, and in every form, and at every proper season. Family prayer must, therefore, be included in this injunction.

The apostle Peter exhorts husbands and wives to live together in the discharge of the duties of conjugal affection and Christian obedience, that "their prayers be not hindered;" that nothing may occur to indispose them to social or family devotion.

### The Sacred Precious Stones.

"And the foundations of the wall of the city were adorned with every kind of precious stone; the first foundation-stone was jasper, the second sapphire, the third chalcedony, the fourth emerald."—Rev. 21:19.

The word adorned may raise a doubt here, whether the writer means to say, that into the various courses of the foundation ornamental precious stones were only here and there inserted. But taking the whole description together, I do not apprehend this to have been his meaning. Jasper, as we have seen above, is usually a stone of green transparent color, with red veins. But there are many varieties. Sapphire is of a beautiful azure or sky-blue color, almost as transparent and glittering as a diamond.—Chalcedony seems to be a species of the agate, or more probably the onyx. The onyx of the ancients was probably of a bluish white, and semi-pellucid. The emerald was of a vivid green, and next to the ruby in hardness.

"The fifth sardonyx, the sixth sardius, the seventh chrysolithe, the eighth beryl, the ninth topaz, the tenth chrysopras, the eleventh hyacinth, the twelfth amethyst."—v. 20.

Sardonyx is a mixture of chalcedony and cornelian, which last is of a flesh color. Sardius is probably the cornelian; sometimes, however, the red is quite vivid. Chrysolithe, as its name imports, is of a yellow or gold color, and is pellucid. From this was probably taken the conception of the pellucid gold, which constitutes the material of the city. Beryl is of a sea-green color. The topaz of the present day seems to be reckoned as yellow; but that of the ancients appears to have been pale green. Plin. 38. 8. Bellerophon, Urim et Thummim, p. 37. Chrysopras of a pale yellow and greenish color, like a scallion; sometimes it is classed at the present day under topaz. Hyacinth of a deep red or violet color. Amethyst, a gem of great hardness and brilliancy, of a violet color, and usually found in India.

In looking over these various classes we find the first four to be of a green or bluish cast; the fifth and sixth, of a red or scarlet; the seventh, yellow; the eighth, ninth, and tenth, of different shades of the lighter green; the eleventh and twelfth of a scarlet or splendid red. There is classification, therefore, in this arrangement; a mixture not dissimilar to the arrangement in the rainbow, with the exception that it is more complex.—*Stuart.*

I was sitting by Coleridge's bedside when he said, "I do not reckon the most solemn faith in God as a real object, the most arduous act of the reason and will. Oh, no! it is to pray as God would have us; this is what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice, through Christ, and verily do the thing he pleaseth thereupon, this is the last, the greatest achievement of the Christian warfare upon earth: 'Teach us to pray, O Lord!' And then he burst into a flood of tears and asked me to pray for him. Oh! what a sight was there!

REMARKABLE ELECTRIC EXPLOSION.—One of the most remarkable natural explosions of electricity we have ever known took place a few weeks since at the residence of David Thomas, of Union Springs, Cayuga Co., N. Y.

There appears to have been a negative cloud passing over head at the time. The electric fluid broke up from the ground, near the well, tore up the turf, and splashed the window and side of the house, up to the eaves, with a discharge of mud and earth; this was at the kitchen wing. About thirty feet distant, and at one of the front corners, a discharge appears to have come up through the cellar wall, and



to have escaped just above the underpinning through the outer boards, making a hole about an inch and a half in diameter, tearing off a few splinters, and throwing them about thirty feet distant. The noise was a single very loud explosion. A thunder storm, one of the latest in autumn, was passing at the time. There are good lightning rods on the house, but we could not discover that they had any connection with the discharge, from any external marks; but there can be hardly a question that most of the explosion passed through them upwards to the cloud, and no doubt, had their points been observed at the moment, a vivid brush of light might have been seen upon them, precisely similar to that occasioned by a dry discharge through a point from an electric machine. — *Country Gentleman*, Nov. 24th.



## The Advent Herald.

BOSTON, DECEMBER 29, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROSPECTUS OF THE ADVENT HERALD, FOR THE YEAR 1856.

With the year 1856, the *Advent Herald* enters upon its seventeenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others, a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend “under the whole heaven,” that it is to be set up in the new earth described by Peter, (2 Ep. 3) “wherein dwelleth righteousness,” that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour’s coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident, that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the following questions.

- The nature of the Second Advent.
- The nature of the millennium.
- The resurrection of the body.
- The Priority of the resurrection of the just.
- The Eternity and Universality of the Kingdom.
- The New Creation.
- The Abrahamic Inheritance.
- Our position in the Prophetic Calendar, &c. &c.

We purpose so to discuss these and kindred questions, that those to whom the discussion of them is new, may be instructed and others be made more familiar with the evidences by which they are defended.

One feature of the *Herald*, is to give expositions of continuous portions of the Scriptures. The books of Daniel, Revelations, Hebrews, and Isaiah have thus passed in review in these columns. Early in the 17th volume we purpose commencing with the book of Zechariah, designating its symbols and tropes, and endeavoring to learn their significance.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of the mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privi-

lege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page,—as in the late publication and review of Prof. Sanborn’s article on the Millennium. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during sixteen years of arduous toil. It was the first periodical of the kind ever printed in America; and it has kept steadily in view the great question for the discussion of which it was originated. Other papers have been commenced in imitation of it, but without exception they have all departed on other tracks, or made other questions of paramount importance, so that it now stands alone as an exponent and defender of the prophetic views of the General Conference of Adventists in America.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the sixteen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now sleeping in the dust of the earth till the resurrection morning. Other friends have become advanced in years, or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith. Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place. Some would doubtless engage in a measure in this labor, as a free will offering to the *Herald*; but those who are disposed, and will make an effort to increase our list, we will permit to retain 50 cents for every new subscriber who shall pay \$2 for one year in advance, or a proportionate amount for payment for a shorter term. Get up clubs, send it to your friends, or send it to clergymen or other acquaintances who would be likely to be pleased and profited by the reading of the *Herald*. In these and other ways, contributions may be made for its support, which will relieve this office of much anxiety and care, benefit the cause, and also benefit those who aid.

All the present subscribers of the “*Herald*” will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the “*Herald*,” God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute. JOSHUA V. HIMES.

### THE MARTYRS RIDLEY AND LATIMER.

THE year 1855, at the close of which we have now arrived, is the three hundredth year from that one which was the most memorable in English history for its Papal persecution. Then the “bloody Mary,” the wife of the bigoted Spaniard, Philip II., being the occupant of the throne of England, on a single day of the year 1555, on the 16th of October, no less than sixty-seven martyrs gasped their last prayers in the flames; but those who were subjected to prisons and torments, because of their faith, were in such numbers that no man ever counted them. Old Coverdale says of these:

“Some were thrown into dungeons, ugly holes, dark, loathsome, and stinking corners; other some lying in fetters and chains, and loaded with so many irons that they could scarcely stir; some tied in the stocks, with their heels upwards; some having their legs in the stocks, and their necks chained to the wall with gorgets of iron; some with both hands and legs in the stocks at once; sometimes both hands in, and both legs out; sometimes the right hand with the left leg, or the left hand with the right leg, fastened in the stocks with manacles and fetters, having neither stool nor stone to sit on, to ease their woeful bodies; some standing in Skevington gives, which were most painful engines of iron, with their bodies doubled; some whipped and scourged, beaten with rods, and buffeted with fists; some having their hands burned with a candle, to try their patience, or force them to relent; some hunger-pined, and some miserably famished and starved.”

Such is the doleful back-ground of the picture, which is made livid by the frightful glare of human

hecatombs in front. Among those murdered victims of Papal vengeance, were two of the brightest ornaments of the church and realm in England. They and their trial are thus spoken of in the *London Christian Times*, of Oct. 12—their last issue preceding the three hundredth anniversary of that day of dreadful murder. It says:

“For the sacrifice of the day, thus noted there have been diligent preparations for some days past. Ridley, Master of Pembroke Hall, in Cambridge, once chaplain to Henry VIII., next Bishop of Rochester, and after that Bishop of London, was no less eminent for learning, eloquence, and energy, than for genuine piety. Charitable to the poor, generous towards his enemies, and ever observant of his Master’s precept, he blessed them that cursed him, and did good to his persecutors and slanderers. A firm and straightforward Northumbrian was he. Latimer, Bishop of Worcester, an aged man, gentle as a lamb, a despiser of pomp, returning charity and forbearance for every injury, a lover of God’s Holy Word, his person better known in description by the New Testament than he carried at his girdle, and the pair of spectacles whereby to read it, that hung on his bosom, than is Diocletian by his jewelled slippers, or Pope Julius by the sword of Peter.

“Precious men were Latimer and Ridley. Often had rich and poor quailed before them when, from the pulpits, they rebuked the profaneness of the mob, and the ungodliness of the Court. Three Commissioners are sent down to Oxford by Cardinal Pole, to make ‘inquisition of heretical pravity,’ just as they might have been employed at Benevento or Bologna, all in the Pope’s name. The said Commissioners, calling themselves Bishops of Lincoln, Gloucester, and Bristol, had the two Protestant Bishops brought before them, in the Divinity School for examination on charges of heresy, to be examined concerning articles extracted from their writings and discourses. Calculating on the effect of terror on men who have already undergone long imprisonment, worn out, as they suppose by repeated interrogations, spirit-broken by threatenings and appalled by the execution of other heretics, their lordships fancy they may force them to recant. They are seated in chairs of state, the notary reads the Cardinal’s commission, and the two culprits, guarded by the Mayor and Aldermen of Oxford, appear before them.

“Ridley, loyal to death, keeps his head uncovered until the name of the Legate is read, and that of the Pope, and then covers it, because Pole is Legate to the Bishop of Rome, whose usurped supremacy and abused authority our undaunted patriot utterly renounces; he may in nowise give any obeisance or honor unto him, lest that his so doing might be prejudicial to his oath, and a derogation to the verity of God’s Word. Conscious of a dignity that those Papal Commissioners do not possess, yet not for an instant forgetful that he is a Christian and a gentleman, he often puts them all to silence, or his argument provokes them to shut his mouth. He asks them, at last, to suffer him to speak but three words; they allow him forty; one of the Bishops counts out forty on his finger’s ends, the sentence is read, and he is committed to the Mayor again in custody. For denying transubstantiation, and the authority of the Church of Rome, he is condemned to be degraded canonically, excommunicated, and ‘committed to the secular powers, of them to receive due punishment, according to the tenor of the temporal laws,’ which then made Christianity a capital crime.

“The venerable Bishop Latimer, whom, however, they do not choose to acknowledge as a Bishop, comes last to take his trial. He knows that he shall die, and is not careful to resent the indignity that they begin to heap upon him, neither does he waste words of courtesy upon his judges. He asks permission to sit down in their presence, because his aged limbs are weary. Dressed in an old thread-bare Bristol frieze gown, girded round him with a penny leather girdle, with the faithful Testament depending, full of the word of life, he seats himself at an uncovered oaken table, lays thereon his old felt cap, on it places his elbows, supports his head on his two hands, and looks the Bishops full in the face. To Gloucester, a new-fledged author, instead of answering his interrogations, he points out sundry errors in his book; and when the Bishop pronounces that he is defective in learning, he reminds his lordship that it is cruel to expect a man to display learning who has gone so long to the school of oblivion, making the bare walls his library, and to expect such an one to answer articles who has been kept so long in prison, without book, pen, or ink. As for the articles, he answers them at once in the affirmative, glad to expedite the ceremony by pleading guilty, that he may hear the last of it at once. The notaries have no trouble. The judges have more difficulty in suppressing the derision of the audience against themselves, than

in finding a sentence against their victim, whom also they consign to the custody of Master Irish, to suffer the foredoomed penalties of degradation, curse, and death.

“Degradation and anathema were nothing to those faithful ministers of Christ, hurried away for His name’s sake to the threshold of heaven; but a sorrowful sight for the inhabitants of Oxford was the martyrdom. The Mayor of Oxford, Master Irish, it seems, was politic enough to do his duty as became an obedient vassal of Queen Mary, without wincing; but Mistress Irish, using the privilege of her sex to show pity when men-slaves dare not, entertained the two martyrs at her table, and let her tears flow freely, while Ridley bade the company come to his marriage the next morning; and she could not check her tears the more for hearing him declare that his supper should be sweet, and sleep quiet, although ‘breakfast will be somewhat sharp.’

“Next morning, Ridley and Latimer arose with calm solemnity to go to the place of execution. It was on the north side of the town, in the ditch opposite Baliol College. To prevent any tumult, the Lord Williams was commanded by Queen’s Letter to be there, and the householders all well appointed. So his lordship made his appearance on horseback, and the luckless householders turned out under arms, and lined the way from the house of Mayor Irish to Baliol ditch. Ridley went first, regardless of propriety, as due to the office from which he would not allow himself to have been degraded, wearing the same fair, black gown that he used to walk abroad in as bishop, a velvet cap on his head, and slippers on his feet, that he might address more speedily. The mayor and an alderman took the position allotted to familiars of the Inquisition in Spain—quite as good a place as an English mayoralty in that reign deserved—on his right hand and his left. Latimer followed in his old frieze gown, with his buttoned cap and a kerchief on his head, all ready for the fire; but underneath the gown, and longer than it, he wore a shroud, which the householders observed and the crowd behind them saw, and it moved them to tears. But the tears were shed in silence, inasmuch as none might dare to vent his grief aloud. Crammer, Primate of all England, yet now deprived of the dignity and its emoluments, might have seen his brethren pass, for he was in the Bocardo, in a glass-windowed room that looked out into the street; but one Soto, a Spanish friar, held him close in controversy, talking barbarous Latin, and the two bishops raised their eyes in vain to catch a sight of him and get his last blessing. Ridley’s quicker step carried him soon to the place, but stopping once, he gave a cheerful word to his aged brother, who came after as fast as he could follow. Their last exchange of words, after years of united labor in setting England free from spiritual thralldom, was made when Latimer reached the ground. Ridley then threw himself on the old man’s neck, and gave him a word of comfort: ‘Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it.’ They knelt down together, kissed the stake, prayed earnestly, and then arose to hear the sermon preached to the heretics, as usual, by one Doctor Smith, a renegade Gospeller. His text was meant to be appropriate: ‘If I yield my body to the fire to be burnt, and have not charity, I shall gain nothing thereby.’ Ridley would have answered but the zealots proceeded to gag him, and they meekly submitted to lay down their lives for Him who, led as a lamb to the slaughter, opened not his mouth. Then some one brought a faggot, and laid it flaming at Ridley’s feet. Perhaps he shrank. But Latimer cried, ‘Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.’ Kind hands had placed bags of gunpowder by the stake, which exploding shortened their sufferings, and we observe that the scrupulous ecclesiastics who waited at the spectacle, complained that such intermeddling was unfair!”

Such was the work of ministers of the Papacy—of that church whose boast is that she never changes, and which is now seeking to convert America to her embrace!

### NEW WORKS.

“THE HEATHEN RELIGION in its Popular and Symbolical Development. By the Rev. Joseph B. Gross. Boston: Published the same as above. 1856.”

So far as the narration of facts, respecting the heathen mythology, is concerned, we can commend this work as an able and thorough treatise; but we are not so well satisfied that its philosophy is consistent with sound theology. Instead of regarding the race as having apostatized from the wor-



ship of the true God to that of false deities, it is presented as originally incapable, because of the infancy of the human intellect, of comprehending the true God, and of making approaches to him through the symbols of the heathen worship, until at last God could be known and appreciated. This appears to be an apology for the heathen, and places their worship by the side of the true worship. This we conceive to be an erroneous view of the subject, and contrary to Scripture, which represents all heathen worship as exceedingly offensive to Jehovah and an insult to Him.

"SABBATH EVENING READINGS on the New Testament: St. John. By the Rev. John Cumming, D.D., &c. Boston: Published by John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor & Worthington; New York: Sheldon, Lamport & Co. 1856."

This completes Dr. Cumming on the gospels, and it fills an important place in his Scriptural expositions. It is of the same general character as are those that preceded it, and will doubtless be read with interest and profit.

For sale at this office. Price, 75 cts. Postage, 21 cents.

"MORE TRUTH THAN FICTION: or Stories for Little Folks at home. By Aunt Marthy."

Such is the title of a little red covered volume just published by James French & Co., of this city. The stories are pretty and instructive, inculcating correct sentiments.

"THE WONDERFUL PHIALS, and other Stories, translated from the French. By Anna. New York: Published by M. W. Dodd. 1856."

This volume is adapted to interest the young, to teach them good habits, and to instruct them in lessons of wisdom and virtue.

"DEBATE ON THE PUNISHMENT OF THE WICKED and the Kingdom of God; its character, locality, the time of the establishment; between S. B. Magruder, of Charlottesville, Va., and E. E. Orvis, of New London, Pa., held at Aquemton church, King William county, Va. P. Kean, Stenographic Reporter. Richmond: Elliott & Nye, Book and Fancy Printers, Whig Building. 1855."

This is the report of a debate on two questions, 1st, Magruder claimed that "the punishment will end in the eternal extinction of their being;" while Mr. Orvis denied that it would ever end, but claimed that it would be endless or eternal. If this part of the book (210 pages) were made a separate volume, it would present a very fair and full view of both sides of this question. Mr. Orvis has acquitted himself satisfactorily.

The second proposition was "Jesus Christ, since his advent, has set up his kingdom in the world, in fulfillment of the predictions of the ancient Prophets and the preaching of John the Baptist." Mr. Orvis affirms and Mr. Magruder denies. The former, on this point, is all in the dark; nor does Mr. M. meet the question with the logic, ability, and scripture that he might, if he held to perfectly scriptural views. This part of the discussion fills the remaining part of the 435 pages of the volume, and is of little value.

#### Gift Books, for New Years, &c.

The giving and receiving of tokens of remembrance at Christmas and New Years, has long been customary with Christians and other friends. These little interchanges of civilities and courtesies of life, foster the kindly and christian feelings, and serve to perpetuate valued friendships. As some—who may be revolving in their mind what they shall bestow on a parent, child, brother, sister, pastor or other friend,—might find that a well written volume on the second advent, or other work, would just subserve their purpose, we would suggest to such that we have

"The Time of the End,"

Taylor's "Voice of the Church,"

Hill's "Inheritance of the Saints,"

Litch's "Messiah's Throne,"

Miller's Memoirs,

Miss Johnson's Poems, plain and in gilt,

Orrock's Army of the Great King, in plain and in gilt,

Preble 200 stories for children,

Dr. Cumming's Works, in sets or single volumes.

With other works, for the prices of which see our list of published volumes. Some benevolently disposed persons have made donations of entire sets of Dr. Cumming's volumes to churches or Sabbath Schools; which may result in much good to many. Single volumes, however, judiciously selected and affectionately presented, may also be made instrumental of pleasant results.

Volumes will be sent by mail from this office to any address, on the receipt of the price and postage, without any further cost or trouble to the parties who order them, or those to whom they are directed.

ELDER PEARSON.—We gave notice last week that brother P. would attend the conference at Paine's Point, Ill., and spend about one month among the brethren in Northern Illinois. After the notice was given, it was found that brother P. could not leave home as he intended, which he very much regretted. To prevent disappointment, brother George W. Burnham, "whose praise is in all the churches," has, at the request of brother P. and myself, concluded to go and fill brother P.'s appointments. And though brother Burnham feels a little delicacy in taking the place of another, yet, we think the cause will lose nothing in his hands. I need say no more, than that brother B. is a tried and trusted friend of our cause, and that his labors will tend to union and harmony.

Brother B. is our agent for Dr. Cumming's works—and the *Herald*, as also all our works. He will furnish libraries, and any of the Advent publications, and arrange with agents and colporteurs, to carry on the work of distribution of Advent publications.

Let brother B. be received and sustained. He goes out as the agent of the American Advent Conference, and all monies given him, will go to support the missionary cause in which he is engaged.

J. V. H.

BASKET WILLOWS.—The subscriber offers for sale, the variety of the Basket Willow *salix viminalis*, or purple bitter willow, at the low price of \$2.00 per one thousand cuttings, where 50,000 are ordered to one address. More will be charged where the amount taken is less than 50,000 cuttings. They will be counted in rods, counting each rod as many cuttings as it contains feet, save one at the tip end. They will be put up in convenient bundles and forwarded to any place either by railroad, stage or team. Cuttings should not be used more than eight inches long, in wet, nor more than ten inches where it is not wet land. Set them 3 feet one way and 12 to 15 inches the other, leaving only 1 1-2 to 2 inches out of the ground. ERASTUS PARKER.

Waterbury, Vt., Oct. 26th, 1855.

✂ Cuttings may be obtained at the same rates of G. J. Colby, Jonesville, Vt. E. PARKER.

THE NEW HYMN BOOK, which we began, and determined to get out by the first of January, seems to share the fate of all books,—a delay. Between the five or six different hands through which it has to pass, it will probably come to us sometime in January, when we shall at once fill all orders.

We shall get out two editions. One for the pew, and one for the pocket, in different styles of binding. It will contain over 1000 hymns, and will be equal, and no doubt will be judged superior to any book in the market. We have spared no labor or expense to make it a superior hymn-book.

"A SUBSCRIBER" (whom we suspect to be some narrow minded Leech) asks us why we advertise Dr. Ayer's Pills, and we will give him our seven reasons for so doing. The first, second and third are that we are paid for it. The fourth is we know them by experience to be good. The fifth is that Dr. Ayer's preparations being recommended by better men than we—by physicians of the highest talent and the deepest learning in the land, we are well sustained in our own convictions of their value. The sixth is that they are cheap as well as useful. The last but not least is that they have done and are doing an amount of good in this community which our old foggy friend if he could repeat himself ten thousand times might never hope to equal, and we trust by making them known, to render some service to our readers as well as ourselves.—*Christian Herald*.

An edition of the Bible, recently published at Nashville, Tenn., is said by the *Southern Christian Advocate* to be the first that has ever been printed south of the Ohio and Potomac rivers.

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be; the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored

to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

#### NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, 'our present position in the prophetic calendar,' with his 'apocalyptic seven-sealed scroll,' by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittan theory of a millennium before the advent. By a Congregationalist. 'Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased.'—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856."

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

This is undoubtedly the best illustration of the history and expression of Millenarian Opinions that can be placed in the hands of intelligent inquirers after truth. It not only presents in a clear and concise manner the general evidences, on which are based the expectations of an impending crisis, but it shows how millenarian views were originally prevalent in the church, why the advent was regarded as near, the causes of the decline of that opinion, and the evidence of its providential revival in these last days, in accordance with the announcements of the prophecy. It also presents a succession of elegant and eloquent thoughts that breathe in words that burn, from men in every rank and station in life, which cannot fail to arrest and hold the attention of the reader. Those wishing to interest a friend in, or to convince him of the orthodoxy of pre-millennialism, and to show him that it has been held by those who were among the wisest and the best of their respective times, cannot find a better auxiliary than to place in his hands a copy of this volume.

#### NOTICES OF THE PRESS.

The book is valuable as containing a compendium of millenarian views from the early ages of the church to the present time, and the author discovers great research and untiring labor.—*Religious Intelligencer*, (Saint John, N. B.)

The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the Church and the world. This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for 'the coming of the Son of Man.'—*New York Chronicle*.

We do not think there are any but will give him credit for uttering a great many wholesome truths. He deals fairly, manfully, and religiously, with his opponents, and when differs with them as regards any material point, he states his grounds for such difference, plainly and boldly, and draws his conclusions accordingly, without stooping to denunciation, or speaking depreciatingly of their faith, other than as the facts which he brings forward speak for themselves.

We like his work, and, therefore, commend it to our readers.—*Niagara Democrat*.

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the

computations of the prophetic periods which have attracted the attention of any considerable portion of the Church.—*Missouri Republican*.

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. The inquiring christian will find much to engage his attention in 'THE TIME OF THE END.'—*Due West* (S. C.) *Telescope*.

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Secretary*.

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.

We have been pleased with its spirit, interested in its statements, and have received valuable information, and we commend it to all who feel an interest in this subject.—*Religious Herald*, Richmond, Va.

"It will be found to be the production of a master mind. It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference; while atheism and infidelity will find that they are brought to a law and a testimony which they cannot doubt or confute."—*Albany Spectator*.

It is a pretty full encyclopedia of all the theories and authorities extant, in relation to the Scripture Prophecies of 'the time of the end.' Without endorsing the author's theory, we can cheerfully endorse the spirit with which he enters upon his work. We can cheerfully recommend it, too, to all who desire to know what has been said and can be said on a subject which will probably never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church.—*Concord Independent Democrat*.

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—*Providence Daily Journal*.

Those who are curious in such matters, will have an ample fund of interesting relics in this book. The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject.—*Star of the West*.

A compendious collection of Second Advent essays.—*N. Y. Evangelist*.

We commend it to those whose inquiries lie in this direction.—*Haverhill Gazette*.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—*International Journal*.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Ulrica American Baptist*.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book.—*New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—*Portland Christian Mirror*.

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—*Boston Ch. Witness and Advocate*.

#### ADVERSE OPINIONS.

We modestly pronounce the whole thing a pure and unmitigated humbug.—*Nashua Oasis*.

"We are so exhausted by the perusal of the title page, as to be wholly unable to attempt a comment upon the volume itself."—*Boston Congregationalist*.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## "PENCILING'S BY THE WAY."

BRO. HIMES:—Permit me to say, that I left my home in Roxbury, on Friday, Nov. 9th, for the purpose of fulfilling previous appointments, as made in the *Herald*.

Accordingly, I took the cars at the Lowell depot in Boston, for Nashua, N. H., and while on the way, had solemn and I trust profitable meditations, on the great work of the gospel ministry; its magnitude and importance, and consequently, something of a sense of the responsibility of those who engage in it. For this, my mind had been somewhat prepared, of late, by a more entire consecration to the proclamation of the glad tidings, as long as it may please the Great Head of the Church. After a pleasant ride of about an hour and a half, I arrived at the above named place, and found an agreeable home with our beloved brother, Elder G. W. Thompson and family, where my wants were promptly attended to. Brother and sister Thompson, are Adventists of the "old school," and have long borne the burden and heat of the day.

By brother T. I was informed concerning the low state of the cause in that place. It seems that quite a number have recently left, and gone to other meetings, much to the grief of those who remain. We had, however, an interesting meeting in the evening in their old place of worship, with the few tried, and faithful ones, and the season was one of interest; and our friends were comforted, and seemed to gather new strength for the conflict. Elder Thompson has taken it upon himself, to pay the expense of their place of worship, which he is fully determined to do. So that while he and his companion, with the few that are with them remain, I trust that the cause will be kept alive in Nashua.

Saturday, 10th, took the cars for Manchester, where I found Elder Morse at the depot, waiting to receive me, and conduct me to a pilgrim's home, at the house of Mr. Clark, a member of his congregation, at No. 2 Bridge street. Here, I had every attention paid to me by himself and companion, that I could desire, and long will their kindness be remembered.

The church in Manchester has suffered much in consequence of the recent "time" movement, but they are still holding to the Advent faith, being favored with the labor of Elder Morse, under whose ministry they are happily united. I am informed by the pastor, that the church at Manchester numbers at present, about forty; nineteen have been added since Nov. 1st, 1854, and fourteen baptized during that time. We were blessed with a good time on the Sabbath, and the season was interesting, and I trust profitable. In the evening, we had an excellent prayer meeting; the time being well occupied, and the young converts with others, brought in their testimonies without urging.

Monday, 12th, took the cars for Concord, and, on my arrival, put up with brother Cutting for the night, and preached at the Advent chapel in the evening. The night was dark and rainy, and but few attended, but the meeting was one of deep interest, and I trust it will be remembered by all present. The cause in Concord, has suffered much in time past, and the recent time movement has caused, I believe, a separation among them, but there are some that desire a better state of things.

Tuesday, 13th, left Concord, and proceeded by the railroad, and stage conveyance to Claremont, and put up with brother Clay, and as formerly, was cordially received, and every needful attention paid by himself and family. In this place, by the influence of Spiritualism, for a number of years past, the cause has suffered much, but the leaders in that movement have left, and there is evidently a better state of things than there has been. They have also been affected by the time movement, but that is now passing away. I preached with them two evenings, and the meetings were well attended.

Thursday, 15th, left for West Randolph, Vt.

On my arrival, I soon found that no meeting had been appointed, our friend and brother, Deacon Vose, who used to take charge of these things, having removed, and gone to the far West. It being late when I arrived, nothing could be done to notify and gather a congregation, and accordingly no effort was made. I found friends who kindly provided for me over night. In the evening, I attended a prayer meeting with the Congregationalists, and by the pastor was kindly invited to make remarks. The invitation being accepted, I spoke at considerable length, during which time the subject of our blessed hope was introduced, and the remarks, I have reason to believe, were well received by both the pastor and people.

Friday, 16th, had an introduction to Elder Wheeler, pastor of the Christian church in that place, and had a very pleasant interview with him and his family, before leaving. He is an Adventist in theory, and he informed me that one half of the church were of the same mind. His health is very poor, and he desires to have some one to help him in his pastoral labors.

In the afternoon, took the cars again for Montpelier, and on my arrival, put up with brother Coburn for the night, and my wants were promptly attended to by himself and family.

Saturday, 17th, left for Calais, and after walking some half a dozen miles, called on brother El-nathan Hathaway, who kindly provided a conveyance, and carried me to the house of Elder Davis, a distance of about four miles farther, where as usual, I put up for the night, this being my old home. Our friends in Calais have no place of worship of their own, but they were permitted to use a very fine, neat, and commodious school house, sufficiently large to accommodate all who attended. In this place, I was permitted to preach to good congregations on the following Sabbath, and again on Tuesday evening. Wednesday evening the 21st, preached in another part of the town, and was blessed with a very excellent meeting. The Advent cause in Calais, is rather low, but our friends are favored with the labors of brother Davis, who preached to them a large part of the time. He is an acceptable preacher, and has the confidence of the people; and we hope he may not labor in vain. Our friends in Calais feel deeply the loss of brother Mowar, whose obituary notice was published in the *Herald* a few weeks ago. He was a brother that was much beloved, and for one, I can truly say, that I sympathize with them, and his afflicted family in their loss. But he is now numbered with the dead, and never again shall we see the manly form, or hear the music of that deep-toned voice, "till the heavens be no more."

"How blest the righteous when they die!  
When holy souls retire to rest!  
How mildly beams the closing eye!  
How gently heaves the expiring breast!

So fades a summer cloud away:  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day:  
So dies a wave along the shore.

Farewell! conflicting hopes and fears,  
Where lights and shades alternate dwell!  
How bright the unchanging morn appears!  
Farewell! inconstant world farewell!"

Thursday, 22d.—My labors now being closed in Calais, I commenced my journey for Waterbury. This is a flourishing town in the western part of Washington county, and is bounded on the north by the town of Stowe, east by Middlesex, south by Winooski river, which separates it from Duxbury, and a part of Moretown, and west by Bolton. It lies twelve miles north-west from Montpelier, and twenty-four south-east from Burlington. It was chartered June 7th, 1763, and contains 21,220 acres of land. In the Spring of 1785, Hon. Ezra Butler visited this town, and spent some time in preparing a place of residence. In September, 1786, he removed his family from Weathersfields, Vt., to this town. In 1788, Mr. Caleb Munson moved into the town with his family, and soon after was followed by several others. The town was organized, March 31st, 1790. Hon. Ezra Butler was the first town clerk, and Dr. Daniel Bliss the first representative. About the year 1800, a revival of religion commenced in this town, and continued during that and a part of the following year. About this time, a Congregational, a Baptist, and a Methodist church were organized, and Hon. Ezra Butler was ordained Elder of the Baptist church, with which he was connected till his death. In 1803, Rev. Jonathan Hovey was ordained, and settled as pastor of the Congregational church in this town. He was dismissed about four years after his settlement. The Rev. Daniel Warren was settled over the church from 1826 to 1839. The town has two pleasant villages, the largest is in the south part, near Winooski river, and is a place of much business. The other village is near the centre of the town, and is called

Waterbury Centre. The soil in this town is good, being in general, dry and warm. The interval on Winooski river, and on several smaller streams, is not surpassed in fertility by any in the State, and the land in every part produces in a manner that amply repays the labor of the skillful farmer.

"Statistics of 1840.—Horses, 210; cattle, 1,608; sheep, 4,085; swine, 493; wheat, bushels, 2,329; Barley, 50; oats, 11,775; rye, 120; Buckwheat, 2,100; Indian corn, 4,070; potatoes, 21,389; hay, tons, 3,327; sugar, lbs., 25,502; wool, 9,001; population, 1,192.—*Vermont Gazer*."

In the spring of 1839, our much beloved brother, Wm. Miller, of Low Hampton, N. Y., visited this town, and delivered a course of lectures on the second advent of our Lord and Saviour Jesus Christ, which were well received, and a good impression was made. After this, Elder Columbus Greene, of Montgomery, Vt., visited, and lectured there, in the year 1842-3, and there a foundation was laid for the Advent cause in W., which has been sustained till the present time. The friends here have a neat and convenient place of worship, where they hold their meetings on the Sabbath, and occasionally at other times. The house is located about one mile from the depot of the Vermont Central railroad, and nearly in the hospitable dome of our beloved brother, Erastus Parker. Here we spent the Lord's day, and had the opportunity of speaking to our friends on the things pertaining to the kingdom of God.

On Tuesday, left for Burlington. Here we met again with the little church in that place, and were blessed with one of the best seasons that we have enjoyed for a long time. The Lord was with us in truth, and we think we shall long remember the opportunity we then enjoyed.

Wednesday, 23th, left for Addison. This place is situated some seven miles from the railroad, but I finally found a conveyance, and arrived at the above named place, and found an agreeable home with brother Daniel Smith, where every attention was paid to my wants that a pilgrim traveller could desire. In the evening notwithstanding the weather and going was unfavorable, we had quite a gathering, that assembled in their neat and commodious chapel, and the season was one of interest and I trust also of profit to those present.

Thursday, 29th, met the friends again in the same place; and left on Friday morning, the 30th, for Bristol. Here I found the cause in a low state; Sabbath meetings had been suspended for some time past; a few, however, came together in the evening, and from appearances, there are some who desire a better state of things, and we hope sincerely that it may be so. There are some remaining with them, that have long borne the burden and heat of the day, and hope that their faith and patience will enable them still to endure.

Saturday, Dec. 1st, left for Mount Holly. Here is an Advent church which has been gathered by the blessing of God upon the labors of Elder D. Bosworth. They have a neat and comfortable place of worship, and on my arrival found them engaged in a protracted meeting. Elder Bosworth preached in the evening.

Sabbath, 2d, the congregations were large and attentive; some of them came from a great distance, and the prospect was encouraging. Two discourses were given by the writer, and one by brother Bosworth, and it is hoped that good was done; but this we must leave till the day shall declare it.

Monday, 3d, left for Fair Haven, and on my arrival called upon my old and tried friend, Robbins Miller, with whom I took lodging for the night, and was happy to find him still "looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Tuesday, 4th, preached in the chapel at Low Hampton to a good gathering of the friends, and was blessed with a solemn and interesting season. This ground seems to be hallowed by the prayers and labors of our beloved brother and father in the gospel, William Miller; but his labors are done, and his remains are laid away in the land of silence, there to await the resurrection of the just,—that "May morning of eternal day." On passing his former habitation, which has since been vacated by the death of his companion, had solemn meditations, in re-calling to mind the labors of this "servant of God" in by-gone days; but all is over now, and that voice is hushed into stillness by the King of terrors. But his works will follow him, and we trust a starry crown will be his at the appearing of the heavenly bridegroom.

Wednesday, 5th, was prevented from fulfilling my appointment to preach at Greenfield, in conse-

quence of being left by the cars in the morning at State Line, Low Hampton.

Thursday, 6th, proceeded by the cars to Waterford, and put up with brother Waldorf, and held a meeting in his dwelling-house. In this place, as I learn, there are some who formerly embraced the Advent faith, but their zeal in the cause as it seems, has wonderfully abated. But as long as brother and sister Waldorf remain, we trust that the cause in Waterford will not wholly expire.

Saturday, 8th, left Waterford for Albany, and put up with brother Nichols, and was received by himself and companion with warm-hearted greetings. The kindness of brother Nichols and family will long be remembered by the weary traveller. I had not been there long, however, before I was taken extremely ill, and by that illness was confined to the house several days. But the church were mindful of my wants, and sent in their free-will offering in the time of my confinement, and for this and all former favors they will please accept my heart-felt thanks.

Wednesday, 12th, left Albany for Westboro', Mass., and on my arrival called on Elder Griggs, and as formerly, was soon made to feel myself at home. In the evening we met with the church in their place of worship, and we trust the season was of benefit to those present.

Thursday, 13th, left again for home, having been absent thirty-four days, a short tour indeed; but, notwithstanding, I feel that I have cause for thankfulness, and first of all to the Giver of all our blessings, for his goodness to me in my out-going and in-coming, and returning me in safety to my abode. Secondly, to those friends who have kindly sympathized with me in my labors, and have sustained me by their prayers and pecuniary aid; to such I will simply say, the Lord will reward them at the resurrection of the just.

In conclusion, I wish to add, if any good has been accomplished during this, and all my former labors, it has been so by the blessing of God. I am now at home, and once more seated by my desolate hearth-stone; and while the moaning wintry winds are sighing over the graves of loved departed, I am looking for the joyful morning of the resurrection, when the prisoners shall come forth from their long, long night of darkness, and stand complete in righteousness, before the Judge of quick and dead. Amen. N. BILLINGS.

## LETTER FROM I. C. WELLCOME.

BRO. HIMES:—As sketches of travels, and labors, and incidents in various fields give items of information not otherwise obtained, which are of general interest to the true lovers of Zion, I will add my mite relating to recent tours in Maine. Saturday, Sept. 28th, arrived at brother J. Carrs, West Freedom, where I had sent an appointment to preach Sunday following, but my appointment came in collision with another meeting, so we attended the Baptist meeting in Palermo, where our friends supposed I might find room to preach a part of the day. Their minister being absent, they informed the deacon of my presence, and bespoke a privilege for me. He stoutly protested against it, and was soon joined by a Christian preacher who was present, and who was soon engaged to speak for them half the day, when they closed the day's labor. A portion of the people of the church wished me to preach, but their deacon ruled. I expressed no desire, but appointed and preached in a school house one and a half miles from there, in the evening, to a full house of very attentive hearers, some of whom came quite a distance, and received an invitation from some of the church to come and preach in their meeting house, where I was not permitted to preach that day. I subsequently learned that the church were quite dissatisfied with their deacon's course. May the Lord show them the right way to brotherly love, and Christian co-operation, and the kingdom of God.

Sunday, Oct. 7th.—Being hindered from getting to my place of appointment, by heavy rain, I found myself at North Vassalboro'. Attended meeting at the Union chapel, heard a Universalist preach; attended a Methodist class meeting, was invited to preach that evening. I accepted, and at the hour for meeting the chapel was filled with Methodists, Quakers, and Universalists, who listened for the first time, with marked attention, to the nature of our hope, and the period of its consummation. I had the assurance that by the blessing of God a good impression was made on that audience, and I received an urgent invitation to come and speak to them again. During the intervening weeks I spent my time in circulating books, and thus sowing the good seed of the kingdom "beside the still waters." I hope some will spring up to life eternal.

A heavy rain prevented me from going to my



monthly appointment at Richmond on the 14th.

On the 17th started for Bristol, scattering books as I went. On Saturday arrived at Woolwich, got out an appointment for the following Lord's day. The day was rainy, few came out to hear, but that little number have been, and still are striving, against great opposition, for the kingdom of God, but they are in a low state of mind; some strange messages and perverse things have been strongly urged upon them, to no profit. But they may learn to profit by "all things working together for their good." Brother Dickerson, one of their chief men has also been deeply afflicted the past year, by the loss of two sons, and lastly of his dear companion in life. May the Lord sanctify these losses to his good, and make him meet for a place with them in the "incorruptible inheritance."

I next went to Bristol to join brother N. Smith, who had gone before me and commenced meetings. I stayed five days at Round Pond, and South Walpole, preaching the word in connection with brother Smith, "and in breaking of bread." Had a good, and I trust a profitable meeting. The little flock there are pursuing the good way to life everlasting, with a healthy state of mind, but not so active as they desire, and as God will enable them to be. Our congregations were good, and the word was very attentively listened to by the community, and we hope God may add his blessing, and produce fruit to his glory. On our return, visited brother J. Campbell and family, at Damariscotta, who still hold fast the blessed hope in the midst of that exceedingly proud and idolatrous place. Found sister Heath also enjoying the consolations of the hope of the Lord's soon coming to reign. She is a poor afflicted widow on the borders of the grave, but she is a pilgrim, and it is a pleasure to visit her. Called on brother Overlock's family, who have just moved there. I hope they may yet be able to sustain a meeting in the place. Returned in season to attend our general Conference at Richmond, Nov. 2d, which proved to be a profitable meeting for the cause of God, and those interested.

Saturday, 11th.—Met the church in Richmond and had an interesting season in preaching to them, and in finding a deeper interest manifested by them for the salvation of the lost, perishing sinner than at some other times. During the following week I made my way to West Topsham, where I preached to a small congregation on Sunday, 18th. A few there are looking for the speedy return of their Lord, but hold no meetings. It is an Egyptian land. The following week, I visited the brethren in Topsham and Brunswick. Found Elder Rollins and wife in feeble health. Sister R. very feeble, and but little prospect of recovery, but she is reconciled to the will of God, and greatly comforted by the blessed hope that Jesus is soon to come to reign, and if she dies she feels confident that she shall soon be raised to life eternal in the first resurrection.

Friday, evening, 23d.—Preached at the house of brother Geo. Howland, to a few attentive hearers, and enjoyed listening to several good and refreshing exhortations from the faithful ones present.

Sunday, 25th.—Preached in Bowdoin to a few who are interested to hear the word of life, and news of the kingdom of God at hand. But it is a modern Sodom, made up of skeptics and spirit rappers. Brother and sister Mitchell, and a few others are still looking for the Lord from heaven. Returned home quite out of health, and but little strength left to labor with. But my trust is in the living God, and though not able to do what I would, yet I feel thankful to God for a disposition to do what I can, for it is all of his mercy and grace. And though in one sense, homeless and alone in this cold world, I have found many kind friends whose hospitality and sympathy I have shared. May the Lord reward them. Notwithstanding my feeble state of health, I have been enabled to distribute many valuable books, and tracts, which will preach the glad tidings of the kingdom, and the nature of the hope, with the duty of man, to many people who do not hear such solemn and glorious truths from the living preacher. I bless God for this privilege of sowing the word, and hope it will "spring up in some places on good ground." Though the work is perplexing and attended with many trials, and forbidding circumstances, yet God will be honored in manifesting his "grace to help in time of need." My circumstances will not allow me to distribute such numbers of tracts as I have formerly done. I wish there was an interest in this State on the subject of tract distribution, sufficient to raise a fund for that purpose. Means would be found to do it, if the importance of it was properly felt. I may perhaps be permitted here to say to brethren in several places where I have been requested, and have long purposed to visit, that my health

being poor, and also having more than I can do otherwise, prevents my attending to their requests at present. O that the Lord of the harvest would thrust more laborers into his vineyard. Let the church put up their united cry to God in this matter, that he would lay the woe on more men, "if they preached not the gospel of Christ."

I still remain your brother in tribulation, and in hope of soon seeing the King in his beauty.

I. C. WELLCOME.

Hallowell, Me., Dec. 1855.

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BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, DEC. 29, 1855.

## Circulars.

Last week we sent circular bills to a small por-tion of our subscribers who are in arrears; and this week we have sent to the balance of such. With one or two exceptions, have sent to no one who owes a less sum than one dollar; and exclusive of these, we have sent bills to 1100 persons, who are indebted in the aggregate over \$3550.00,—which is an average of more than three dollars each. Of this number 783 persons owe sums varying from \$1 to \$4. And 317 persons owe \$4, or upwards,—amounting to \$2235, and averaging more than \$7 each.

It seems particularly hard to be kept out of our just dues, which are needed for the liquidation of our own liabilities. We have issued an earnest appeal, and our only hope is in its being promptly responded to.

Boston, Dec. 22d, 1855.

DR. ELLIOTT'S GREAT WORK.—I have at length found a publisher. Not being able to publish a work of such magnitude myself, I have for several years made efforts with different publishing houses, to induce them to publish, but in vain, till now. I have the assurance that if I will get two hundred subscribers for the work, at \$3.00 each, it will be undertaken. The English edition costs about \$15, and is in four volumes. It is now proposed to put it into one large royal octavo volume at \$3.

I need not say that this work will be an inval-uable treasure to every minister of the gospel, and to all students of prophecy.

All we now want is two hundred subscribers, to bring out the work in the next six months. Let the work begin when you read this—send your names, and it is done.

POLITE LITERATURE.—The following gentlemanly epistle reached this office Dec. 24th, dated &c. as follows:

"West Middlesex, Pa., Dec. 18th.

"Mr. J. V. Himes, you keep sending your nasty paper now—stop it instantly. R. E. John-son has gone West he sent you \$3 and told you to stop it, don't send send for it wont be took out of the office.

W. I. JOHNSTON.

"he has been gone three months and left the 3 dollars."

The R. E. Johnston referred to, still owes one dollar.

THE annual meeting of the Rutland and Addi-son counties' Tract Society, will be held at Addi-son, commencing Jan. 11th, 6 o'clock in the even-ing.

D. BOSWORTH, for Directors.

## Appointments, &amp;c.

I will preach at Tūbridge, Vt., Dec. 23d; at South Reading, Mass., 25th; Lawrence, 26th; at Haverhill, 27th; at Auburn, N. H., Sunday, 30th.

L. D. THOMPSON.

(D. V.) I will preach in Westboro', Sunday, Dec. 30th, and in Worcester the 2d and 3d Sundays in Jan., 1856.

O. CUNNINGHAM, JR.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

B. Hagerman—It would not pay to send an agent around to each subscriber to get his money. If paid to an agent, he would have to send it by mail, and therefore the best way is for each subscriber to send the pay for his own paper to the publishing office. Had you enclosed the money with your letter it would have come with it.

A letter is received without any signature, enclosing \$5 for six copies to H. Orcutt. The writer directs 69 cents to be put to his account, which we cannot do as he does not give his name. The \$5 would pay for six copies to No. 789 had there been also 78 cents sent for postage, which we have to pre-pay to Canada. We have sent the Guide regularly to E. M'Keen till No. 202, when his time expired.

H. A. Lord \$1—Send all but one tract which we are out of. T. G. Lague—We received Dec. 17th, seven dollars from Elder J. D. Boyer on your account; with three of which balanced the account of E. Houghtons, and \$4 was credited you from No. 638 to 743, leaving 80 cents due.

Lucy Carvin \$2.50—As we have not Mr. Elliott's work on the Apocalypse for sale (the price of which is \$15 in England,) we send you the "Time of the End," which contains his "Concluding Chapter," and credit you on Her. to No. 799.

A. Northam—It was directed to H. Northam, but it is corrected, and you are credited to No. 789.

P. V. West \$7—Sent books Dec. 24th, to Richford. T. G. Lague—We do not find that the letter referred to was rec'd. But we now send you brother Litch's work, and will send Preble's stories soon—being now out of a supply.

O. Rockwell—Sent books Dec. 24th.

A. Bixbee \$4—Paid to No. 790 and books.

D. Bosworth—After crediting you the \$3, the bal. due is \$13.73.

## PROPOSITION OF S. M. WOOTAN.

To raise \$1000 in aid of the Herald office by having two hun-dred persons pay five dollars each, by the 31st of January, 1856.

A Brother ..... Paid ..... 5 00  
Mrs. M. A. Howe ..... 5 00  
F. S. Sage ..... 5 00

## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

John Conard, Sen. 807; B. Emerson 763; M. Buckley 789 and money for book sent; D. Milton 789; M. Jackson 802; M. Couch 789; R. Jackson 789; S. G. Robins 789; J. Lollan 789; D. Keeler 757; S. G. Ford 789; T. W. Haskins 767; Mrs. M. Stone 763; L. D. Mansfield 789; O. Jones 763; J. D. Wheeler 789; Mrs. E. Snow 789 and \$4 donation; Mrs. C. Lathrop 763; F. Smith 776; E. Stone 740; W. White 782; O. Rockwell 759 and \$1 on acct.; S. A. Bailey 763; L. A. Lang 789; A. C. Brown 789; A. Len 789; M. Nason 775; S. V. Gove 789; L. B. Hoffman 794; J. A. Packard 789; R. Flint 789; M. S. Wicker 784 H. Colton 776—each \$1.  
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W. P. Wallace on acct., Miss P. Whiting 763; A. Potter 812 and book—each \$3.—S. Welsh sent books, \$2.12; E. W. Case, 796—78 cents; H. Clapp 782, \$3.25; D. Winslow 789—\$3.80; J. Jones to bal. acct. 40 cents; M. Winslow, on acct., \$3.80—each \$4.  
C. Huntington 763; J. Cole 815 & books; J. P. Townsend 737 \$1 due; J. Maywell, &c. \$5.  
J. H. Rous 769; I. H. Shipman 789 and bal. book acct \$2.28.  
M. L. Brush 778 and books.

\* Have none of the Prayers now. Will send when we get them. Have sent Time of the End.

† We can't pay the postage, which must be paid at Elgin.